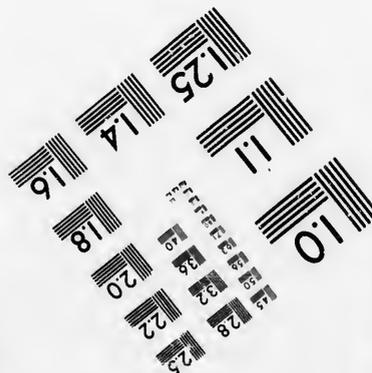
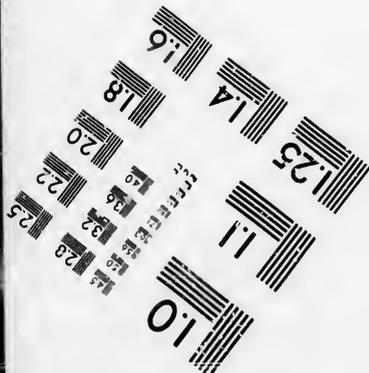
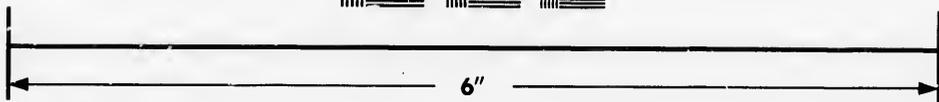
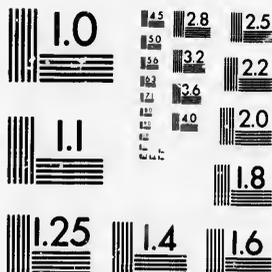


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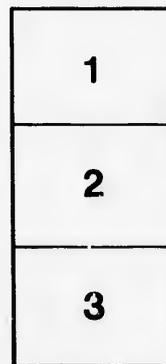
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THE

BISHOP OF EXETER'S

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DELIVERED AT HIS TRIENNIAL VISITATION,

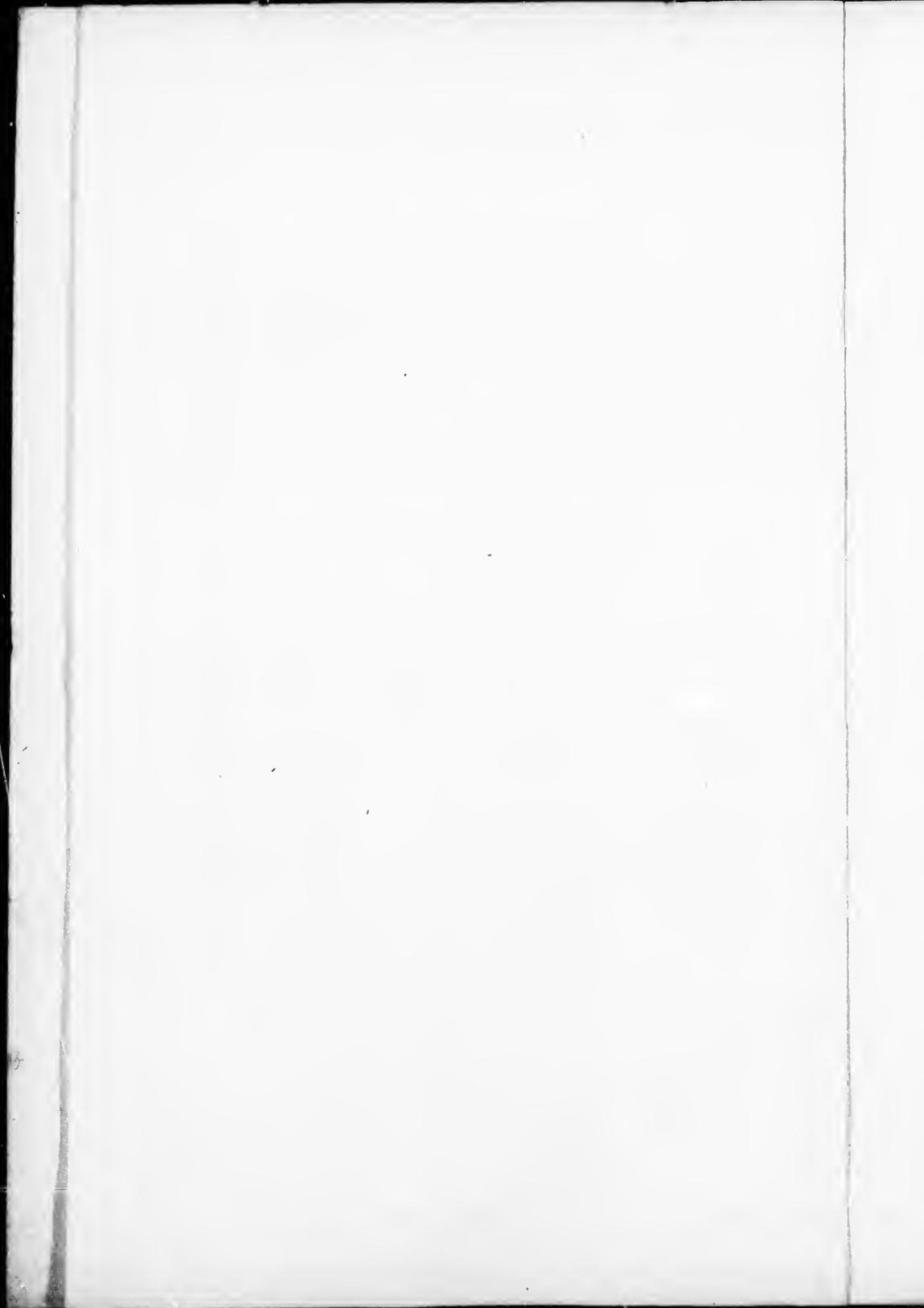
IN

AUGUST, SEPTEMBER, AND OCTOBER,

1839.

FOURTH EDITION.

THREE SHILLINGS AND SIXPENCE.



# CHARGE

DELIVERED

TO THE CLERGY

OF THE

DIOCESE OF EXETER

BY THE

RIGHT REVEREND

HENRY, LORD BISHOP OF EXETER,

AT HIS TRIENNIAL VISITATION

IN THE

MONTHS OF AUGUST, SEPTEMBER, AND OCTOBER,

1839.

*FOURTH EDITION.*

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LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1839.

LONDON :  
Printed by WILLIAM CLOWES and SONS,  
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TO THE  
CLERGY OF THE DIOCESE OF EXETER,

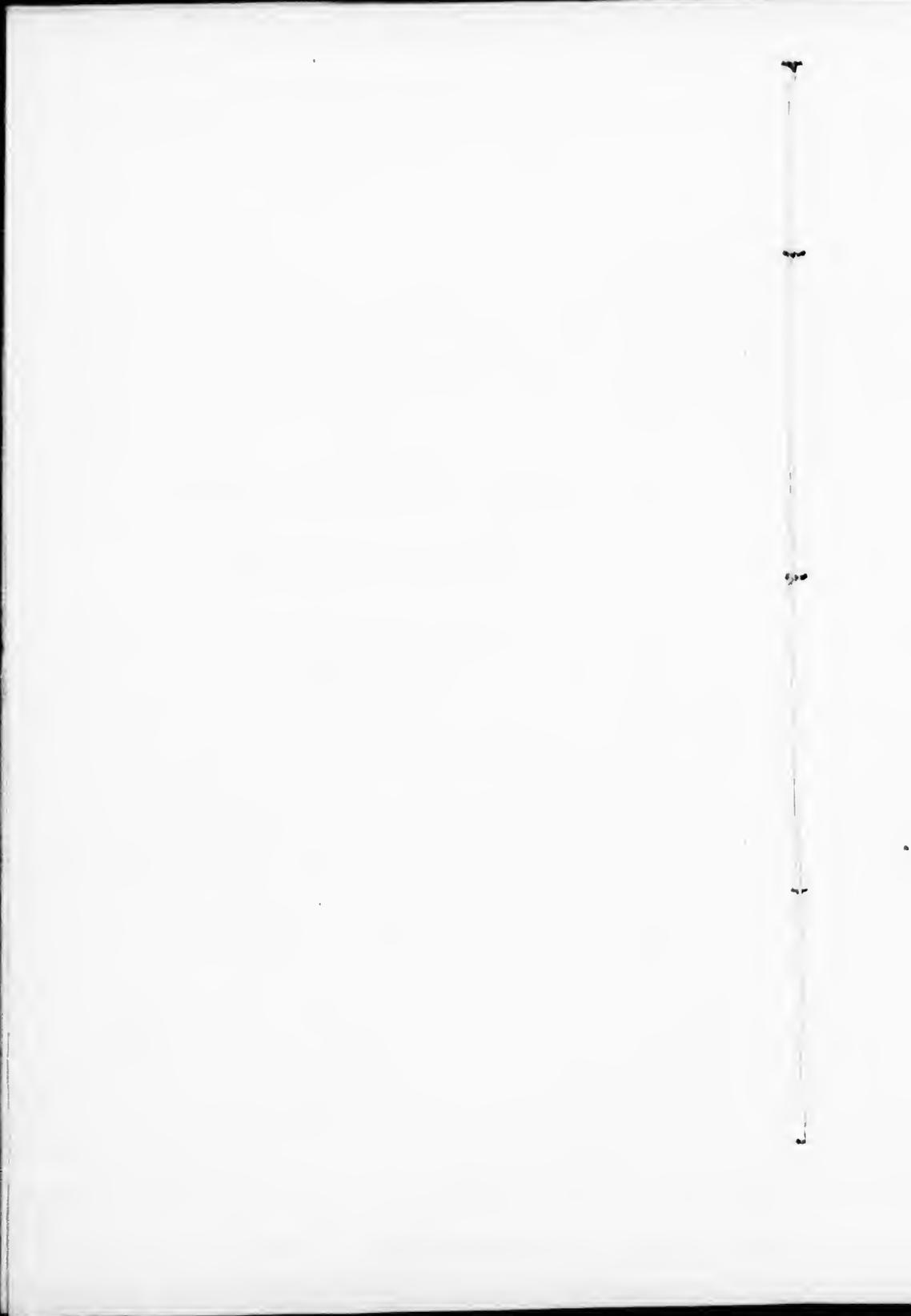
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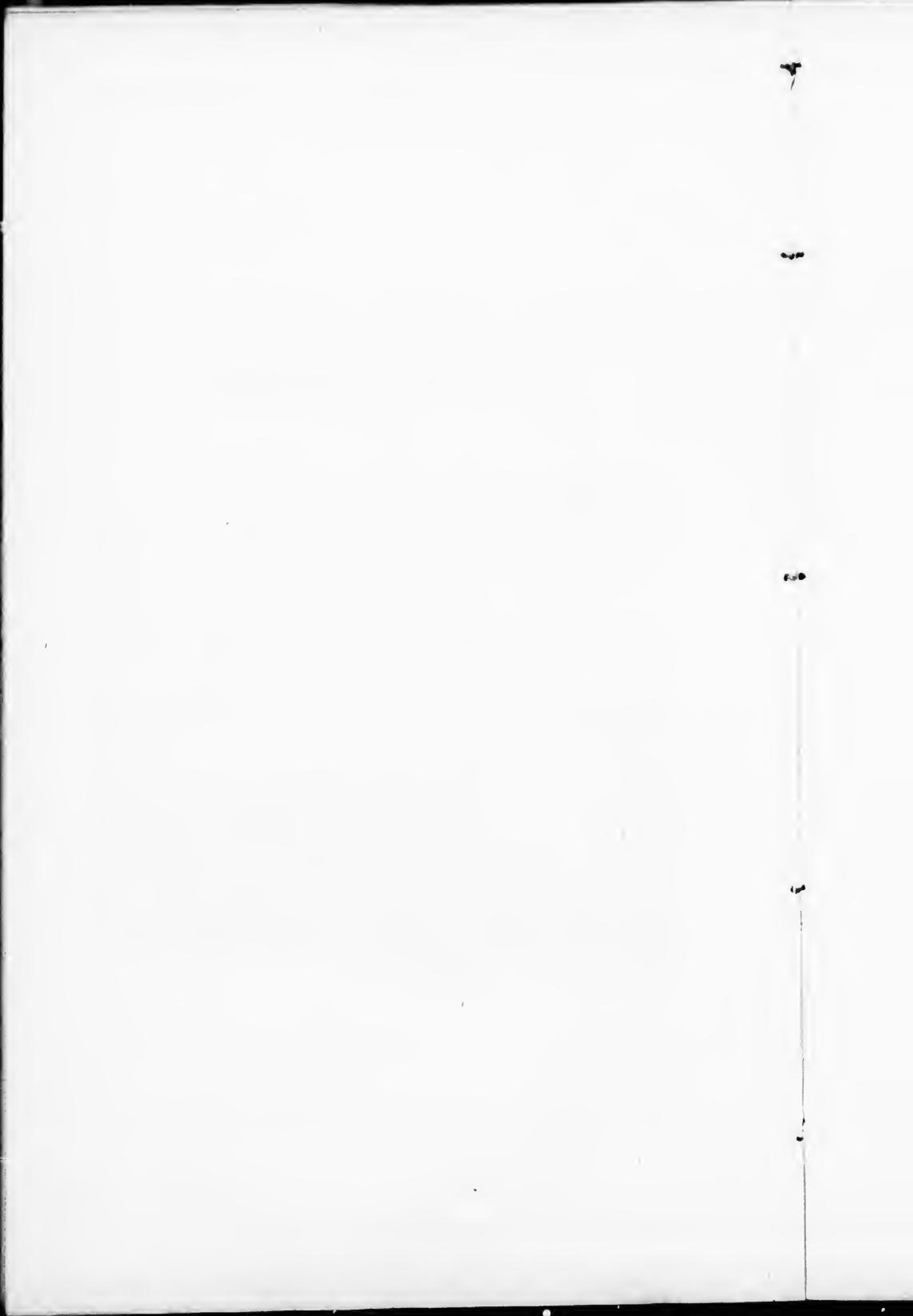
**H. EXETER.**



## ADVERTISEMENT.

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My Clergy must not be considered as having committed themselves to an assent to all that is contained in this Charge, by their request that I would publish it. By reason of its length, some parts were omitted at one or other of the places at which I held my Visitation. Some parts, indeed, were written while I was on my tour; and even at the places at which I last visited—Tiverton, Honiton, and Exeter—one or two long passages were not delivered, particularly much of what relates to Australia, and to the Pamphlet circulated by the “Committee of Privy Council on Education.” Some delay has been caused in the publication by preparing the heads of a Church Discipline Bill, which will be found in Appendix II. 3.

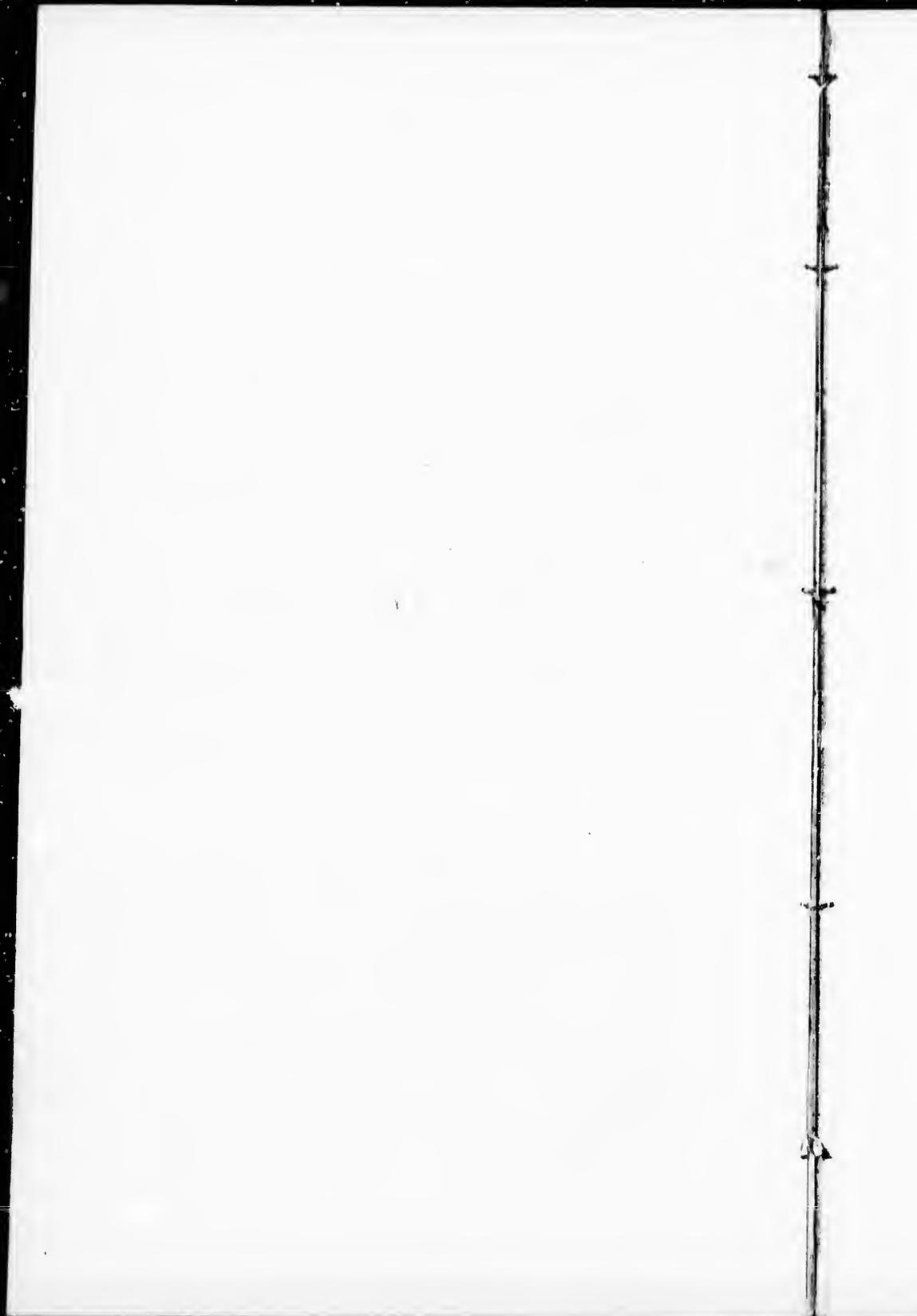


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## C H A R G E,

*&c. &c.*

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REVEREND BRETHREN,

In meeting you again, after an interval of three years, in an age of more than common anxiety to every faithful Minister of Christ and every attached member of the Church, I have the gratifying duty of calling on you to join me in humble and thankful acknowledgment of God's mercy, in hitherto preserving to us those institutions which have been the best support of our national greatness, and the surest foundation on which to rear any structure of real improvement, whether in Church or State. Our peculiar duties will limit our active exertions to the concerns of the Church; for, while we cease not to claim the common rights of British subjects, we shall best prove ourselves worthy of continuing to enjoy them, by exercising them with a sole view to God's honour, and to the advancement of his kingdom among men. Political events will interest us, mainly, as they tend to produce results, whether of good or ill, to the cause of true Religion.

In looking, with this object solely in view, to the present aspect of political contention, there are two particulars which especially challenge our observation, —one, which respects the interests of Religion in our Colonies,—the other, which hardly less concerns

the same interests at home. Both involve the same principle, and tend to similar results: both, in my judgment, demand the vigilant circumspection, and the zealous and energetic, though discreet and temperate, exertions of us the Ministers of God's Holy Word, in appealing to the fidelity of a Christian people, for an effectual resistance to innovations in our national policy, which would level the distinctions between truth and falsehood, even in those matters in which the highest spiritual interests of men are involved.

I begin with what immediately concerns our Brethren in the Colonies.

Within the last few years, a course of policy has been instituted, and pursued, in respect to the Colonies of Great Britain, which is wholly unexampled, not only in our own history, but also, if I mistake not, in the history of any other Christian nation. Not only has equal protection, (for God forbid that we should ever repine at equal *protection!*) but equal encouragement has been given by Government to every description of religious faith, and every denomination of professing Christians, in some of the most important dependencies of the British Crown.

In AUSTRALIA—a region which seems destined by Providence to open a wider field to British enterprise, and to be the future scene of grander results, whether to our honour or our shame, than the last generation would have contemplated as possible,—in Australia, a system has been for some time pursued, which would seem to indicate an utter indifference, on the part of those who dispense the national Treasure, whether truth or falsehood shall characterize the religious creeds of any of the Colonists. The production of a certain sum of money, and the signatures of a certain number of names, are all that is requisite for

obtaining from Government aid in the construction of places of religious worship, and in the payment of religious teachers.

In order that this matter may be fully understood, it is necessary to state, that, until within the last few years, a seventh part of the waste lands in this colony was reserved for the endowment of the Church. In 1829 and 1830 it was directed that a portion of these lands should be sold, or alienated under quit-rents; but the produce of the sales and the quit-rents, reserved, were still to be applied in aid of the Establishment to which they belonged. In 1831, and not before, it was communicated to the Governor of Van Diemen's Land, by the Government at home, that it was not intended to appropriate lands in aid of the Church and schools, but to maintain them out of the ordinary revenue. These new instructions (which, however, did not cancel the appointments formerly made, but still left to the Church the right of retaining property in the waste lands—in particular, the quit-rents—which, though far short of what was originally contemplated by Government, was still by no means inconsiderable\*)—these instructions were, unhappily, the cause, or the occasion, of a very speedy desertion of the Church by the Crown. The charge of supporting the Church, being now cast on the ordinary revenue (though that ordinary revenue received the benefit of the produce of the Church lands), soon afforded a pretext for maintaining, that, as all the colonists of all religious persuasions contributed in equal proportion to the public revenue, it was but just that the establishment of the religion of all should be equally provided for by the public. The Governor of New South Wales, Sir R. Bourke, in a despatch of

\* See Despatch of Lieut.-Gov. Arthur, 26 Jan. 1836, p. 71. (Papers of H. C., 1837. No. 112.)

30th of September, 1833, pressed this consideration strongly on the attention of the English Government. It would be "impossible," he said, "to establish a "dominant and endowed Church without much hostility, and great improbability of its becoming permanent; as the inclination of the colonists, *which keeps pace with the spirit of the age*, is decidedly adverse "to such an institution." He further gave it as his opinion, that "in *laying the foundation of the Christian Religion*" (such are the words of Sir Richard Bourke) "in this young and rising Colony, by equal "encouragement held out to its professors in their several churches, peace, loyalty, and good morals would "be alike promoted."

That this reasoning did not convince the minister to whom it was addressed, Mr. Stanley, will not be surprising. It seems to have equally failed with all subsequent Governments, until 30th November, 1835, when a despatch to Sir R. Bourke from Lord Glenelg announced, that "in the general principle upon which "his plan was founded, as applicable to New South "Wales, Her Majesty's Government entirely concurred."—p. 14.

Meanwhile, a similar correspondence had been passing between Colonel Arthur, Lieut.-Governor of the kindred and neighbouring colony of Van Diemen's Land, and the Government at home; but conducted in a very different spirit. Colonel Arthur, though certainly very liberal, fell in this respect far short of Sir R. Bourke. He avowed himself to "*incline strongly in favour of the Established Church, notwithstanding its imperfections in some particulars*, into "which I need not (he says) now enter"—and he gave a proof of his preference by "bringing up his own "family *in connexion with that communion*."—p. 71.

This, I submit, is not the language of a bigoted Churchman. Still he professed, as we see, a strong inclination in favour of the Church ; and, so far, he probably was thought less worthy of attention than Sir R. Bourke, who, in all his numerous and voluminous despatches, so far as I can discover, does not appear in a single instance to indicate the slightest preference of any Church, or any Creed whatever ; the only feeling on this subject expressed by this representative of the Sovereign, in New South Wales, being that of *hostility to an established Church*.

Colonel Arthur was very earnest in pressing on the Government the absolute necessity, for the welfare of the Colony, that the number of clergymen of the Church of England should be enlarged. In a despatch of 14th October, 1833 (nearly the same date as of that which I have cited of Sir R. Bourke), he reminds His Majesty's Government that he " has before *frequently* urged the " necessity" of that measure ; and he entreats that he may be " permitted again to urge the paramount importance of this point. Sir," said he, " I pointed out, " *several years ago*, as forcibly as I had the power to " put it, that penitentiaries, treadwheels, flogging, " chain-gangs, and penal settlements, would all prove " ineffectual, either to prevent or to punish crime, " without religious and moral instruction. *There* " *must be a mind to work upon, or all punishment will* " *be utterly unavailing.*"—p. 61.

In the following year, 15th October, 1834 (p. 63), he renews his representations, in terms so honourable to himself, and so very appropriate to the circumstances of the Colony, that I am not afraid of wearying you by reciting them.

" In several despatches, I have endeavoured to bring " before you, in the strongest possible manner, the

“ necessity which exists, notwithstanding the present  
 “ expense of the Ecclesiastical Establishment, for an  
 “ extension of the number of chaplains ; a subject  
 “ which perhaps I cannot too often advert to ; essential  
 “ as the ministrations of religion are everywhere, but  
 “ more especially where, in addition to the natural  
 “ proneness of the human heart to evil, there is also to  
 “ be combated that moral pollution, which is the neces-  
 “ sary result of the unbridled wickedness in which so  
 “ large a proportion of the population must have rioted  
 “ habitually, before their expatriation, and which it is  
 “ our duty to counteract, by the only means I am aware  
 “ of that have ever yet proved effectual.”

To select all the passages in which Lieut.-Governor Arthur urges the duty of an increase of the Church Establishment on the Government at home, would be to exhibit portions of almost every despatch from him, of which we are in possession. But the question presents itself—What success had these honest, these repeated, these warm remonstrances, on the Government to whom they were addressed?—It was long before any answer seems to have been given ; and, indeed, the frequent changes in the Colonial Office, which occurred in the interval, will account for much of the delay. At length, on the 31st January, 1836, a permanent Colonial Secretary, Lord Glenelg, informs the Lieutenant-Governor “ that he has had under consideration his several de-  
 “ spatches on the subject of the extension of the means  
 “ of religious instruction in Van Diemen’s Land ”—  
 (of which, however, he takes no special notice whatever)  
 —but he adds “ that he had given much attention to the  
 “ same subject as respects New South Wales—where  
 “ he had *precise* information of the relative numbers of  
 “ the different denominations of Christians from Sir R.  
 “ Bourke”—(namely, that “ the members of the Church

“ of England are the most numerous—the Roman Catholics are one-fifth of the whole population—and the members of the Church of Scotland form a smaller proportion).”—P. 3. “ Assuming, however,” says he, “ the general similarity, in this respect, of the two Colonies, the documents which I now transmit to you will place you in possession of the principle which Her Majesty’s Government are prepared to sanction in any future law which may be passed by the Legislative Council in the Colony for the appropriation of so much of the Colonial revenue as may be applicable to this general object” (*i. e.* for the support of religion).—p. 65.

Now, what was the principle, *on which alone the Government were prepared to sanction any law passed by the Legislature of Van Diemen’s Land?* The principle which Sir R. Bourke had recommended, that of having no Established Church,—and, in adopting which, Lord Glenelg had expressly said that he did so in deference to the judgment “ of the Governor and the Legislative Council, to whom he committed the task of suggesting and enacting such laws, for the distribution and appropriation of the funds applicable to the general purposes of religion and education.”—p. 14.

But how does this apply to Van Diemen’s Land? I have stated both the judgment and the feelings of the Governor—I will now state those of the Legislature.

In the despatch of Colonel Arthur of 14th October, 1833, he writes that “ *the Legislative Council had advised the appointment of six new Chaplains*”—and on the 16th of May, 1834, he states (p. 62), that the same body had “ *unanimously voted the necessary advances*” for the contemplated building of six Churches—and that there had been expressed the earnest desire “ *of the Legislative Council, and of the community generally, for an extension of the Church*

“ *Establishment*, so that the ordinances of religion might  
 “ be placed within the reach of the more remote settlers,  
 “ and also be brought home to the convicts labouring on  
 “ the roads and in the chain-gangs.”—p. 61.

Thus, it appears that the British Government was willing to attend to the judgment and the feelings of a Colonial Legislature and people, if represented to be adverse to a Church Establishment—but decidedly opposed to them, however strongly expressed, when in favour of the Extension of the Church.

Even this is not all: Lieut.-Governor Arthur reminded the Government at home, that there was no longer the same financial objection to this great measure which had heretofore prevented its adoption. “ I the more earnestly,” says he, “ press upon your attention this most interesting subject, as it does not appear that the obstacles, which formerly prevented Her Majesty’s Government from acquiescing in an extension of the Church Establishment, need now be taken into consideration, *the revenue having within the last five years so exceedingly increased.*” —p. 63.

Such were the urgent applications of Lieut.-Governor Arthur on this subject. Before he could obtain an answer to any of them, he had sanctioned votes of the Legislative Council, for aid to other bodies of Christians in erecting places of Divine Worship, and recorded his reasons for so doing on the books of the Council in the following terms:—

“ I should wish to record my deliberate opinion,  
 “ that, *until much more extensive assistance is afforded*  
 “ *to the Established Church*, such advances as these, in  
 “ aid of other religious communions, must necessarily  
 “ be made, or *a large class of the community will be*  
 “ *without any religious or moral instruction whatever.*”

“ A state of things exists in this Colony, unknown in other communities; and, if every effort be not made to reform, by religious instruction, the lowest orders, and especially the convict population, all other measures to reclaim them will be, if not wholly inoperative, at least of very transitory advantage.”—p. 73.

Again, in reference to this matter, in his Despatch of January 26th, 1836, he says, “ It is the best expedient that I can think of to supply, at a trifling charge, the lamentable want of a more extensive Church Establishment.” At the same time he proposes to charge the amount on the Land Revenue—which has been credited with the proceeds of the sale of the lands originally reserved to the Church.” But he adds what is well worthy of deep attention: “ To avoid all possible misconception, however, *as it may not immediately occur to your Lordship*, it is proper I should state, that *the lands were reserved exclusively for the support of the Church of England.*”—p. 69.

That, under so pressing a want of the means of any religious instruction for the Colony which he governed, and having been himself compelled to have recourse to expedients so questionable, he should have, at length, received with acquiescence, and even with pleasure, the announcement of any mode sanctioned by Government of supplying that want—even though it rooted up the very foundations of a Church Establishment—may grieve, but can hardly surprise us.

Such is a brief outline of the course which has been pursued in Australia, in establishing this most novel and most unrighteous principle. To look minutely into all its details would not suit the present occasion. Be it sufficient to say, that by it not only every variety of Protestant Dissent is fostered and patronized, but the Romish Church itself is installed with equal honour, and recognised as of equal purity with our own. It is

notorious that a Roman Catholic Bishop is not only permitted to exercise Episcopal authority in the Colony, but also receives a stipend of 500*l.* per annum from Government for his services. The history of this affair is so illustrative of the prevailing policy, that I will briefly narrate it to you.

In February, 1835, Lord Aberdeen, finding that arrangements had been made by his predecessor, Mr. Spring Rice, for sending out four additional Roman Catholic Chaplains to New South Wales, gave effect to the appointments, and assigned an annual stipend of 150*l.* to each. One of these was Dr. Polding, who, like the others, "was intended only to officiate as Chaplain; but, " as it was " subsequently considered advisable by the " Church to which he belonged, that he should be permitted to exercise Episcopal authority, the sanction of " the Government was given to the arrangement."— p. 27. Lord Aberdeen, however, was so fully satisfied of the unfitness of his being paid by the British Government in the character of *Bishop*, that, in the Despatch which announced the appointment to Sir R. Bourke, he distinctly said, that, although his powers would be superior to those of the Rev. Mr. Ullathorne, who, as Vicar-General, received 200*l.* per annum, he "*was not prepared to sanction the augmentation of Dr. Polding's stipend,*" even to that sum, unless Mr. Ullathorne were transferred to Van Diemen's Land. This being arranged, Dr. Polding was to receive 200*l.* per annum; but with a distinct intimation that no higher stipend would be sanctioned by the English Minister. However, before Dr. Polding's arrival in the Colony, a change of Government had taken place in England—and immediately Sir R. Bourke scrupled not, in despite of the Despatch from Lord Aberdeeton, "take the advice of the Council upon the amount of " stipend which they would be willing to assign to

“ Dr. Polding, if Her Majesty’s Government consented “ to enlarge it.”—p. 28. The Council recommended 500*l.* per annum, which was proposed to the Government at home, and forthwith assented to, although it was in direct contradiction to the principle established five months before, and acted upon in all cases of the Church of England, that “ the amount of private contribution should be the condition and measure of public “ aid.”—p. 15. In this case, there was no private contribution whatever.

This was not all. Lord Aberdeen, I have said, had refused to sanction any greater allowance than 150*l.* per annum to Dr. Polding, if the Vicar-General remained in New South Wales, having a stipend of 200*l.* per annum. It was arranged, therefore, that he should be transferred to Van Diemen’s Land: instead, however, of going, either he or a successor of his is still there as Vicar-General with a stipend of 250*l.* per annum—and this, too, *without any private contribution.*

The case is not yet complete. Dr. Polding, in his passage to New South Wales, landed in Van Diemen’s Land; and, upon his urgent representation, while he was there, the sum of 1500*l.* was voted by the Council towards the erection of a Roman Catholic Chapel. *No private contribution was made*—and the vote was transmitted to England for confirmation or rejection, with this addition, that the Council was ready to increase the grant. Lord Glenelg found the case rather hard of digestion; but he managed it: he “ saw no “ reason for departing in the case of any other religious denominations from the rule which had been “ laid down with respect to the members of the Church “ of England. From the amount of the grant, he “ apprehended that it had been made without stipulating for any corresponding contribution; a proceeding

“ which *he should much regret, as open to serious objection.*” He tacitly, however, allowed the grant, expressing only this proviso: “ *Should a further sum be required for this purpose, you will not propose any additional grant, unless a moiety of the whole estimated expense, including the original grant of 1,500*l.*, be provided by the voluntary contribution of the parties applying for assistance.*”—p. 67.

To give full effect to this case, one thing alone seems wanting, that aid to a Church of England application should be withheld because of insufficient contribution—and that deficiency is supplied. We are presented with some extracts from the Minutes of the Council of 14th October, 1835, at which the grant for 1500*l.* was remarked upon as having been made “ for Roman Catholic purposes, on more favourable terms than in cases of Protestant application.” “ The rural Dean” (the Clergyman of highest rank in the Colony)—after observing that, “ as the Roman Catholics would now be more than ever disposed to proselytize, he wished that assistance should be given to such Communities as were less opposed to the Church of England than the Roman Catholics were”—proceeded to say, that “ in reference to the erection of Churches generally, and more especially in *Trinity Parish, where the inhabitants were poor*, he thought it desirable Government should not limit itself to cases where one-half was subscribed.”—p. 72. In a subsequent Minute, transmitted to the Government in England, Lieut.-Governor Arthur says, “ It is with extreme regret I inform you, that the sums voted in aid of *the Church, so much required in Trinity Parish*, have not yet been appropriated (although an aid of 500*l.* has been received from England), *in consequence of the requisite funds, by private subscription, not having been raised.*”—p. 77.

Is anything more wanted?

The whole is wound up with the following very edifying communication from Lieutenant-Governor Arthur to the Colonial Secretary, dated 26th January, 1836:—

“ With regard to the proposed Chapel at Hobart Town, (to which the 1500*l.* was granted,) there is, I may observe, *a very unfortunate schism between the Priest and his congregation*; so that I apprehend there is little probability of their contributing towards a new place of worship,” *i. e.* they will give nothing to meet this large grant. “ The Roman Catholics have hitherto been a very inconsiderable body in this community, possessing one very rude Chapel in Hobart Town, and a school in connexion with it. *The arrival of Dr. Polding*, however, has excited a degree of energy, which has given them a more influential appearance, and *has had the effect of recalling some persons who had been in the habit of attending the Established Church.*” \*—p. 70.

Thus the British people have the satisfaction of learning, from the highest official authority, that the

\* The Papists are not slow to act on the vantage-ground thus given to them. “ An Association for propagating the Faith” has been recently established, the first anniversary of which was held on the 18th of September of the present year, with great magnificence, “ in the Metropolitan Church of the Conception,” Dublin, at which “ His Grace the Most Rev. Dr. Murray officiated as High Priest,” attended by “ upwards of a hundred Clergy, in their surplices and soutans.” The preacher, “ the Rev. Dr. Kenny, S.J.” (President of the Jesuit College at Clongowes), “ delivered an admirable discourse in the bold and striking manner for which he is so remarkable.” One sentence I subjoin: “ It must be allowed that a fair opportunity is given to us at present by the ruling powers; that the Government, instead of being, as formerly, marked by the strongest animosity against us, is now ready to show us justice and favour, and to aid our Prelates in sending Missionaries to foreign countries. I feel grateful for the benefit, and I offer prayers to God to continue this favour to us. *As far as they have shown kindness to us, we feel grateful, and I trust the time will shortly come when they will be induced to grant us a due proportion of the favours which they lavish on other denominations of Christians.*” — The “ *Weekly Freeman's Journal*” of 21st Sept., 1839.

energies of Government, and the treasures of the State, are employed in the goodly work of giving fresh life and activity to Popery, even in those regions where it was on the point of expiring by reason of its own weakness.

But Australia, the great seedplot of future nations, English by name—(God grant that they may be truly English too in principle and faith!)—is not the only region in which we have to deplore this seeming abandonment of those ancient principles of national policy, which hallowed our political institutions by combining them with the establishment of true Religion.

In the CANADAS, provision was made by the liberality of King George III. for the future support of the Church, of which he was, not in words and by office only, but in heart and affection, a nursing father. He endowed with Crown Lands, the increasing value of which, it was intended by him, should bear a due proportion to the increase of the wealth and population of the Colony, “a Protestant Clergy.”

What may be the strict meaning of that phrase in legal construction, as high legal authorities have differed, or seemed to differ, it would ill become me in this place, or on this occasion, to affect to pronounce a judgment. It is enough for my present purpose to state, that on the supposed vagueness of this phrase has been built a claim not only for all sorts of teachers of all varieties of Religion calling itself Protestant, but also for the Clergy of the Church of Rome itself. The Government at home (I lament to say it) has most unhappily sanctioned and encouraged this most mischievous and unprincipled agitation. With unfairness, which, unless on the plainest evidence, ought to be

incredible, it has directed Sir G. Arthur\* to urge the Provincial Legislature to realize these wild views: thus diverting the endowments of true Religion to the maintenance of every species and form of error, in contravention of the express provisions of the Constitutional Act of 1791, even as declared in the Opinion of the law officers of 1819, who excluded the claims of all other Ministers of Religion except the Clergy of the Churches of England and Scotland. The Government did this, even though they expressly made their confidence in the correctness of that Opinion the ground of their refusal to comply with the prayer of the Bishop and Clergy of Upper Canada, that the question of the appropriation of the Clergy-reserves to any other Clergy, than themselves, should be referred for judicial decision either to the Judges of England, or to the Judicial Committee of the Privy Council.†

One of the Legislative Bodies of Upper Canada, in willing compliance with the policy thus recommended by Government, actually passed a Bill, by which a Popish Bishop was to be endowed with an annual stipend out of the produce of those lands, which were granted by King George III., and confirmed by a solemn act of the British Parliament, for the maintenance of a Protestant Clergy! And, though the other branch of the Colonial Legislature was less accommodating, and refused its consent to that measure; yet a Bill has passed both those Houses, and will be laid before our own Parliament, previous to its receiving the Royal

\* See Despatches on creation of Rectories in Upper Canada, p. 445: Lord Glenelg to Sir G. Arthur, 26 Dec. 1837. See also Lord Glenelg to Sir F. B. Head, 7 Sept. 1837 (Despatches to and from Sir F. Head, p. 93).

† Copy of Despatch from Lord Glenelg to Sir G. Arthur, K.C.H., of 15 Nov. 1838:—"As Her Majesty's Government see no reason to doubt the correctness of the Opinion delivered on this subject in 1819 by the Law Officers of the Crown, they do not consider it necessary to originate any proceedings on the subject before the Judges of England or the Privy Council."

Assent, by which all the Clergy-reserve lands are to be sold, and the proceeds invested in the Crown, and applied to purposes of Religion, generally, under the direction of the Imperial Parliament.

This last particular of the enactment must give us hope: for before such appropriation shall be made, we cannot doubt, that Parliament will direct that some course be taken to ascertain the right construction of the phrase "a Protestant Clergy" in the Act which was designed to give effect to the pious munificence of Her Majesty's Royal Grandfather; and as little can we doubt, that, if it be found that the phrase in that Statute means, as we trust it means, *Clergy of the Church of England*, no false liberality, no readiness to sacrifice principles to supposed expediency, will prevent the British Legislature from doing what Religion and justice shall be equally found to demand.

Meanwhile, it is painful to contemplate the effects produced by the protracted conflict on this most momentous subject, and the difficulties which in consequence have obstructed the operations of the Church in spreading the knowledge of Divine Truth through the Colony. By a return made to Government, and laid before Parliament, of the result of a census now in progress (so far as these results were known), it appears that of between 200,000 and 300,000 persons, included in that return, almost a ninth were of no profession of Religion whatsoever,—and this, although sufficient latitude was taken: for, under the general title of religious bodies, there is a column not only for each of several uncouth denominations, such as Tunkers, Mennonites, and others, but also one for Deists, and another for Freethinkers; yet the number of those who are of *no religious body*, or profession, is nearly equal to the number of Roman Catholics. Thank God! in spite

of all discouragement, the Church nearly doubles the number of any other denomination.\*

There is another official return, viz., of "Annual Payments to Religious Bodies, to which the Faith of Her Majesty's Government is pledged." In it, we find that the annual payment to "the Roman Catholic Bishop and Priests" is about the same as to the "Presbyterian Clergy of the Church of Scotland," and more than equal to what is pledged to the other two specified denominations, the "Presbyterians of the united Synod of Upper Canada," and the "British Wesleyan Metho-

\* In reference to this important particular, I may be permitted to notice the statements, or opinions, contained in two documents of rather an authoritative character:—

1. The Report of the Committee of the House of Commons, ordered to be printed 22nd July, 1827, says:—"With regard to the other religious sects, the Committee have found much difficulty in ascertaining the exact numerical proportions which they bear one to the others; but the evidence has led them to believe, that neither the adherents of the Church of England, nor those of the Church of Scotland, form the most numerous religious body within the Province of Upper Canada."

2. The Report of the Earl of Durham, &c., has the following passage, p. 63. "The Church of England in Upper Canada, by numbering in its ranks all those who belong to no other sect." I stop here to remark, that, in the Census just taken, the Church (which is not a sect) does not number these nondescripts "in its ranks:" for not only is there a distinct head for persons of "no religious body," as has been stated above; but there is also a return of a large number, of whom nothing is known, whether they are of any, or no, or of what, religious body. It follows, therefore, that the number of *professing* Members of the Church of England is nearly double that of any other Body. The Report proceeds:—"The Church of England, &c., represents itself as being more numerous, than any single denomination of Christians in the country. Even admitting, however, &c., it is not therefore to be expected, that the other Sects, three at least of whom, the *Methodists*, the *Presbyterians*, and the (*Roman*) *Catholics*, claim to be individually more numerous than the Church of England, should acquiesce quietly in the supremacy thus given to it."

I will subjoin an extract from the Toronto Almanac and Royal Calendar for 1839—compiled by Mr. Fothergill, the Editor of a liberal Journal, called the *Palladium*,—who is understood to be not a member of the Church, nor very friendly to it:—"The present applications for Clergymen" (of the Church of England), "from various parts of the Province, amount to *more than one hundred*. There is, indeed, scarcely a settled Township in the Province, in which a pious and active Clergyman would not find ample employment amongst our people, who are everywhere to be found in great numbers; except, perhaps, in Glengarry, which is divided almost equally between the Roman Catholics and Presbyterians."

“dists;” though the number of these two exceeds that of the Roman Catholics by more than half!

In reading an official return of an “Annual Payment to the Roman Catholic Bishop, to which *the Faith of Her Majesty’s Government is pledged,*” it is not easy to forbear asking ourselves, what would have been, in other times, the feelings of the British People on such an outrage, if, indeed, in other times, such an outrage on those feelings could have been attempted? and, even in these our days, we are tempted to ask, what will be the feelings of the British People, when they read, in the despatches between the Colonial Secretary and the Governor of Upper Canada, that the expedient suggested for redeeming the Faith of Government pledged to Popery, is, to throw into hodgepodge, for the support of Religion of every name and phase, the funds given by a truly Protestant Prince for the maintenance of his own Church?

The Roman Catholic Bishop, who thus holds “the faith of Government” in pledge, has recently presumed so far on the favour which he enjoys, as to set at defiance all the Statutes which were designed by our forefathers to guard the supremacy of the Crown. During many years he called himself Bishop of *Regiopolis*, a designation which revealed at once the object of his wish, and his consciousness that it was unlawful. But on the arrival of the Earl of Durham, as Governor-General of the North American Colonies, Dr. Macdonnell addressed a letter to him, “respectfully, but fearlessly and unhesitatingly submitting such information as his opportunities had enabled him to acquire;” in particular, that the Irish Roman Catholic Emigrants, and the Scotch Highlanders (who also are Roman Catholics) “feel greatly disappointed at being *excluded from their share of the Clergy-reserves.*” Nay, he has the confidence to speak of their exclu-

sion, as withholding "the Clergy-reserves from *the purposes for which they were intended.*" This letter, containing these monstrous claims, was subscribed by him, no longer Bishop of Regiopolis, but "Bishop of Kingston, Upper Canada;" and the illegal title was not only admitted by the Earl of Durham, who, in his Report, p. 65, refers to this very letter, as the letter of "the venerable Roman Catholic Bishop of Kingston;" but it is printed and laid before Parliament, by order of the Government, in Appendix A. to that Report, p. 65, and noted in the margin as the "letter from the Right Reverend A. Macdonnell, Catholic Bishop of Kingston."

Upon the whole of the important matter, which we have here reviewed, there are two questions which force themselves upon our minds:—

1. How this active, manifold, and hourly increasing encouragement of the Church of Rome is consistent with the principle which displaced a Popish for a Protestant dynasty?—2. How this equal support of all that calls itself Religion, be it true or false, can be reconciled to the duty of the sworn advisers of a Sovereign, who has herself sworn to "maintain, to the utmost of her power, the Laws of God, the *true* profession of the Gospel, and the Protestant Reformed Religion established by Law, and the doctrine, worship, and discipline thereof," not only "within England and Ireland," but also "within the territories thereunto belonging?" These are questions which are prompted by the truest loyalty to the Crown, and demand to be answered on higher principles, than official convenience, or the fleeting interests of a Party, can supply.

I cannot leave the subject of the Church in the Canadas, without saying that it is to me a matter of

great gratification to recognise in you, my Reverend Brethren, and not only in you, but in the Laity of these counties, some of the most strenuous and ardent assertors of the rights of your fellow Protestants and fellow Churchmen in those Provinces, as was proved by your energetic petitions to Parliament. Communication with those who are most immediately interested in the welfare of the Church there, enables me to say, that they are deeply sensible of the value of your exertions, and grateful for the feeling which called them forth.

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In turning from this matter of profound interest to the cause of true Religion in our Colonies, to one which has more immediately affected the same sacred cause at home, you will anticipate my intention to address a few words to you on the scheme of National Education recently propounded by the Government, and still, unfortunately, impending over us.

Of a measure, which escaped the direct condemnation of one House, by only a majority far smaller than it has been the practice of the Constitution to deem necessary for the sanction of any ministerial proposition, and which was actually condemned by a larger majority of the other House than ever before, on any occasion, was found in opposition to the Crown—to say of such a measure, so dealt with by Parliament, that it is most unsound in principle, and would be most pernicious in practice, is not to exceed those bounds of decorum which are especially imposed by an occasion like the present.

The principle of the measure is one, practically at least, of indifference to all considerations, if not of Religion, yet of truth or falsehood in Religion. Indeed, it is avowed by the noble Marquis who is to take the lead in carrying the measure into execution, in the report of

a speech lately delivered by him in Parliament, and circulated by the Committee of which he is the head,—that he considers “the training of children in habits of order, cleanliness, discipline, and industry, as of *equal importance with religion.*” \* He further says (speaking of the inspection of the schools), that “the Government intends not to propose anything but what it considers will conduce to *the grand object of secular improvement*”—p. 32.

Another noble Member of the Committee, who, as Home Secretary, must have had a principal share in the concoction of the measure, in a speech circulated by the same authority, says that he does not think much of the objection to the proposed scheme, that by it, in some places, the doctrines of the Romanists and of Socinians would be taught; for “there is,” says he, “the great and countervailing advantage of *imparting knowledge*,† and of giving instruction in the *simplest*

\* Substance of Speech of the Marquis of Lansdowne, p. 30. The context is as follows:—“It has never entered into the mind of any one member of her Majesty’s Government, that the inspection should be used for the purpose of interfering, directly or indirectly, with religious instruction. But what is proposed, and what it is most important to effect, is, that the inspection shall be applied to the introduction of those improvements which even in secular education may be effected; and those admirable arrangements which your Lordships may witness at the school in Norwood, established by the Poor Law Commissioners—arrangements not bearing upon the question of Religion, but bearing upon that which is of equal importance,—the training the children in habits of order, cleanliness, discipline, and industry,—which might form a part of a general system of education, without interfering with those high truths which it is the duty and the privilege of the Church to inculcate.”

† As a comment on this sentiment of the Noble Lord’s, I may be permitted to cite the opinion of one of our ablest and most experienced Judges, Lord Abinger, delivered to the Grand Jury at Leicester at the last Spring Assizes:—

“There were only three persons who could not read and write, out of a calendar of 20 persons; and the doctrine which was lately promulgated was, ‘Give the poor education, and you destroy crime.’ This had not turned out to be the case with the calendar before the court; for he found that most of the desperate robberies and burglaries were committed by persons who could read and write well. Now, although he would never discourage educating the lower classes of society, he would still boldly affirm that education, if not founded on religious and moral principle, instead of becoming a blessing to the poor, would in the end turn out a

"*elements of religious truth.*"\* What are those "simplest elements of religious truth," which, forming part of the systems of Popery and Socinianism, neutralize the poison of their other ingredients, and render them wholesome spiritual food for the youth of this yet Christian and Protestant land—fit milk for babes in Christ—the noble speaker omitted to state.

I repeat, therefore, on the high authorities which I have cited (and which might be confirmed by many passages of an authorised pamphlet circulated by the Committee), that the principle of the measure is one of indifference to all considerations, if not of Religion, yet of truth or falsehood in religion; and, as such, it has a tendency to do more of evil, in corrupting the minds and hearts of the people, than it can ever be hoped to do of good, by the utmost intellectual improvement, which, were it the best possible system of mere teaching, could be produced by it. Thank God! the unsophisticated good sense and sound principles of the English nation have rejected the proposal; more than three thousand petitions have spoken the judgment of the people on this ill-advised attempt to lower the tone of our national morality, and national piety, to a level with the institutions of countries to which we were not wont to look for examples in either. What are the natural fruits of such systems we have not been left to conjecture. We are taught by experience—happily the experience of other countries—to shun, as we would a pestilence, the contagion of this infidel liberality.

course. To give a sound education to the poor, moral and religious instruction must accompany it—the receiver must be well made to know, not only the moral duties he has to perform, but the religious ones. Education, without religious instruction, would not control the strong passions of the human race; and he had only again to repeat that the various calendars throughout the circuit had plainly convinced him that it would be far better to leave the poorer classes of the community in ignorance than to give them an education which had not for its groundwork our revealed and blessed religion."

\* Substance of Lord John Russell's Speech, p. 14.

Not many years ago, in one of the Northern States of America, where the experiment has been tried on the largest scale, a public meeting of seven hundred persons was occupied in denouncing the law which required the observance of the sabbath, as "an infringement of natural liberty;" and in protesting against the illiberal practice of requiring an oath, in attestation of the truth of evidence given in a court of justice,—not on the ground of the conscientious scruple entertained by the Society of Friends, and some other sects, against the lawfulness of all oaths,—but simply and merely "because the taking of an oath implies belief in the existence of God; and though," they were pleased to say, "it is desirable that all should hold that belief, yet they deemed it inconsistent with natural freedom to demand from any one an avowal of it."

A still more awful illustration of the danger of this laxity of principle has been exhibited among those American prisoners who were recently taken in Upper Canada. On the authority of one of the highest functionaries in that province, I can state, that a very large number, though not uninstructed in secular learning, were found to be absolutely without even the profession of Religion in any form.

Since I have been on this Tour of Visitation, I have received from a truly Apostolic man, whose praise must be well known to you, the venerable Bishop Chase, a copy of "an Address delivered" by him, so recently as in June last, "to the Annual Convention of the Protestant Episcopal Church of the Diocese of Illinois." In this Address there is one passage, bearing so strongly on the subject of religious education, and exhibiting such overwhelming testimony of the tremendous practical results of education not based on true religion, that, long as the passage is, I cannot forbear reading it to you:—

“ In our own country,” says he, “ where religion has  
 “ not been chiefly attended to, our young men have  
 “ grown up to resemble those of whom the Apostle  
 “ speaks: *atheoi*—atheists. They are ‘ in the world,’  
 “ but ‘ without God;’ living as if there were no God  
 “ to bring them to an account for their deeds. Had  
 “ the Church of God done her duty; had she insisted”  
 (God grant that we may always insist!) “ that religion,  
 “ as it is the one thing needful, should also be the first  
 “ thing attended to in the education of youth; had she  
 “ not consented to leave this all-important matter un-  
 “ performed, or performed by those who were not  
 “ shepherds of the flock; had she inculcated the know-  
 “ ledge of divine things with the same zealous care  
 “ with which she has insisted on the study of the na-  
 “ tural sciences,—the state of our country would be  
 “ far different from what it is. Good men would not  
 “ have cause to weep at the downhill course in which  
 “ all things are running. The good old way—the way  
 “ pursued by the Apostles—of insisting that men, with  
 “ all their house, should be baptized—all should be  
 “ brought into the Church of God, and there trained in  
 “ the nurture and admonition of the Lord; that children  
 “ should be fed with the milk, and the adults should  
 “ partake of the strong meat of God’s word:—this way,  
 “ alas! has been neglected, and others, for a time more  
 “ engaging, suited to men’s vain feelings, have been  
 “ pursued. It was an awful epoch when this began to  
 “ be exemplified in those who professed to conduct the  
 “ destinies of the Church; when men’s ways were pre-  
 “ ferred to the ways and sacraments of God. And it is  
 “ heart-rending to behold now the consequences. *A vast*  
 “ *majority of our country* are *out of covenant* with their  
 “ Maker; and are uninstructed in the first rudiments of  
 “ the Christian faith; not understanding even the terms  
 “ in which Religion is inculcated. If you call upon  
 “ them to repent of their sins—to learn their fallen

“ state by nature, and to implore the mercy of God in  
 “ Jesus Christ—they tell you they know nothing of the  
 “ necessity of either; they never bound themselves to  
 “ any religion; and never intend to do so. Most of  
 “ our youth cannot say the commandments; and those  
 “ who can have never heard them so expounded as  
 “ to show the guilt of their transgression. They have  
 “ been told there is some *short way* of ‘getting reli-  
 “ gion,’ and they hope to find it without all this  
 “ trouble.”\*

\* America is not the only country which testifies to the inefficacy of instruction, not based on religion, as an instrument of moral improvement. Mr. H. Lytton Bulwer (a gentleman, who will not be charged with unwillingness to take liberal views of any subject), in his work entitled ‘France—Social, Literary, and Political,’ has a chapter ‘on Crime,’ in which he makes some important references to M. Guerry’s ‘Statistique Morale de la France.’ I cite one or two passages:—

“ In estimating the influence of instruction, M. Guerry takes, as the test of education, the list of those returned to the Minister of War, at the period of conscription, as able to read and write; and making use of the five divisions I have mentioned,” (division of France into five regions; M. Guerry has used maps, as well as tables, which maps are tinted, the darkest tint indicating the *maximum* of crime; the lighter tint, the *minimum*; similar maps are given by him, showing the state of education,) “ he compares,” says Mr. Bulwer, “ the maps which paint the state of instruction, with those which depict the state of crime. From this comparison we see that, while the crimes against *persons* are the most frequent in Corsica, the provinces of the south-east, and Alsace, where the people are well instructed, there are the *fewest of these crimes* in Berry, Limosin, and Brittany, where the people are the *most ignorant*.”

“ Such is the case in respect to crimes *against the Person*. As for crimes against *Property*, it is almost invariably those Departments that are the best informed, which are the most criminal. Should M. Guerry not be altogether wrong, then, this must appear certain,—that if instruction do not increase crime, which may be a matter of dispute, there is no reason to believe that it diminishes it.”—Vol. i. p. 182.

Commending this passage to the attention of those who ascribe so much moral efficacy to mere instruction, I will present another passage from this gentleman’s book, still more worthy of their notice for the sound philosophic view indicated in it. In truth, Mr. Bulwer does not lay much stress on M. Guerry’s tables, which may be as inconclusive as Mr. Porter represents them to be, without invalidating what follows:—“ It is not merely on account of M. Guerry’s figures, that I think the conclusion at which he here arrives probable and likely to be just. No one ever yet pretended to say that in Italy, where was the most civilisation during the middle ages, there was the least crime; and I do not place much faith in the philosopher who pretends that the knowledge which develops the passions, is an instrument for their suppression, or that where there are the most desires, there is likely to be the most order and the most abstinence

From all approaches to such a state, may God, in His mercy, protect this country! But, in order that

in their gratification."—P. 184. I gladly hail the authority of Mr. Lytton Bulwer, in support of the great principle, that nothing short of firm and sound religious faith can be an effectual restraint on the passions of men; that any scheme of instruction which does not include this indispensable and fundamental particular, is unworthy the name of education.

But we have, I am sorry to say, similar confirmation of the same truth in this very Island; ay, even in that part of this Island, which we have been accustomed to regard (and, in the main, I believe, justly to regard) as having most of instruction, not only secular but religious. Still, in one great section of the population of that country, the vast mass of human beings accumulated in Glasgow, there is fearful attestation of the same kind as M. Guerry supplies from France. The following are parts of the evidence given before the Committee of the House of Commons on the combination of workmen. The witness is Mr. Alison, a gentleman, whose talents, station, and singular experience (as Sheriff of Lanarkshire) entitle him to the highest consideration. It appears from his evidence (No. 2395), that upwards of 80,000 of the population of Glasgow "have hardly any moral or religious education at all." The following passages are worthy of being cited in terms:—

2397. "I think the proportion of educated persons convicted [in Scotland] is fully as great as of uneducated; and I know, from the highest statistical authorities, that at this moment the progress of crime in Scotland, which is as well educated as any other part of the empire, the proportion of persons under instruction being as one to ten in Scotland, the progress of crime has been infinitely more rapid than in any other part of the empire. . . . It is unparalleled in any other part of Europe in the same period. . . . I should say from my own observation that there is *six times as much crime* in the manufacturing districts, as in the rural; I mean actually committed: taking into view the difference in the strictness of the police, probably it is *ten times greater!*"

1977. Do you see any means whatever of securing the peace and the happiness of those people, and the peace and happiness of the empire, except by giving to the children both the time and the means for moral and religious education?—"I think not; unless the habits of moral depravity which now overspread the skilled classes from the operation of those combinations are removed, I am firmly convinced that the existence of the British empire will be overthrown; that the moral pestilence will overturn entirely the social state of the country; and I see clearly round me every day, in Glasgow, such facts as prove that we may be considered as standing at the gate of a great post-house. I see the labouring classes depraving to an extent under my eyes, which I cannot find language sufficiently strong to impress the committee with."

2405. "The proportion of religious requirement to the existing number has decreased most prodigiously."

2406. "I ascribe a great portion of the present evils to that cause. I observed, that, among the prisoners committed to bridewell in Glasgow, the number of persons educated was to the uneducated as about four or five to one. I have no doubt, that a great proportion of those persons that could read and write a little, were, practically speaking, uneducated, that is to say, that they never read any books that were worth reading, that did not do them more harm than good; but *that, I conceive, has*

we may hope for that protection, be it our care (not to deserve it—that we cannot do, but) to show that we *value* it as we ought, by exerting our utmost energies, in obedience to His law, and in dutiful reliance on His aid.

It happened, by a coincidence too remarkable to pass unnoticed, that the day on which this warning voice was addressed to us from across the Atlantic, was the 3rd of June last—the very day on which Her Majesty in Council was advised to give the Royal Sanction to the “New Scheme of Public Education”—a scheme, one of the avowed principles of which is, that it is “the State’s peculiar duty, while it will grant all *proper facilities* for the uniting of religious instruction to secular, “to render *secular* instruction accessible to all, and to “improve *secular* instruction by *assistance from the public funds*, and by constant superintendence :”\* thus

*been the danger of education : if not most strictly looked after, it has generally been the means of doing more harm than good.*”

So much for Scotland. Considering how much has been said on high authority on England, especially by the Lord President, who thus sums up his remarks on this head:—“If a scale of Education were constructed, excluding Spain and Russia, and taking only the central states of Europe, England would come last in the scale, both as to the quantity and the quality of *secular* education,”—I shall be forgiven if, as an Englishman, I express my own gratification in confronting this statement by Lord Lansdowne of the inferiority of my poorer countrymen in *secular* instruction, with the following testimony to their general superiority over all other European nations in their *religious* instruction. I quote from “Appendix to Foreign Report, from J. C. Symons, esq.,” p. 172, where is the following passage from a document, communicated by the Board, from *M. Grenville Withers*, an Engineer and Manufacturer in Belgium.—“Wages have increased since the French revolution all over the Continent, and, with partial exceptions, in every branch of manufacture : the consequence has been, as it probably always will be, less sobriety. High wages increasing sobriety is a contradiction well known to all those who employ many workmen. Men will not work hard, any longer than is necessary to satisfy certain wants ; and the less they work, the more they amuse themselves. *There are, I know, many exceptions to this rule in England, where a sense of religion is a restraint and a reason to tens of thousands ; but this is not the case on the Continent, where a principal of economy is the only motive for sobriety.*”

\* Recent Measures for the Promotion of Education in England, p. 55. “Whatever be the other merits of this “grand object,” it cannot claim the praise of originality. The inventor of it was one, who was wise in his generation, the late Ex-Bishop of Autun, Talleyrand. On the even-

*excluding* the duty of testifying any special favour to instruction in that Religion, which the State recognises as true, and denying, by implication, the duty of giving to it any "assistance whatever from the public funds."

I have said that this is one of the *avowed* principles of the scheme. It is so avowed in a publication circulated by order of the Committee of Privy Council, which several of you have received; a publication, the object of which is declared to be, "To enable every person interested in this national question to *ascertain what is the plan of Her Majesty's Government*, and, at the same time, to provide a *plain exposition of the principles* and arrangements which we conceive to be involved in that plan."\*

But this official document, I am sorry to say, has carried the matter much further. After enlarging on the dangers from Chartism, it thus proceeds:—

"The sole effectual means of preventing the tremendous evils, with which the anarchical spirit of the manufacturing population threatens the country, is by giving to the working people a good *secular* education, to enable them to understand the true causes

ing of the memorable 12th of July a Constitutional Committee of the National Assembly was appointed, consisting of eight members. Of these, Talleyrand was elected second, between Mounier and Sièyes; and the writer of his memoirs has the following passage, which forms a valuable illustration of the history of these great attempts to make Public Education "keep pace with the spirit of the age."

"Associated with men, who had meditated most upon the organization of societies, he contributed with them to the complete remodelling of France. But, besides the part he took in this general work, he was charged to present a *new plan of public instruction, which would prepare future generations for their new destinies.*

"Education seemed to the Constituent Assembly to be the best means of completing its work, and assuring the duration of its other changes, by working into them in the intelligence itself. Thus the system then projected in his name, and which was at a later period adopted with some modifications, had for its *principal object*, to *secularize* instruction by founding it, like all others, upon a civil basis, and causing it to be given by the State, and not by the Church"

\* Recent Measures for the Promotion of Education in England.

“ which determine their physical condition, and regulate the distribution of wealth among the several classes of society.”\*

Thus it appears that in the judgment of the writers (can it be of the circulators ?) of this pamphlet, it is by no means necessary, that Religion should hereafter form even a subordinate element in the Public Education of England ; “ the *sole* means” of correcting the moral evils of the country being to *instruct* “ the *working people* in the true causes which determine their physical condition, and regulate the distribution of wealth.” In plain English, Political Economy is henceforth to be the Poor Man’s Gospel ; and the true way of making him contented under all his privations in this life, is to open to him no prospect of an inheritance of happiness and glory beyond the grave !

But I may be told, that this is to draw an inference too strictly from a single passage, and that there are many places, in which the importance of Religion is amply recognised. Thus, at page 41, it is said that the master “ manufacturers and merchants have a deep stake in the moral, intellectual, and *religious* advancement of the People.” At page 45 we are told, that “ all instruction should be hallowed by Religion ;” and at page 46, the piety of the writers waxing warm, they bring themselves to say, by implication, that true Religion is the greatest blessing a people can receive : “ Next to the prevalence of true Religion, we most earnestly desire that the people should know how their interests are inseparable from those of the other orders of society.”

This sounds well ; and gladly would I overlook its glaring inconsistency with the passage cited above, if I could find any evidence of an attempt to make “ true

\* Recent Measures for the Promotion of Education in England, p. 44.

“Religion” a real, operative, effectual element in the system which they recommend. But no such thing,—they never even give us reason to guess what they mean by “true Religion;” but having thus paid, in passing, a slight homage to the name, they immediately set themselves right, as political economists, by ridiculing the reality; for their very next sentence is as follows:—“If, on the “other hand, *an opponent of popular education*” (who is an opponent of it?) “should admit the existence of “the evil and *the sufficiency of the remedy,*” (who, but an infidel, admits the sufficiency of *the* remedy, or of any remedy, of which the main ingredient is not the knowledge of “true Religion?”) “but should refuse “to apply it, because it would violate his notions of “the duty of the Government to diffuse the *orthodox faith,* we can only say that such a person is unfit for “the government of men in the nineteenth century; “and that he is sacrificing, to his own opinions upon “*abstruse questions of theology,* the certain and demonstrable happiness of millions of his fellow-creatures.” Now, as it will not be pretended that more is demanded, on the part of the Church, than that the matter of instruction in the National Schools shall include the Bible, the Catechism, and the Prayer-book, it is plain that the writers of this official pamphlet repudiate these books (at least the two latter), as containing nothing better than “abstruse questions of theology,” which men of their enlightened understanding may very properly sneer at, as “the Orthodox Faith.” In truth, it would not be easy to guess what faith, if any, they hold to be “orthodox” (that is, *true*), nor to which of the various “religious denominations of this country,” if to any, they profess to belong.

But Government has, it seems, been baffled in all its attempts to give to the country the great boon it

was anxious to bestow, by difficulties and embarrassments “which have hitherto appeared insurmountable” (p. 47),—and which, I will venture to affirm, no reasonable man could ever expect to surmount. For what was the problem which the Government proposed to itself? It was to “devise a system consistent with the “principles of civil and religious liberty, and, at the same time, *capable of combining all parties, and all religious denominations.*”

Than the first of these two conditions—that “the system should be consistent with the principles of civil and religious liberty”—nothing could be more proper. The limitation was one which every upright and reasonable mind would cordially approve, and which no British Government could wisely, or safely, or honestly transgress. But of the other condition appended to this—that the system must be “capable of combining all parties and all religious denominations”—the wisdom, and, I must take leave to add, the honesty, do not seem quite so obvious.

In looking to this part of the case, the first thing to be asked is—had the Government any special, ascertained, prescribed duties, which it was bound to keep steadily in view, and by them to regulate and control all its operations? In order to answer this question, we must recollect what the Government was undertaking to do,—to devise a plan of public education for the children of the working classes of our fellow-countrymen.

Now, if they are Christians, as I am sure the Members of the Committee of Privy Council are, they will not deny, as an abstract principle, that instruction in true Religion is the only sure foundation of anything that deserves the name of education. But if, as Christians, they acknowledge this, they must also, as

Christians, acknowledge, that it is their duty to begin their system by laying well this only sure foundation,—that this is a necessary, an indispensable part of the work, regard for which must limit and modify their attention to everything else. To say, as the authorized expositor of their scheme says for them,\*—that “Government is most anxious religious instruction should be united to secular, and will therefore grant all *proper facilities* for that purpose,” but will not give any “assistance to it from the public funds;” for their peculiar duty is limited to secular instruction,—“to make secular instruction accessible to all,”—to “improve the quality of secular instruction”—is to say, that in undertaking to rear the youth of England into a national temple of faith, and justice, and brotherly love, they are at perfect liberty to leave the foundation of the edifice to chance; and to content themselves with allowing others to lay it, if they will, and as they will. In other words, this is to say, that the architects are either fools or knaves. Now, as I am sure that the Members of the Committee are neither one nor the other, I am equally sure, that they would not—even if they lawfully could—realize the views which their expositor has laid down for them; but, in spite of seal, and superscription, and every other sign of official sanction, would rather give him up at once, and blame, it may be, their own rashness in confiding their case to such an advocate.

As Christians, therefore, I repeat, the Committee would seek to lay the foundation of their plan of “Public Education” in the knowledge of true Religion. But, if they could be indifferent to their duty as Christians, they would find the same duty enforced by considerations of another kind.

For, in the first place, they are the sworn Council-

\* P. 55.

lors of the Crown, trusted with administering the funds granted to the Crown "for the purposes of "Public Education;" they are bound, therefore, to make the Religion of their Sovereign,—that Religion, which not only the conviction and wishes of her own heart, but also her contract with her people, her Coronation Oath, binds Her Majesty to "maintain to the utmost "of her power;"—as her sworn Councillors, they are bound, I say, to make this Religion, that is, the Religion of the Church of England, to be the foundation of the system of National Education in England. They must do this, from regard to the conscience of their Royal Mistress. And this, be it observed, is no strained interpretation of the Royal Oath. There is no escape from it, through any of those subtleties which we have sometimes known used for that purpose. Here is no room for distinguishing between the executive and legislative capacities of the Sovereign. The matter is a plain, downright, straightforward question of faithfulness, or unfaithfulness, to a very simple and intelligible obligation. The act to be done is purely executive. Shall it be done, or shall it not?

But, in the second place, even if the Committee should be capable of setting aside this most important consideration (they will forgive my putting the case, merely as an hypothesis)—if they should have the hardihood to say, that the best way of maintaining the true Religion in England is, *not* to base the Education of the People upon it, they would not yet have enabled themselves to apply the grant, in the manner which their official writer intimates to be intended. Before they will venture so to apply it, they must resolve to trample, not only on the Conscience of the Sovereign, but also on the Law of the Land. They are *trustees*, and must, like other trustees, execute their trust according to

settled legal principles. If a sum be given in trust for purposes of Religion generally, the law requires that it be employed for the purposes of the Religion of the Church of England. If a sum be given in trust for purposes of *Education* generally, a Court of Equity would require, that it be applied for Education founded on Religion, the Religion of the Church of England. This is no antiquated doctrine, no obsolete principle, but a matter of every-day practice. A very few years ago, a late Master of the Rolls (Sir Thomas Plomer) recognised it, and decided accordingly. In the case of Attorney-General *v.* Dean and Canons of Christ Church, where was a devise in trust to constitute and support a *Grammar School*, with no other specification of the nature of the school, the learned judge, in pronouncing judgment, said "It is to be a Grammar School, and, in the absence of other evidence, *the Court can only establish it on the principle of Religious Education forming part of the plan, and that Religious Education being according to the laws of the land.*"—Jacob's Reports, p. 482.

Now, in the present case, there is a grant to the Crown by Act of Parliament, not, as in former years, "for building School-houses," but "for *Public Education* in Great Britain in 1839." The terms of this grant must be construed to be for purposes of Public Education, on the principle just stated, viz. "Religious Education forming part of the plan, and that Religious Education being according to the laws of the land."

Here, then, we have found a duty, which the Committee of the Privy Council, acting for the Crown, are bound to observe in administering the funds granted by Parliament to the Crown, and placed by the Crown in their hands. This duty they must bear carefully in mind in all their proceedings. They have no right—it

is not within their legal competence—to divert, in England,\* any portion of the Grant, from Education founded on the Religion which alone the law recognises as the Religion of England. Within this limitation, they may exercise their discretion;—beyond it, if they venture to extravagatate—if, for instance, they shall dare to establish, with the moneys thus granted, a Model School for Roman Catholics—they will become guilty of a High Crime and Misdemeanor—they will place themselves within the peril of the Law, from which a majority of two in the House of Commons may not always be found able and willing to bear them harmless.

I perceive, indeed, from the official pamphlet before me, that the Committee does not assent to the Law laid down by Sir Thomas Plomer; but that a perfectly new principle is introduced by them into our jurisprudence—a principle which, I suspect, will hardly be recognised in Westminster Hall, and, therefore, may be found a little dangerous, if relied upon in Downing-street. That I may do it justice, I will cite it in the words of its author:—“ One principle our laws require “ should be preserved inviolate under all circumstances, “ viz., that *the established Church shall suffer no detriment,*” (we would have been thankful for this admission, had not the learned writer proceeded to explain) “ but should *hold its position among the religious “ denominations of the Country,* as the Church whose “ head is the Sovereign, and whose institutions are inter- “ woven with those of the temporal power.” That is, the Church is one of the various “ religious denomina- “ tions of the country,” distinguished indeed by having “ the Sovereign for its head,” and by having “ *its “ institutions interwoven with those of the temporal*

\* What they are bound to do in the other part of “ Great Britain” is not now in question.

power,"—p. 88. What may be the exact meaning of this last member of the sentence, I must profess myself utterly unable to conjecture. But it is perfectly clear, that it is not intended to include any right of the Church to preference in the contemplation of the Law, as being *the* Church. It is also plain, that this learned Commentator deems it a principle of the Law of England, that no Church is any longer to be especially regarded as *the* Church—that the one heretofore called "the Church of England" has really no right to any such exclusive title; for all Churches, and all Sects, which may be acknowledged by any of Her Majesty's subjects, are alike called, by a new and liberal style, "the religious denominations of England," and have all an equal right to support and maintenance from the State. If there could be any doubt that this is *part* of the meaning of the sentence which I have cited (for, I repeat, I am utterly incapable of even guessing the whole), the doubt would be removed by looking back to the immediately preceding page, where we find the principle asserted in a more luminous and impressive form. "No Government could long exist in this country which should either neglect *the legal right* which the Established Church has *to expect* the protection and support of the Executive Government" (how ample this concession!) "or which, on the other hand, should refuse to admit that a large body of *Her Majesty's Subjects who dissent from the Established Church have a LEGAL RIGHT TO AN EQUAL DISTRIBUTION of all the secular advantages derivable from a Government supported by the public Funds.*" p. 87. Incredible as it must appear, this is gravely put forth, as the Law of the Land, by a Committee of Her Majesty's Privy Council!—happily, not the Judicial Committee.

Now, upon this, which is really the pith and marrow

of the whole document, "the plain exposition of the "Committee's principles," I must take leave to make one very obvious remark. The writer says, "No Government "could long exist in this country, which should *refuse* to "admit" a certain alleged "legal right of Her Majesty's "subjects dissenting from the Established Church;" and this is said, as if he thought it a matter of choice, consideration, and discretion for the Government, whether they will make or refuse the admission. But surely it ought not to be necessary to remind him, or any one else, that the Government has no discretion whatever in such a matter. Whether an alleged "legal right" exist, or not, is a question of law. If it exist, it is the duty of Government to give effect to it;—if it does not exist, it is equally the duty of Government to resist all claim to it—a duty, which an honest Government would discharge, be the consequence, as concerns their permanencē as a Government, what it may. One thing more an honest Government would do. If they have a doubt on the question, they would call on the Law Officers of the Crown to solve the doubt, and to make themselves responsible for their solution. Will the Committee of Privy Council take this very plain, easy, and most constitutional course, and then act on the result? It would save them a world of trouble—and give perfect satisfaction to all whom they ought to wish to satisfy.

Till this is done, I shall be excused, if, adhering to Sir T. Plomer's judgment of the Law, I venture to call on the Committee, if they are sincere in their endeavour for an effective scheme of National Education, to lay their foundation in the National Religion. Having laid that foundation broad and deep, let them build on it as largely, and as widely as they will—inviting all, compelling none. For instance, to meet the most obvious case, let no child be compelled either to attend Divine Service in the Church, if his parents object to it on an

alleged scruple of conscience, or to learn the Catechism, or anything else to which the parents may object on a similar ground, in any school maintained wholly or partially by aid from the State.

If the Committee refuse to take some such course as this, they avow that their claim for "Her Majesty's subjects who dissent from the Established Church" is a claim, not of conscience, but of ambition:—that the contest is not, whether the children of the poor shall be taught, and well-taught; but, whether the teaching shall be that of the Church or of the Conventicle—whether Papists, Unitarians, Jumpers, Ranters, Irvingites, Socialists, shall not henceforth be recognised, as having "a right"—be it "a legal right" or not—"to an equal distribution" of the privilege of educating, and being paid by the State for educating, the rising generation of Englishmen:—this being one of "the secular advantages derivable from a Government supported by the public funds."

And here it may be well to observe, that it is a very gross fallacy to speak of violating the rights of conscience, by holding out to the poor a system of Education based on a Religion which they do not acknowledge. Do the vast majority of those, whose ignorance is depicted by the President of the Council, or the late Home Secretary, in colours so fearful, yet so true—do they feel any conscientious repugnance to the National Religion? Do they acknowledge the superiority of any of the numerous forms of Dissent? Do they think about these things? Do they care for, or understand, their differences? Nothing like it. The very case put forward by those noble Lords, and by the pamphlet of the Committee, rests on the besotted ignorance of the great "mass of the population in the manufacturing districts,

“and great towns,”—on the total absence of all consciousness of the value of Religion among them,—on the deadness of their moral sensibility,—on their almost “brutal” indifference to everything but the objects of sense.

Let us take, first, the description given by the Lord President of the state of “those great manufacturing classes” (I use his own words) “whom it is the nature of our social system to accumulate, but for whom, unhappily, it has not hitherto been a part of our social system to provide the means of Education.” “In Manchester, Leeds, York, and other great towns, particularly in the North of England, there has been revealed an amount of ignorance most disgraceful to a civilized nation. It is shown, that in four of the great manufacturing towns there are 80,000 children growing up without the shadow of Education, and that of the grown-up population of Manchester, and the surrounding places, there is only something like the proportion of one-fourth that can either read or write, the remainder being in that condition of hopeless ignorance, which prepares the way for those ebullitions of passion which are the result of ignorance, and which threaten the peace and security of society.”—“In these 80,000 uninstructed children now growing out of infancy, as it appeared, in three or four only of the great towns of the North, *without any Creed*, if it were not a *farce to talk of Creeds in connexion with persons so ignorant*, your Lordships may see the rising Chartist of the next age.”—*Lord Lansdowne's Speech*, pp. 15—17.

Let us next attend to Lord John Russell. He gives us two painfully interesting Reports from Chaplains of gaols. The Chaplain of the gaol at Lancaster, in his Report for 1838, says, that of 1129 prisoners, seven only were familiar with the Holy Scriptures, and con-

versant with the principles of Religion—516 were quite ignorant of the simplest truths—though 995 could say the Lord's Prayer, not more than 20 or 30 had habitually attended any place of Divine Worship. "This estimate," says the Report, "will be almost undisputed by all those who have observed the almost general desertion of the house of God by that portion of the working population which consists of males in the prime of life; and I think that, if the subject were investigated, it would appear, that this desertion is in the ratio of the density of population. Village congregations would be found least obnoxious to this remark, and those of large towns most so." Upon this the Noble Lord very reasonably asks, "Is not this a dreadful peculiarity in the state of society? Is it not dreadful to think, that where there are the most criminals, and where the population is the densest, and where there ought to be as complete education as possible, the house of God is deserted by that portion of the population which consists of males in the prime of life?" And he concludes his comments by deploring "the danger of promoting practical infidelity by *total ignorance*."\*

The same Noble Lord, in his Letter to the Lord President, says, "The Reports of the Chaplains of gaols show, that to a large number of unfortunate prisoners a knowledge of the fundamental truths of natural and revealed Religion has never been imparted." And a most unhappy confirmation of this statement is produced by the Committee's pamphlet. The Report of the Chaplain of the County gaol at Bedford, in 1838, says, "that their great leading characteristic was ignorance, *heathenish ignorance* of the

\* Lord John Russell's Speech, pp. 14, 15.

“simplest truths.” “As to the condition, mentally and morally, of his unhappy charge, he regretted to say it could scarcely be more ignorant or degraded. It was his conviction that no pen could depict, in colours sufficiently dark, the moral and spiritual ignorance and debasement of the vastly greater number of those unhappy beings who pass through the prisons.” The Chaplain of the County gaol at Warwick thus reports, in 1836:—“With regard to those important parts of Education, Religion and morality, generally speaking, no instruction whatever appears to have been given to them: for, in a *vast majority* of instances, the persons who come to prison are *utterly ignorant both of the simplest truths of Religion*, and of the plainest precepts of morality.” The Pamphlet proceeds:—“Many similar extracts might be given from the Reports of other Chaplains of gaols, all confirmatory of the *brutal state of ignorance* exhibited by almost all the offenders who come under their observation.”\*

Such is the case, the appalling, the irresistible case, made out by the two Noble Lords and their official organ, on which they demand of Parliament funds to enable them to improve the state of primary Education amongst us. But what shall we say, when, on seeking to find a remedy for so much crime and misery in a new scheme of Public Education, these very Noble Lords object to found their scheme on what they themselves believe to be the true Religion—on what their Sovereign has sworn to maintain, to the utmost of her power, as the true Religion,—and object to do so, lest, forsooth, by doing it they should violate the rights of conscience, and “the principles of civil and religious liberty?” If

\* Recent Measures, p. 13.

such an objection were made, on such an occasion, by ordinary men, it would be difficult to avoid asking, whether it proceeded from hypocrisy or from folly. But, coming from personages in so high place, and of so high qualities, of whom neither hypocrisy nor folly can be suspected, I will adopt the language of one of themselves, and will ask him, in his own words, "is it not a farce to talk of creeds," and the principles of religious liberty, "in connexion with persons so very "ignorant"—the very stress of whose case it is, that they have no creed, no preference for any Religion, no knowledge of any religious or moral truth?

On this point let me again refer to the testimony of the Lord President, given to us in the very same speech. "Who will venture to say," his Lordship demands, "that if schools for general, moral, and religious instruction had been established in Manchester, in Liverpool, in Bury, in Salford, in Birmingham, and in our other large commercial and manufacturing towns, the great feeders of our penal colonies; and that if the population of those districts had been trained in those schools in good moral and religious principles, *no matter whether those principles were those of the Church of England, or of some sect dissenting from it*,—who, I ask, will venture to say, that many might not have escaped from their present "cruel fate?\*"

After this, I may appear to be doing injustice to the Noble Lord, if, by adding a single word, I seem to intimate a doubt, whether he will be ready to act on his own heart-stirring appeal to the feelings and judgment of others—whether he will take measures to secure to the working classes in those vast receptacles of debased

\* Lord Lansdowne's Speech, p. 17.

humanity—those great “feeders of our penal colonies,”—the very boon which he claims for them as their due—the very remedy which he himself prescribes, as alone able to recover them from that state of moral putrefaction which he so eloquently depicts—whether, in short, he will give them schools, in which their children shall be “trained in good moral and religious principles.” The Lord President says, “no matter whether those “principles be the principles of the Church of England, “or of some sect dissenting from it.” Why, then, if he thinks it “no matter” which is taken, it is not too much to ask, that he give the measuring-cast to his own Church, particularly, as the oath of his Royal Mistress, and the law of the land, happen to be make-weights in the same scale. If he refuse, it will require all our accustomed respect for him to keep down a rising suspicion that neither the rights nor the wrongs of the poor, nor public morality, nor national honour, no, nor national safety, has so large a share of his regards, as the political influence of certain parties, who might object to purchasing even the deliverance of their country at the price of doing justice to the Church.

Will any one deny the correctness of the picture, drawn by the Noble Marquis, of the moral condition of many parts of the manufacturing districts—of their Heathenism—nay, worse than Heathenism,\* (for Heathens are commonly under some moral influences, which tame and humanize them)? Or will any one dispute about the cause, to which this hideous state of things is to be attributed? We have another witness attesting the same or similar facts, and telling us what is the

\* Mr. Alison's Evidence (No. 2418, &c.) shows a state of morals in Glasgow, from which Heathens would turn with disgust. Have we a right to hope that matters are better in all of our English manufacturing towns?

cause—that it is *the exclusion of the Church* from those districts, or its most inadequate establishment within them, which has mainly caused the evils and dangers which we all deplore. Lord John Russell is that witness: on a very recent occasion, he not only confirmed and enforced his Noble Colleague's statement, but founded on it a demand, which nothing short of stern and irresistible necessity could have wrung from him. On the 2nd of August last, he came down to the House of Commons, and demanded a large increase of the army to meet and avert the dangers, which the "not only lamentable, but appalling" condition of the manufacturing population threatened.

And to what did he ascribe that condition?—To a state of society "which had not the usual concomitants of a densely-peopled region—without sufficient means of instruction, without sufficient places of worship." *It had not schools, it had not churches.\**

\* In fearful confirmation of the Noble Lord's statement, I subjoin the following Abstract, compiled from the Second Report of the Church Commission (ordered to be printed, March 10, 1836).

P. 6.	In London and its suburbs, there are 34 parishes or districts, with a population amounting to . . . .	Souls. 1,137,000
P. 6.	In the Diocese of Chester, (or rather in Lancashire alone) there are 38 parishes or districts, containing an aggregate of . . . . .	816,000
P. 7.	In the Diocese of York, there are 20 parishes or districts, with an aggregate of . . . . .	402,000
P. 7.	In the Diocese of Lichfield and Coventry, there are 16 parishes or districts, with an aggregate of . . .	235,000
		<hr/> 2,590,000

Pp. 6, 7. The amount of Church-room provided for the above, including the Sittings in Proprietary Chapels (many of which have no particular districts assigned to them, and in which, therefore, the parochial economy of the Established Church cannot be carried into full effect), is 301,382 Sittings.

Computing, as do the Committee of the Metropolis Church Fund, (a) that one-half of the population are able to attend public worship, provi-

(a) See their Second Report, page 9.

To meet the pressing danger, the House voted an increase of more than 5000 men, at a permanent cost of 140,000*l.* or 150,000*l.* per annum, enough to maintain 500 or 600 ministers of God's Word—Heralds of the Gospel of Peace! How much more must follow, is known only to Him, whose vengeance does not always sleep. Meanwhile, "our sin has found us out." Happily, it is not only a sin, but, what statesmen are more ashamed of, it is also a blunder. For, even as a question of finance and police, we have now learned, that it is safer, ay, and cheaper, to do our duty to God, and to our poor countrymen. "A population without the usual concomitants of a densely-peopled region—without sufficient means of instruction—without sufficient places of worship!" Whose fault is that? Not the special fault of the noble Lord and of his colleagues;—it is the fault of almost all the Governments, and of all the people of this land, during the last half-century. But whose will be the fault, whose will be the sin, if immediate measures are not taken to redress the enormous wrongs which our national avarice—called by politicians "our social system"—has inflicted upon the bodies, and alas! upon the souls, of hundreds of thousands of our fellow-countrymen? Can they be redressed by a system which disclaims for the Government any duty beyond promoting the "grand object of secular improvement"—nay, whose commissioned expositor proclaims that "the *sole* means" of redressing our moral evils, is, to make those guilty, but most injured men, not Christians, but political economists? In the name of outraged reason, let us implore the Noble Lords, sion is here made for 602,762. This is the number for which provision of Church-room is made, leaving unprovided 1,987,238.

If there be (which is an extravagant supposition) as large provision in Dissenting places of worship, even thus there will remain 1,384,476 *souls* (a word which alone speaks volumes to a Christian) in 108 out of 13,000 parishes, without access to the ordinary means of grace!

and the other Members of the Committee, who are charged with the high trust of dispensing the grant of Parliament for the education of the people, to cast off the trammels of a godless and heartless theory—to take counsel, not from the bigots of liberalism, but from their own feelings, their own principles, their own fear of God, and love of man. Let them stand forth, as they ought, the friends of the poor, the followers of their Redeemer, the deliverers of their country!

Be this as it may, enough within the last few months has been seen and heard to render a repetition of much of by-gone sophistry and misrepresentation impossible. Henceforth, no statesman will rise in his place in Parliament—no man who values his reputation for veracity will stand forth without a mask, and say, or insinuate, that it is the Church, the exclusive spirit, the tyrannous pretensions, the sordid claims, of the Church—or, as it is more cunningly worded, “the feuds of sects, and the interests of bodies incompetent effectually to deal with the national question;”—no man in the light of day will give utterance to the assertion, that this it is which arrests the march of moral improvement amongst us, and “robs the people of England of the heritage which the Government, after periods of ruinous deprivation, was about to restore to them.” No man will venture to put his name to this, or to a charge still more atrocious than this—a charge as yet muttered only, not pronounced—that the Church, by perpetuating “that wide-spread and demoralizing ignorance which paralyses all the healthful influences of society, if it does not convert its elements into engines of mutual destruction,” has placed England under a worse than Popish interdict—for, “if marriages could no longer be celebrated, if the dead were left unburied, and the Churches closed,” it were no greater grievance, than

the Church of England now inflicts by her obstinate assertion of her exclusive privileges? No man, I repeat, will venture to put his name to this shameless insinuation. No! It is a foul and wicked calumny, which none but an anonymous libeller would dare to put forth. Such a one has put it forth, and under very high sanction. Clad in the mantle of official authority, bearing on his vizor the stamp of the "Committee on Public Education"—employed "on Her Majesty's Service"—and vouched for by the Seal of the "Privy Council" itself—thus accoutred, thus accredited, he has gone to his unhallowed work,—in the name of the Lord President of Her Majesty's Most Honourable Privy Council,—of the Lord Keeper of Her Majesty's Privy Seal,—of one of Her Majesty's Principal Secretaries of State,—of the late and present Chancellors of Her Majesty's Exchequer,—of the Master of Her Majesty's Mint,—and lastly of Her Majesty's Judge Advocate!

All this ought to be incredible. Alas! it is only the latest (God grant it may be the last) outrage committed on His Church, under the authority of those, whose most sacred duty it is to maintain and protect that Church to the utmost of their own and of their Sovereign's power.

My friends, my brethren, I have dwelt at greater length, and with more warmth, on this subject *here*, than the time or the place permitted when I addressed you in person. But, "is there not a cause?" For myself, in the deep of my heart, I believe, that on this question of "Public Education"—on the principles which the nation shall now recognise and adopt, as the basis of instruction—ay, and on the agencies which it

shall employ for superintending the work—depend mainly the future spiritual and moral character of the English people; and, by consequence (let political economists think of it as they may), the strength and security of the British Empire. In this great, this holy cause, we, the clergy, are bound, by every consideration of personal responsibility and ministerial faithfulness, to be up and stirring—to be jealous for God's honour—to prove ourselves in earnest, and anxious for the souls of men. We must show to all the world that we indeed “have in remembrance into how high a dignity, “and to how weighty an office and charge, we are called, “to be messengers, *watchmen*, and stewards of the Lord.” We may not, we dare not, silently and calmly witness the transfer to others of the most important, the most interesting, the most cheering, because, with God's blessing, the most fruitful, and most effectual part of our pastoral care, the feeding of the lambs of Christ. The great question of the day is, *who* shall feed those lambs; but in it is involved an incalculably greater, with *what food* shall they be fed.

We have lived to hear the world's wisdom superseding, even in this Christian land, the word of God. We have lived to be told that “secular instruction” is the true remedy for that corruption, which adhereth to “every “one that is naturally engendered of the offspring of “Adam”—the true security for the individual's virtue, and the nation's greatness. We have lived to hear this monstrous dogma, not whispered, but taught—nor taught only in the schools of the infidel, but proclaimed from the highest place, and set forth with the highest sanction. At such a time, our duty is manifest; our path, if not easy, at least is clear. We must not only refuse to give our countenance to the unholy project—

still more to bear any part in the execution of it; but we must expose and resist it in every lawful, every honest way. We must raise our voice in respectful, but fearless remonstrance. We must call on our people to give effect to that remonstrance, by the firm, and therefore peaceful, exercise of their own power; warning them, that power carries with it a corresponding duty. Above all, we must "pray always with all prayer and supplication in the spirit" to our heavenly Master, imploring his gracious support of his own ministers, in what we humbly, but confidently, hope is his own cause. So, with God's blessing, we shall finally exult in seeing the Church and people whom we serve and love, not "spoiled" of their glorious inheritance "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Among those who will most rejoice in our success, will be some (let us hope, all) of them, who are now most prominent in the work which we deplore.

I am unwilling to mix with matter of so high public interest anything which concerns myself. But it is part of the public question to illustrate the character of the official pamphlet to which I have so frequently referred. In it,\* I am cited as having in the House of Lords declared my assent to the principle, that the duty of the State is limited to the care of "secular instruction," as contradistinguished from "spiritual and religious." It is added, "upon the principle thus elucidated by the discussions in Parliament, we trust that all parties are now agreed." With hardihood, or oscitancy, not often witnessed, the writer professes to find the evidence of his assertion in a speech of mine,

\* Recent Measures, p. 56.

the whole tenor of which most explicitly and strongly affirmed the contrary principle.\*

There is another case, illustrative of the authority of that Publication in a question of fact, which I must not omit to notice, more especially, as it is connected with an unfortunate, but mischievous misapprehension, which has been exhibited in another quarter.

At pp. 69—74, it is stated, that in the Regulations contained in the Minute of the Committee of Privy Council of 11th April, 1839, (one of which was, that “Religious Instruction be considered as *general* and “special,”) “the views of the Committee appear in “all their leading features to be so strictly in accordance with those of that able and pious Prelate, Daniel “Wilson, the Bishop of Calcutta, as developed in regulations which he proposed to the Committee of “the Martinière, that they feel bound to state the “most material parts of those regulations.”

Now, from this, any man of plain understanding must conclude, that the Bishop of Calcutta “proposed “those regulations,” according to his own “views” of what was best and fittest for the occasion. This is made stronger by what follows :—

“It was the wish of the Bishop of Calcutta to have “founded this institution on the express doctrines and “discipline of the Church of England, only ; but, finding that the intentions of the founder were, that the “benefits of the institution should be extended to all “persons, without distinction of Creed, *he proposed,* “and strenuously advocated, the plan described in the “*Report.*”

\* This gave rise to a correspondence with Lord J. Russell, which I have much pleasure in placing in the Appendix, No. I.

Such is the statement in the Committee's Pamphlet. But what is the fact?—Bishop Daniel Wilson, in whose praises I gladly concur with these writers, was associated with twelve other Governors in the management of the new Institution, called, from its founder, General Martin, *La Martinière*. It had long been fully understood, that the Institution should be conducted on the principles of the Church of England, and, especially, that no Minister of any other Church, or Religious denomination, should be admitted to its government. But, soon after the arrival of Mr. Macaulay in Bengal, two vacancies, which had occurred in the list of Governors, were filled by the appointment (contrary to the strong reclamation of the Bishop) of the Rev. Dr. St. Leger, an Irish Roman Catholic Vicar Apostolic of the Pope, and the Rev. James Charles, Chaplain of the Scotch Presbyterian Establishment. This took place in May, 1835,—and, in the following month, a proposition was submitted to the Governors for their approbation, containing a body of rules, by which no Clergyman was to be Master or Teacher of the School, and no Religious Instruction was to be allowed to be given in it, *except on such points as were not controverted among Christians*, reserving all special instruction to be given out of school-hours by Clergymen of the Church of England, or Ministers of some other Communion. It was, in short, to be similar to the Irish Government-School system, and to that which was laid down in a despatch from the Colonial Secretary, for all schools in Australia, which are maintained at the public charge: “Limiting the daily and ordinary Religious Instruction to *those leading doctrines of Christianity*, and those practical precepts, *in which all Christians may cordially agree.*”\*

\* Lord Glenelg's Despatch to Sir R. Bourke, 30th Nov. 1835, p. 16.

Here we have the "general religious instruction" indicated in the Minute of the Committee of 11th of April, 1839; "whose views in all their leading features appear to be so strictly in accordance with those of the Bishop of Calcutta, as developed in the regulations which he proposed."

Let us next see how the Bishop proved his accordance with these views of the Committee. He began by giving his warm resistance to the proposition, which would have carried this very plan of "general religious instruction" into effect. He addressed a letter to Sir C. T. Metcalfe, Governor-General of Bengal, who was also President of the Governors of La Martinière—in which letter he argued against the proposition, as contrary to all right principle and experience, as well as to the intention of the founder and the Decree of the Court. This letter, though it failed to obtain the votes of the majority of his colleagues, seven of whom (against six) supported the proposition, was yet too powerful to be disregarded:—it did not prevent the passing of the proposition, but it stopped the execution of it. A compromise took place; and the lowest terms to which the Bishop, after claiming much higher, could be induced to accede, and which, after much discussion between himself, Dr. St. Leger, and Mr. Charles, were finally adopted, are those which are exhibited in the Committee's Pamphlet.

Such is the foundation for the assertion, that the Bishop of Calcutta's "views" are those which are "developed in these regulations—which he proposed "and strenuously "advocated;" but of which he thus writes himself in "his "own vindication," to which the Pamphlet refers:—

"I think it right in justice to the Indian Episcopal Church, to observe, that I laboured strenuously to "have the foundation of this institution laid on the

“ express doctrines and discipline of the Church of  
 “ England only ; but, failing in this, *I succeeded with*  
 “ *great difficulty in preventing what is termed the*  
 “ *Irish Government School System from being adopted,*  
 “ and in establishing *in its stead* all the great doctrines  
 “ of redemption, as held by the five main divisions of the  
 “ Christian world—the English, the Scotch, the Roman  
 “ Catholic, the Greek, and the Armenian Churches—  
 “ as our fundamental principles.”

Now, I may be permitted to ask, whether the  
 “ general religious instruction” of the Committee be  
 not the same, or virtually the same, as that very  
 “ Irish Government School System,” which the Bishop  
 declares that he succeeded with great difficulty in  
 “ preventing from being adopted?”

Be this as it may, are the regulations of La Mar-  
 tinière (however they may have originated) such as are  
 “ in accordance with the views of the Committee on  
 “ Education?” Will the Committee adopt those regu-  
 lations? In other words, will they say, that the “ge-  
 “ neral religious instruction,” in every school which  
 they will support or acknowledge, shall comprise  
 “ The Inspiration of the Holy Scriptures—the mystery  
 “ of the adorable Trinity—the Deity, Incarnation,  
 “ Atonement, and Intercession of our Lord and Saviour  
 “ Jesus Christ—the Personality and Deity of the Holy  
 “ Spirit, and His operations and grace in the sancti-  
 “ fication of man—the indispensable obligation of  
 “ repentance towards God, faith in Christ, and con-  
 “ tinual prayer for the grace of the Holy Spirit—the  
 “ moral duties summed up in the Ten Commandments,  
 “ and enlarged upon in other parts of the Holy Scrip-  
 “ tures—all based on the doctrines above specified,  
 “ and enforced as their proper fruits?”

Will the Committee adopt all these articles, which

are expressly stated in the "Regulations"—and with them what is further added in the "catechetical form adapted to the capacities of Children"—especially, Regeneration in Baptism?—If they will, we shall heartily rejoice to find, that their liberality is not of so latitudinarian a character as we apprehended: we shall rejoice to find, that their highest views of what is requisite in "general Religious Instruction," rise to a level with the lowest views of Bishop Daniel Wilson.

But if they will not—as no man doubts that they will not—what must be said of their official and authorized writer, who, professing to give "a plain exposition of the Committee's principles," dares to state them to be "strictly in accordance with those of that able and pious Prelate, as developed in the very regulations," which they would refuse to accept?

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From these matters of general concern to all true Churchmen, I turn to others more especially interesting us of the Clergy.

Since we last met, not many Acts have passed the Legislature, having particular reference to the Church. The most important was the Statute of last year "to abridge the holding of Benefices in Plurality, and to make better provision for the Residence of the Clergy." I heartily hope that the first most desirable object may prove to have been accomplished with little of the practical inconvenience, which it seems not easy wholly to prevent accompanying it.

The other part of the Statute, relating to the residence of the Clergy, you will, I hope, agree with me in thinking excellently well adapted to attain its proposed end, in a manner as little vexatious as possible. By it, you are released from all danger of encounter with the

common informer; you are protected, too, from the interference of private malice; and are placed under regulations simple and intelligible, to be enforced by one whose feelings can hardly be imagined to be adverse to a fair and liberal and lenient exercise of the powers intrusted to him. Among the excellent provisions of this Statute may be reckoned, especially, the facility afforded to the erection of Parsonage Houses,—and the power of assigning any house within the parish, or at a reasonable distance from it, to be the legal house of residence, in cases where the want of a fit and convenient house might else have subjected the party to penalties, or the Church to the scandal of seeming to tolerate non-residence, even where all the duties of residence are most efficiently performed.

Another measure has been brought into Parliament, both in this and in the last Session, of which I am unwilling here to say much—the Bill on Church Discipline. It was introduced with the concurrence of the highest authority in the Church—of one to whom I would largely defer in all things relative to the Church, on which it is allowable to defer to any human authority. But this Bill involved (as I think) principles too sacred to be surrendered. In my opposition to it, your general and warm co-operation nobly and effectually sustained me. Accept my heartiest thanks for the zeal and promptitude with which it was given. I needed not, I hope, that encouragement, to make me persevere in a course, which inclination and duty have, from the first, alike prompted me to pursue, of always communicating with you on every subject—especially on every legislative measure—which materially affects the interests either of yourselves, or of the Church.

Such communication seems to me to be strictly due to you, under the present mode of legislating for the Church ; by which the great body of the Clergy are excluded from all direct power of interference whatsoever—much, I think, to the injury of the Church, and even to the weakening of the just influence of the Bishops themselves. For, the practice of debating questions involving the essential principles of Ecclesiastical polity, among those who cannot be expected to estimate duly, nor even to understand accurately, those principles themselves, but who have yet, each of them, a voice, as potential and absolute as any of those who are most conversant with such questions, cannot fail to lead to conclusions sometimes disastrous, sometimes almost ludicrous. If a Council of War were held in a Synod of Clergy, and the Reverend Assessors were not only to vote in common with the most skilful generals on the conduct of a campaign, but were even enabled, by their vast plurality of voices, to drown the suffrages of the military portion of the Council, the case would be not more incongruous, nor the results more likely to be pernicious, than for the Bench of Bishops to argue a question involving the most sacred principles of the Constitution of the Church, in an assembly of men, however able, who never before thought, or even heard, of the high matters submitted to their decision. In either case, some of the hearers, it is probable, there would always be, who would seek the hazardous distinction of judging between the disputants, and pronouncing peremptorily on subjects on which they “ understand not what they say, nor whereof they affirm.” But the great body would choose the wiser part, and vote in deference to those to whom they give their confidence ; and thus the amount of the majority of suffrages would indicate, not the prepon-

derance of argument, but only the comparative authority of different individuals, or even of the different stations occupied by those individuals. In the present instance, we have seen a Bill of vast importance to the Church carried by triumphant majorities through the Upper House of Parliament, yet so undeniably faulty and defective, that its very authors and advocates dared not suffer it to become a law. Could this have happened, if the principles and provisions of the Bill had been first submitted to the judgment of an assembly adequately representing the whole body of the Clergy, and thus enabled to give to the result of their deliberations the authority of the Church at large?

For myself, therefore, I repeat, that so long as Parliament is called upon, not to give or to withhold (as it has a right to do) its sanction to the decisions of the Church, but to decide for the Church, on questions which the Church alone is competent to discuss, I shall feel it my duty to seek the judgment of my Clergy, in the best manner in which it can be obtained, and to represent that judgment to Parliament. And this I shall do, not merely in justice to my Clergy, who have a right to be heard on all such questions; but, still more, for my own sake, who am thus enabled to speak with an authority which my solitary judgment could never possess; and, above all, for the sake and for the instruction of Parliament itself, which cannot wisely set at nought the counsels of an enlightened and conscientious body of men, speaking on a subject on which their studies and habits have peculiarly qualified them to advise. Were this practice followed universally, it would afford some, however inadequate, compensation for the want of an authorised and authoritative assembly of the Clergy at large.

On the late occasion, yours were not the only Petitions received. From not fewer than two-and-twenty Dioceses, Petitions were presented against the Bill—

almost all of them deprecating it as inconsistent with the Constitution of the Church—and not one on the other side. What weight was given to these Petitions in the deliberations of the supporters of the Bill, as they did not state, it is not for me to conjecture. But I am grieved to add, that I have received an authoritative intimation, that “ a Bill, which will probably be the same “ as to its leading provisions, *will be brought into the “ House of Lords on the very first day of the next “ Session, and pressed on with all practicable speed.*”

This intimation was given to me, in consequence of my having remonstrated on the seeming intention of carrying the Bill through the House of Commons, at the end of the last Session, in defiance of a pledge, voluntarily given in the House of Lords, that, if the Bill were read a third time in this House, opportunity would be given to the Clergy at large of considering the measure before the next Session, when a new Bill should be introduced, in preparing of which the assistance of those most opposed on principle to the late Bill should be invited. The correspondence which passed on that occasion I read to some of you, when acknowledging an Address which they were pleased to present to me ; and I now deem it right to place it before all. I, at the same time, submit to you the heads of a Bill which I wish to present to Parliament on the day on which the other shall be presented ; after it shall have received such improvements as may be suggested, either by you, or by any others of the Clergy, who shall think fit to give me the benefit of their judgment on this very important subject.\*

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In the course of the last few years, it has been gra-

\* The Correspondence and the Heads of the proposed Bill are given in Appendix, No. II.

tifying to observe, particularly in the younger portion of the Clergy, a manifest and great increase of zeal in the prosecution of theological studies. If this improvement has not been unattended with evil, it is no more than the constant experience of man's infirmity might prepare us to expect. Be the amount, however, of that evil stated as largely as it may—be the excesses, to which opinions on either side of any of the disputed points have been carried, as wide of the truth as each shall in turn represent the sentiments of his adversary to be—still I congratulate you and the Church on the impulse thus given to those studies, to which our Ordination Vow has especially pledged us all.

This is not an occasion, on which a discussion of any of these disputed questions could be advantageously, because it must be inadequately, pursued. But you have a right to expect from me some declaration of my sentiments on the principal matters which have been brought into dispute, especially on those which have an important bearing, either on the authority of your Ministry, or on the tone and character of your Ministrations.

First, then, for the great question of the very foundation and origin of your ministerial charge: Do you derive it in regular succession from those who were invested with it, and with the power of transmitting it, by the great Head of the Church? or is it merely an ordinance of policy and convenience, which the Church created, and may at pleasure relinquish and renew, according to the varying exigences of times and seasons? Is it, in short, the institution of God, or of man?

I will not argue the question, though the decision by argument would not seem to me difficult; but I will rather remind you of the solemn declaration which you have made, and the pledges which you have given, on

this great point. I address you, in short, as Ministers of Christ's Church in England. As such, you have all solemnly declared your adherence to the Articles of the Church; and not to them only, but also to its Liturgy and its Ordinal. Now I cannot conceive how any ingenuous and conscientious mind can either enter into such an engagement, or can continue to hold stations, for which that engagement is an indispensable qualification, unless he believe in the *Divine* authority of the commission which he holds; and, by consequence, the unbroken transmission of it from, and by, those who first received it.

The 26th Article expressly affirms this as the reason why the effect of the "Ministration of the Word and Sacrament" depends not on the worthiness of the Ministers; "*forasmuch* as they do not the same in their own name, but in Christ's, and do minister by his Commission and Authority." And how is this Authority given? Read the answer to this question in the Preface to the Form and Manner "of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the Order of the Church of England." To the truth of this, and of all things else contained in that Book, and of their full agreement with the Word of God, you have all repeatedly subscribed. Read there, that "it is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons"—"that no man might presume to execute any of them, except, having been first called, tried, examined, he were also by public prayer, with imposition of hands, approved and admitted thereunto by lawful authority."

*Of Imposition of Hands*, here declared to be necessary

to valid Ordination, it is not easy to conceive why the Church should thus declare it to be *necessary*, unless because it holds, in common with all acknowledged branches of the Catholic Church to the time of the Reformation, that the same *form of Ordination*—in other words, of giving the Holy Ghost for the offices of the Christian Ministry—which was observed by the Apostles themselves, was also, under the direction of the Holy Ghost, transmitted by them for the perpetual observance of the Church, in admitting to the same Holy Orders, which they themselves conferred.

And as to the “lawful authority” spoken of in the same sentence, it is manifestly implied in what follows, that it resides in Bishops, and in none but Bishops. For the Church there speaks of all as *lawful* Bishops, Priests, or Deacons, who are consecrated or ordained according to its own form, or “who have had formerly *Episcopal* Ordination or Consecration ;” and none other.

Is it still doubtful, whether it be, according to the teaching of our Church, by *Divine* institution, that Bishops hold this power of conferring the commission on others? Refer to the Office of Consecration of Bishops—read there the Charge to the Congregation—“first to “fall to prayer” before the Archbishop “admits and “sends forth the person presented unto him, to the “work whereunto he trusts the Holy Ghost hath called “him.” Mark, that they are required to do this “following the *example of our Saviour Christ*,” the example which was set by him “before *He* did choose “and send forth his twelve Apostles.” Attend, next, to the prayer of the Archbishop to “Almighty God, the “Giver of all good things, who by His Holy Spirit hath “appointed divers orders of Ministers in his Church,” that He will “mercifully behold this His servant now “called to the work and ministry of a Bishop.”

Can the most captious ingenuity still suggest escape from the conclusion, that the doctrine of our Church implies a full acknowledgment of the Divine authority of such a commission? Read the form of words solemnly pronounced by the Archbishop, when he and the Assistant Bishops lay their hands upon the head of the elected Bishop.

“ Receive the Holy Ghost, for the office and work  
 “ of a Bishop in the Church of God, now committed  
 “ unto thee by the imposition of our hands; in the  
 “ name of the Father, and of the Son, and of the Holy  
 “ Ghost. Amen. And remember that thou stir up  
 “ *the grace of God, which is given thee by the im-  
 “ sition of our hands.*” The very words (as I  
 scarcely need remind you) in which Paul speaks of his  
 own consecration of Timothy.\*

After this, turn to the Gospels appropriated to the service, and first to that from the 20th Chapter of St. John: “ Then said Jesus to them again, Peace be unto  
 “ you. *As my Father hath sent me, even so send I  
 “ you.* And when he had said this, he breathed on  
 “ them, and said unto them, Receive ye the Holy  
 “ Ghost. Whosoever sins ye remit, they are remitted  
 “ unto them, and whosoever sins ye retain, they are re-  
 “ tained.” Or read the other lesson from St. Matthew’s  
 Gospel, in which our Lord commissions and empowers  
 his Apostles, not only to admit subjects into his king-  
 dom, members into his Church, but also to teach and  
 govern the Church, promising his perpetual presence  
 with them. “ Lo! I am with you always, even to the  
 “ end of the world.” Is it conceivable, that the  
 Church, in selecting this passage of Scripture to be  
 read on this occasion, did not mean by it to signify,  
 that the promise was to be fulfilled by Christ’s pre-

\* 2 Tim. i. 6.

sence with them, the successors of the Apostles, to the end of the world?

In like manner, look to the Ordering of Priests. Read there, that those who receive the Order of Priesthood, "receive" also "the Holy Ghost for the office and work of a Priest, committed unto them by the imposition of the Bishop's hands."

Lastly, direct your attention to the other Order of the Christian Ministry. You will see "authority to execute the office of a Deacon committed to" him who receives it, "by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost."

Now, I argue not (for the present, I repeat, is not an occasion for arguing) whether these several formularies be, or be not, sound, legitimate, Scriptural; but I ask, whether they who have, again and again, subscribed to this Book, as "lawful," as "containing nothing contrary to the Word of God;" who have also subscribed to the 36th Article, which says of this same Book, not only that "it doth contain all things necessary to such Consecration and Ordering," but that "neither hath it anything that, of itself, is superstitious and ungodly" (as much of it must be considered to be, if the commission of the Ordered Ministers be not, indeed, from God);—who have even voluntarily received their own Commission in the very form therein prescribed;—can they, I ask, without the most shameful disingenuousness, deny, that it is the doctrine of our Church, at least,—be that doctrine true or untrue,—that its Ministers receive their Commission from those who have themselves received authority to confer it in succession from the Apostles, and, through them, from our Lord himself?

If any think that this doctrine is erroneous;—if, after using all the means of information which God has

placed within his power,—above all, humble prayer to God for His Spirit to guide and guard him in the investigation;—if, after this, he have convinced himself, or have been convinced by others, since he subscribed to the doctrine,—that it is contrary to God's Word, that the ministerial commission is of human origin, and confers no higher than human authority;—in the name of God, let him no longer continue to exercise it. We would mourn for his loss; we would honour his sincerity; we would wish him all joy and peace in acting as his conscience dictates. But if, continuing to call himself a Minister of God in the English branch of the Catholic Church,—continuing to hold any station of trust and emolument in it,—he yet presumes to decry the Divine authority of its Ministry, and to slander and vilify those who uphold it, no words of man can exaggerate his baseness.\*

Another, and a kindred question, is that which relates to the doctrine of the Christian SACRAMENTS.

On this subject, we have rather to complain of the vague and indistinct, and therefore too often depreciating tone, in which the Sacraments are spoken of, than to oppose ourselves to the direct denial of their spiritual efficacy. Such denial would be so glaringly opposed to the most express and solemn declarations of our Church, that no man can well call himself a member of it, and join in denying its known doctrine, that the Sacraments are not mere signs, but also effectual means

\*A printed letter, addressed to me, with the name of the Rev. Mr. Head, Rector of Feniton, as its author, assumed that this passage was designed to apply specially to him. It can hardly be necessary for me to tell my Clergy, that I should not make a Visitation Charge the vehicle of particular remark on any one of them. In respect to Mr. Head, I had never seen any publication of his on the subject; nor, until thus reminded of it, did I recollect that I had heard he had written on it, and had been ably answered. Of all particulars I was utterly unaware.

of grace. But then we have to lament, that many, content with barely assenting to this truth in its most naked and abstract form, permit themselves virtually to rob the Sacraments of their full, great, and practical efficiency.

Here too, without arguing on the controverted points, I shall content myself with reminding you of the extent to which our Church carries its doctrine, and therefore of the extent in which we, every one of us, have repeatedly and solemnly declared that we hold it.

And first, of the two Sacraments, (specially so called,) it maintains that they are "*generally necessary to salvation:*" that they are "sure witnesses, and effectual means of grace, and of God's good-will towards us, by which he doth work invisibly in us," imparting the vital grace of Christ to us, "and doth not only quicken," as in the one Sacrament, "but also," as in the other, "strengthen and confirm, our faith in him." They are "outward and visible signs of inward and spiritual grace given unto us"—they were "ordained by our Lord himself," as "means whereby we receive" that spiritual grace, and "pledges to assure us," that, invisible and spiritual as the grace given in either of them is, we do yet actually receive it, when we rightly receive the Sacrament which sets it forth.

To come to particulars. Of BAPTISM, our Church teaches, that the inward grace, of which it is not only the sign, but the "sure witness," and the "effectual mean" of conveyance, is "a death unto sin, and a new birth unto righteousness;" that in and by Baptism Regeneration is given unto us.

In the ninth Article, the word *renatis*, in the Latin copy, is, in the English, *baptized*—both copies being,

as you know, equally original. Surely, this alone is sufficient to prove, that our Church considers the being *baptized* as the same as being *regenerate*; for it uses the very terms as convertible.

Accordingly, it teaches us to apply to Baptism the words spoken by our Lord to Nicodemus; for, in the Exhortation in the Office of "Baptism of such as are of "riper years," it tells us, that, by the express words of our Saviour Christ, "except a man be born of water "and of the Spirit, he cannot enter into the Kingdom of "God," "*we may perceive the great necessity* of this "Sacrament, where it may be had"—in other words, that without it, where it may be had, "we cannot enter "into the Kingdom of God."

Whether, where Baptism may not be had, God is ever pleased to give Regeneration, as Scripture is silent, so likewise is the Church. A charitable hope, in such a case, it does not discourage, but neither doth it require. It leaves us to draw our own conclusion from the analogy of the Gospel of love, and peace, and mercy.

Of *Infant* Baptism, the Church further tells us, that "it is certain, by God's Word, that children which are "baptized, dying before they commit actual sin, are "undoubtedly saved." It tells us, too, that every baptized "infant *is* regenerate and grafted into the body of "Christ's Church;" nay, it teaches and commands us to "yield hearty thanks" to Almighty God, as a "most "Merciful Father, for having been pleased thus to regenerate" him, for "having received him for his own "child by adoption," for "having incorporated him into "His Holy Church."

That any one, after having again and again solemnly subscribed to the lawfulness, and therefore to the truth, of all this—after having engaged before God and man, that he will use this form of words in administering

Baptism—and after having, in accordance with that engagement, continued to use it during the whole of his ministerial service—can yet deny or dispute the position that our Church maintains, that always to infants, and to adults rightly receiving, regeneration is given in Baptism, and, so far as man is authorized to pronounce, in Baptism only,—might appear incredible, if the experience of more than 200 years had not, unhappily, furnished us with too many instances to the contrary. Our own times, indeed, and I must not forbear to add, our own Diocese, have been said to furnish more than one instance of disingenuousness of another kind. It is reported, (erroneously, I hope,) that there are persons, even among our Brethren, who, in despite of their engagements, take upon themselves to omit, or garble, portions of the Office of Baptism, in order to avoid expressions, which their conscience, it should seem, is too tender to use, though not too tender to promise to use.

Whether the penalties of human law be likely to restrain any who in such a matter can set at nought their most sacred obligations to God, I know not; but it may be well to state the injunction of the Thirty-eighth Canon: “If any Minister, after he has subscribed, shall omit to use the form of prayer, or any of the orders, prescribed in the Communion, let him be suspended; and if, after a month, he do not reform and submit himself, let him be excommunicated; and then, if he shall not submit himself within the space of another month, let him be deposed from the ministry.” The penalties of this Canon I should feel it my duty, however painful, to enforce, in any case in which by due proof it may be shown that they are incurred.\*

\* The printed letter, bearing Mr. Head's name, having professed that he thus corrupts the office of Baptism, I called on him at my Visitation, in the presence of the Archdeacon, and the Churchwardens of his

And here, I cannot forbear entreating you all to follow the directions of the Rubric, as in other respects, so particularly in relation to the *time* of administering Baptism, "either immediately after the Second Lesson " at Morning Prayer, or else immediately after the Second Lesson at Evening Prayer."

Those of your congregation, who know and consider what Baptism is—a sacrament—a holy mystery, instituted and ordained by our Lord himself, in which He is in a special manner present, and by which He worketh a new creation in the soul of him who receives it, making him to be part of his own body, and so to be entitled to an inheritance in his Heavenly Kingdom—all, I say, who know and consider this (as all ought to know and consider it), however often Baptism may recur, will witness it with awe, and reverence, and holy joy; and will join most gladly in the prayers and praises, which are offered up to God, at the working of so mighty a change in any one of those for whom our Saviour shed his blood. Nor would it be easy to devise any means more likely to be effectual, in awakening the thoughtless, or enlightening the ignorant, than thus to remind them, by the Baptism of others, both of the new birth which was once vouchsafed to themselves, and of the new life to which they were thereby pledged. But then, in order to insure these good effects, it is manifestly necessary, that you should not seldom bring the real nature and blessed efficacy of this Sacrament to the attention of your people.

parish, to avow himself, if he thought fit, the Author of the letter (cautioning him that the avowal might be used against him). As he declined making this avowal, I charged the Churchwardens to note his practice in ministering Baptism, and to make Presentment, if he omits any portion of the Office.

Let me now say a few words of the other Sacrament :—

When any of us speak of this great mystery in terms best suited to its high spiritual nature ; when, for instance, we speak of the *real presence* of Christ's body and blood in the HOLY EUCHARIST, there is raised a cry, as if we were symbolizing with the Church of Rome, and as if this presence, because it is real, can be nothing else than the gross carnal corporeal presence indicated in the doctrine of Transubstantiation. Now here, as with respect to Baptism, I will not argue the point, but will merely refer to the language of our Church in those authorized declarations of its doctrine to which we have assented, and in those formularies which we have both expressly approved and solemnly engaged to use.

It is very true, that none of these declarations or formularies use the phrase "real presence;" and therefore, if any should attempt to impose the use of that phrase as necessary, he would be justly open to censure for requiring what the Church does not require. But, on the other hand, if we adopt the phrase, as not only aptly expressing the doctrine of the Church, but also as commended to our use by the practice of the soundest divines of the Church of England, in an age more distinguished for depth, as well as soundness, of theology, than the present—such as Archbishops Bramhall,\* Sharp,† and Wake,‡ (all of whom do not only express their own judgment, but also are witnesses of the general judgment of the Church in, and before, their

\* Bramhall's Works, tome i. p. 15.

† Sharp's Sermons, vol. vii. p. 368.

‡ Wake's Discourse on the Holy Eucharist, Chap. 2. "Of the Real Presence acknowledged by the Church of England." "The bread and wine, after consecration, are *the real*, but the *spiritual and mystical body of Christ*."

days; "*No genuine son of the Church of England,*" says Bramhall, "*did ever deny a true real presence*") :—if, I say, we adopt the phrase, used by such men as these, and even by some of those, who at the Reformation sealed with their blood their testimony to the Truth against the doctrine of Rome, (I allude especially to Bishops Ridley\* and Latimer—and even to Cranmer, who, when he avoided the phrase, so abused by the Romanists, did yet employ equivalent words,)

\* *Ridley*.—"I say, *the Body of Christ is present* in the Sacraments, but yet sacramentally and spiritually, according to his grace-giving life, and in that respect *really*, that is, according to his Benediction, giving life. The true Church of Christ doth acknowledge a Presence of Christ's Body in the Lord's Supper to be communicated to the godly by grace, and spiritually, as I have often showed, and by a Sacramental signification, but not by the corporeal Presence of the Body of his Flesh."—*Fox. Acts and Monuments*, London, 1684, p. 61.

*Latimer*.—"To the right celebration of the Lord's Supper, there is no other Presence of Christ required, than a spiritual Presence; and this Presence is sufficient for a Christian man, as a presence by which we abide in Christ, and Christ abideth in us, to the obtaining of eternal life if we persevere. And, *this same Presence may be called most fitly a real Presence*, that is, a presence *not feigned*, but a true and faithful presence."—*Ib.* p. 65.

*Cranmer*.—"When I say, and repeat, many times in my Book, that the Body of Christ is present in them that worthily receive the Sacrament, lest any man should mistake my words, and think that I mean that, although Christ be not corporally in the outward visible signs, yet he is corporally in the Persons that duly receive them, this is to advertise the reader, that I mean no such thing. But my meaning is, that, *the force, the grace, the virtue, and benefits of Christ's Body*, that was crucified for us, and of his blood, that was shed for us, be *really and effectually present* with all them that duly receive the Sacrament."—*Preface to his Book against Bishop Gardiner*.

*Cranmer*, in his "Book on the Sacrament," says, after *Chrysostom*, "*In them that rightly receive the bread and wine, Christ is in a much more perfection than corporally* (which should avail them nothing); but *in them he is spiritually*, with his divine powers, giving them the eternal life."—*Fathers of the English Church*, vol. iii. p. 367.

Again, after *John Damascene*: "Unto them that worthily eat and drink the bread and wine, to them *the bread and wine be Christ's flesh and blood*: that is, by things natural, and which they be accustomed unto, they be exalted unto things above nature. For, *the sacramental bread and wine be not bare and naked figures*, but so pithy and effectuous, that *whosoever eateth them, eateth spiritually Christ's flesh and blood*."—"Such as by unfeigned faith, worthily receive the bread and wine; such Persons, through the working of the Holy Spirit, be so knit and united spiritually to Christ's flesh and blood, and to his Divinity likewise, that they be fed with them unto everlasting life."—*Ib.* 474.

it will be sufficient for the justification both of them and of us, to show that the language of the Church itself does in fact express the same thing, though in different terms. Still, I fully admit, that Christian discretion would bid us forbear from the use of the phrase, if the objection to it were founded on a sincere apprehension of giving offence to tender consciences; and not, as there is too much reason to believe, on an aversion to the great truth which it is employed to express.

That truth is, no other than is declared in the Catechism, that "the Body and Blood of Christ are verily, and indeed, taken and received by the Faithful in the Lord's Supper." "The Body and Blood of Christ" are "the inward and spiritual grace" of this Sacrament. They must, therefore, be as really, though inwardly and spiritually, present in the Sacrament, as are the bread and wine which are outwardly and sensibly present. Again, in the 28th Article, it is said, "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner."

Now this is what is meant by the real presence of the Body and Blood of Christ in the Communion: in it there is an actual communication to the faithful receivers of the Body and Blood of Christ—not merely as those who depreciate the Sacrament would represent, a memorial or token, by which our minds are directed to the remembrance and contemplation of the death of Christ, and of the benefits which we receive thereby—for this a Picture, or a Crucifix, might be, ay, and better be—(so much more like to Popery is ultra-Protestantism, than the sound doctrine of our Church); but there is, I repeat, in this Sacrament, an actual communication to the faithful of the sacrifice

Body and Blood of Christ, "the true Bread from Heaven," the true spiritual food, by which "our souls are strengthened and refreshed, as our bodies are by bread and wine." This it is, which the Scriptures tell us, he that eateth and drinketh unworthily "discerneth not" in the Lord's Supper; and, because he discerneth it not, "eateth and drinketh damnation" (or, as the margin expresseth it, "judgment") unto himself.\*

Now let us, I beseech you, often and earnestly impress on our people both the necessity of our partaking of this spiritual food, and also the ground of that necessity. It is implied in that passage of St. Paul to the Corinthians which tells us that, as we have borne the image of the first Adam, so we must bear the image of the second Adam.†

The nature of man we have from Adam, and the corruption of that nature by propagation from Adam. The nature of man Christ had from Adam, but not corruption: for he had not from Adam by propagation; that nature was made incorrupt in him by the union of Deity with it. Incorruption we have from Christ. The Spirit giveth it; but giveth it by Christ's body and blood, which are the elements of our spiritual life: and it is our being united with this his body and blood, that makes us to have incorruption, and all other the blessed "fruit, grace, and efficacy of his Body and Blood."‡

\* 1 Cor. xi. 29.

† 1 Cor. xv. 47 to the end.

‡ See Hooker, Book v., §§ 57 and 67. "Touching the *sentence of antiquity*, in this cause, it is evident how they teach that Christ is personally there present; yea present whole, albeit a part of Christ be corporally absent from thence; that Christ, assisting this heavenly Banquet with his personal and true presence, doth, by his own divine powers, add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them, and maketh them that *unto us*, which otherwise they could not be—that to us they are thereby made such instruments, as mystically yet truly,

The Sacraments are the instruments, by which that Union is given. In the holy Eucharist, the consecrated bread and wine being his Body and Blood *in effect*, we are thereby made mystical members of Christ, and he is our Mystical Head.

Let us, I repeat, teach and inculcate these truths. Especially, let us guard our people against an error, which many of the most pious and zealous among them are apt to fall into:—against exalting Faith, to the disparagement of the Sacraments. True Christian Faith, true Christian humbleness of heart and mind, will make us embrace and magnify, with thankful and joyful reverence, those external means of Grace, which Christ himself hath been pleased to institute and to crown with His blessing.

There is another subject, on which I would say a few words, because it also has been, and continues to be, the occasion of much of excitement and uneasiness to many, who sincerely seek, and would gladly acquiesce in, the Truth, on whichever side it be;—I mean, the use of primitive Tradition. Some learned and pious Ministers of our Church claim for it that it not only was a mode of imparting Divine Truth, chosen in the Apostolic Age by the Holy Spirit, before the Canon of Scripture was formed; but also is still continued to the Church,—and that, as such, it demands the attention and reverence of all Christians.

I will not express an opinion on this matter, because, the Church having delivered no judgment upon it, it would be foreign from my present purpose to give any

*invisibly yet really, work our Communion and Fellowship with the Person of Jesus Christ, as well in that he is Man as God, our participation also in the fruit, grace, and efficacy of his Body and Blood.*”

— Hooker's Works, 8vo. vol. ii. p. 336.

of my own; my sole object being to caution you against adopting false or exaggerated opinions from others.

I need not tell you, that the notion, which I have just stated, has excited the warmest and most clamorous opposition. Those who put it forth are unscrupulously charged with wishing to raise Tradition to equal authority with the Scriptures, though they distinctly declare, that they look to it only as "subsidiary to the Scriptures."\* In spite, however, of every such declaration, the notion is assailed with more than ordinary violence—"Popery," "Heresy," "The awful Oxford Heresy," are among the phrases unreservedly applied to it.

Now, do the persons who use this language consider, or understand, what they say? Do they remember, or do they know, that no private man can, without sinful presumption, pronounce any opinion to be Heresy, until the Church shall have solemnly declared it such? Do they further remember, or do they need to be informed, that it is not every false opinion in Religion which the Church pronounces to be heresy; but only such as is contrary to some article of *the* Faith, or something which by necessary consequence leads to the subversion of some fundamental truth? In the present case, has the Church made any such declaration? Has it either condemned as Heresy, or in any way condemned, the opinion in question? Yes—we shall be told—in its Sixth Article. That Article says, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation." Do the

\* "Primitive Tradition recognised by Scripture." A Sermon by the Rev. N. Keble. P. 33.

writers, whose opinion in commendation of Tradition is so fiercely assailed, contradict this? So far from it, they expressly state, that "Scripture is the sole and "paramount rule of faith"\*—that every fundamental point of doctrine is contained in Canonical Scriptures—and that nothing is to be insisted on as an Article of Faith, necessary to Salvation, which is not contained therein.

But, while such is their language, while they may truly thus assert, that they are innocent of violating the Sixth Article, can their accusers say the same of themselves? Are they equally free from the offence which they thus unscrupulously charge upon others? Let us see.

By calling the opinion, which they oppose, heresy, they affirm, by implication, that it is contrary to an article of the faith; in other words, they say, that we are bound to believe as a fundamental article of faith, and therefore of necessity to salvation, that the Holy Spirit did not give Tradition as a permanent mode of imparting Divine truth subsidiary to Scripture. But if they affirm this, they are required by the Sixth Article to adduce proof of their assertion from Scripture, —a task which, I am sure, would be most difficult, which I believe is impracticable, and which has not, so far as I know, been seriously attempted by any one worthy of notice. When it shall have been accomplished, we will join in calling on the Traditionists to renounce their wicked error, or to submit to be branded as "heretics." But, meanwhile, their accusers should beware how they violate not only the Sixth Article of the Church, but also the Ninth Commandment of God. Neither let them forget that the Church itself, in some of its most authoritative formularies, appears, at

\* "Primitive Tradition recognised by Scripture," p. 31.

least, to favour the opinion which they so unsparingly condemn—that Tradition has been given to us as an enduring channel of instruction in Christian Truth, though not as the authority for any necessary doctrine. For instance, what will they say of the Apostles' Creed? Has it not come to us by Tradition; and been adopted by the Church from Tradition? What of the Nicene Creed? Has it not been received on the authority of the first Council of Nice? What of the Athanasian Creed? Is not that, too, from Tradition?

The reading of the Holy Scriptures as part of the Divine Service, and the common prayers in the Church, is again and again commended to us in the Preface to the Book of Common Prayer, as having “the first original and ground thereof” in primitive practice—as “the godly and decent order of the ancient Fathers.” Be it remembered, too, that our very Ordination Vow implies, that Scripture *requires* (I do not say, absolutely needs) external aid for its due interpretation: for we thereby engaged, “the Lord being our Helper,” to “be diligent,” not only “in reading of the Holy Scriptures,” but, also, “in such studies as help to the knowledge of the same;” and among such studies must not the Traditions of the Fathers hold an important place? A Canon of the Convocation of 1571, which, I need not say, is part of the law of the Church, commands preachers “to be careful never to teach any thing in their sermons as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected from that very doctrine by the Catholic Fathers and ancient Bishops.”

After all, let me not be supposed to set myself for-

ward as the advocate of these writers. They need not the aid of such an advocate, and I will not encumber them with it. I am not even their partisan; for I am far from subscribing to all they say, and still further from always approving the mode in which they say it.

Thus, on this very subject of Tradition, while I freely acquit them of all approach to heresy, I yet lament to see them give to it so definite and so high a place in the great scheme of God's Revelation of his Will for the recovery of lost mankind. I lament to hear them speak of adherence to "the Bible, and nothing but the Bible," as "an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate."—I lament to see them state, as "the sounder view, that the Bible is the *record* of necessary truth, or of matters of Faith, and the Church Catholic's Tradition is"—not a most venerable witness, or most useful assistant in interpreting it, but—"the interpreter of it."

Again, while I reject the charge of Popery, applied to them, as being as absurd as it is uncharitable,—I yet cannot but lament, that they sometimes deal with some of the worst corruptions of Rome, in terms not indicating so deep a sense of their pernicious tendency, as yet I doubt not that they feel.

For instance: defending themselves against the charge of leaning towards Popery, they confidently affirm, that "in the seventeenth century the Theology of the Body of the English Church was substantially the same as theirs;"\* and in proof of this, they profess, in stating the errors of Rome, to "follow closely the

\* Tracts for the Times, No. 38, p. 11.

“ order observed by Bishop Hall in his treatise on ‘ the Old Religion,’ ” whose Protestantism, they add, “ is unquestionable,” and is claimed, therefore, as a voucher for their own. But, looking to particulars, I lament to see them “ following, indeed, the *order* of “ Bishop “ Hall,” but widely departing from his truly Protestant sentiments, on more than one important article.

First, of “ the *worship* of images” (for so that great Divine\* justly designates what they more delicately call “ the honour paid to images”), they say only, that it is “ dangerous in the case of the uneducated, that is, of “ the great part of Christians.”\* But Bishop Hall treats it, as not merely “ dangerous” to some, but as sinful in all; as “ against Scripture;” “ the Book of God is full of his indignation against this practice;”—and “ against reason.” “ What a madness is it,” says he, “ for a living man to stoop unto a dead stock! ”

Next, of “ the invocation of Saints,” these writers say, that it “ is a dangerous practice, as tending to give, “ often actually giving, to creatures the honour and reliance due to the Creator alone.”—p. 12.

But how does the good Bishop, whom they profess to follow, speak on this same point? “ *These foul superstitions*,” says he, “ are not more *heinous*, than “ new—and such as whereon we have justly *abhorred* to take part with the practisers of them.” Again, “ This doctrine and practice of the Romish “ Invocation of Saints, both as new and erroneous, “ against Scripture and reason, we have justly rejected; “ and are thereupon ejected, as unjustly.†”

Again, I lament to read their advice to those who are contending for the Truth against Romanists, that, “ the controversy about Transubstantiation be kept in “ the background; because it cannot well be discussed

\* Bishop Hall's Works, 8vo. vol. ix. p. 340. † Ibid, pp. 365, 368.

“ in words at all without the sacrifice of godly fear :” \*  
 —as if that tenet were not the abundant source of enormous practical evils, which the faithful Advocate of the Truth is bound to expose ; in particular, of the extravagant exaltation of the Romish priesthood, which seems to have been its primary object—and, still worse, of that which is its legitimate and necessary consequence, the adoration of the Sacramental Bread and Wine, which our Church denounces as “ Idolatry to be abhorred of “ all faithful Christians.”

I lament, too, the encouragement given by the same writers to the dangerous practice of prayer for the dead. They disclaim, indeed, the intention of giving such encouragement, and I doubt not the sincerity of their disclaimer. But to state that this practice “ is a “ matter of sacred consolation to those who feel themselves justified in entertaining it” †—(and all, they seem to suggest, may “ *feel themselves* justified,” for it is “ warranted by the early Church”):—to say, further, that it is “ a solemn privilege to the mourner” —“ a dictate of human nature”—nay, that it “ may be “ implanted by the God of Nature, may be the voice “ of God within us :”—to say all this, is surely an “ encouragement” of the practice so characterized, which is very feebly counterbalanced by their admitting that “ our Church does not encourage it”—by their abstaining from in “ any way inculcating it”—or even by their thinking “ it inexpedient to bring forward “ such a topic in public discussion.”

Nor do I assent to their opinion, that “ our Church “ does not discourage” prayer for the dead ; on the

\* Tracts for the Times, No. 71, p. 9.

† Pusey's Letter to the Bishop of Oxford, p. 186 et seq.

contrary, if, as they admit, the Church, having at first adopted such prayer, in the general words in which it was used in the ancient Liturgies, afterwards "for the safety of her children relinquished the practice," even in this sober and harmless form, "in consequence of abuses connected with it in the Romish system"—abuses, of the least of which she says, that they are "grounded upon no warranty of Scripture, but rather repugnant to the Word of God;" while of others she declares, that they "were blasphemous fables, and dangerous deceits;"—I can hardly propose to myself any more decisive mode of discouraging a practice, which, in itself, could not be condemned as absolutely contrary to God's Word.

I must go further: I must add, and I do so with unfeigned respect for the integrity and sincerity of these writers, as well as for their eminent ability and learning, that I cannot easily reconcile it with Christian discretion, for any member of the Church to speak with so much of favour of a practice which was thus deliberately, and for such grave reasons, repudiated by the Church herself. Still less can I understand what justification can be offered for his saying of the Romanist, that in "deciding that almost all souls undergo a painful purification after death, by which *Infectum eluitur scelus, aut exurit igni*, he only "follows *an instinct of human nature*." Surely, if this be true, the Romanist is right in his decision: for an instinct of our nature could have come only from the Divine Author of that nature—it must be indeed "the voice of God within us."

In connexion with this subject, I cannot but deplore the rashness which has prompted them to recommend to private Christians the dedication of particular days to the Religious Commemoration of deceased men—

and even to furnish a special office in the Breviary to a Romanist. Bishop Ken, formed apparently to be safe for the Church itself—a private individual—to pronounce the characters of deceased Christians to assume the gift of "discernment," what must such a practice be examined in the History of the Church of Rome? The Fathers of our Reformation, in common sense, have marked their sense of the error in every portion of the Breviary which contained the practice, even while they adopted it as sound and edifying in it. Yet they have not to recommend this very practice, which was rejected by those wise and holy men (to say) recommend it as only "a practice which the Reformers have begun," as "a practice which, in private, the principle and spirit of the Reformation has not rejected." "forms of devotion, which are contained in the enlarged Prayer Book."—No. 75,

Again, looking to another part of the list, with the doctrines of Rome, I lament that they should for which they enumerate "the new doctrine" in their list of "those *practical* errors which Christians are exposed in the Reformation"—namely, "because without it men are deprived of the Holy Communion."\*

They thus seem studiously to have inserted in the same list the pretended Sacrament of Penance, generally (of which confession is a necessary part) as taught by the Church of Rome.

\* No. 71, p. 5

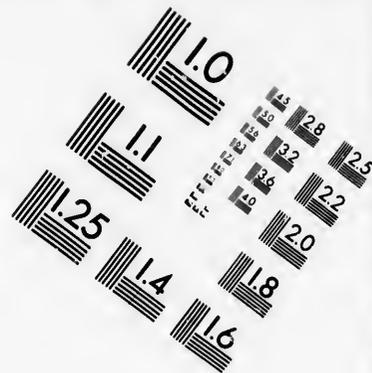
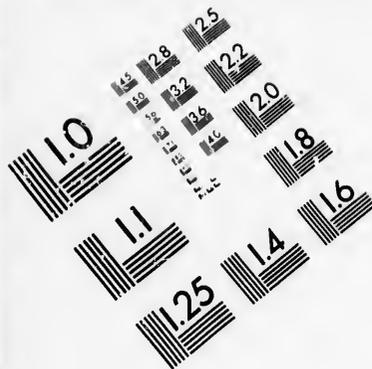
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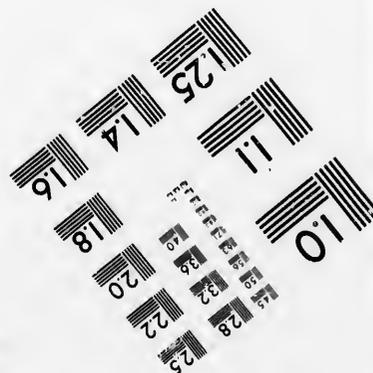
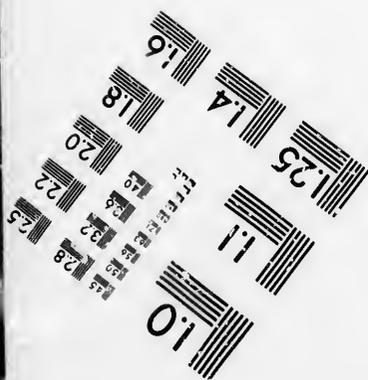
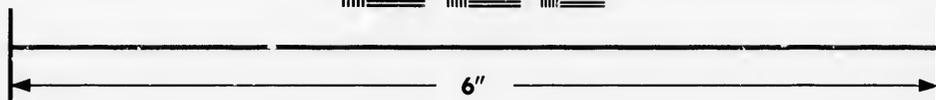
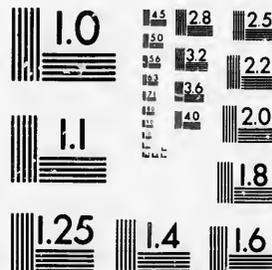
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\* No. 71, p. 9.





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greatest, because the most soul-destroying, of all those "grievances"—we might rather say, the foulest perversion of God's saving Truth, which the cunning of Satan ever put it into the heart of man to conceive. For this unhallowed device, by abusing the gracious promise of Christ given to the Church in his Apostles, by making the *Absolution of the Priest*, not only effectual, but also necessary, for the pardon of all sin committed after Baptism—while it bows the souls and consciences of the People, to a state of slavish fear of the Priest, practically releases them from all other fear, and gives the rein to every corrupt affection of unregenerate nature. Yet, this is not, it seems, one of "the subjects, which," in the opinion of these writers, "may be profitably brought into controversy with Romanists of the present day."—p. 14.

Still more do I lament to read in one of the "Tracts," which, in the main, is worthy of the highest estimation, —I mean "Scriptural Views of Holy Baptism,"—much of what is there said of the effects of Sin after Baptism: for instance, that if, "after having been then washed, once for all, in Christ's blood, we again sin, there is no more such complete ablution in this life:"\* —no restoration "to the same state of undisturbed security, in which God had by Baptism placed us."†

These, and passages like these, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message—its glad tidings of great joy:—"Come unto me all that labour, and are heavy laden, and I will give you rest." Our Church teaches us to apply this

\* No. 67, p. 63.

† *Ib.*, p. 58.

blessed promise to those who are "heavy laden" with sins committed after Baptism.

Surely, too, they tend to rob Baptism itself of its full and genuine efficacy,—of that which our Church expresses, when it says, that God "hath vouchsafed to regenerate us by water and the Holy Ghost, and hath given unto us *forgiveness of all our Sins*," not of those only which were committed before Baptism, but also of all the Sins we ever shall or may commit, on the conditions (I need not add) of that Covenant, into which we were then admitted, Repentance and Faith.

Nor may we forget the tendency of such language to encourage the pernicious and perilous habit of distinguishing between such sins as may destroy our state of grace, and such as we may think still leave that state secure. Let it never be absent from our minds, that every wilful sin is deadly—and let us beware of hardening our own hearts, and corrupting the hearts of our brethren—by whispering to ourselves or them *which* sin is more or less deadly than others. That which we may deem the least will be deadly enough, if unrepented, to work our perdition:—those which we deem the most deadly will, if repented, have been thoroughly washed away in the blood of our Redeemer.

Lastly, I lament, and more than lament, the tendency at least, if not the direct import, of some of their views "On Reserve in communicating Religious Knowledge," especially, their venturing to recommend to us to keep back, from any who are baptized, the explicit and full declaration of the doctrine of the Atonement.\* I know not how such reserve can be made consistent, not only with the general duty of the Christian Minister, to be

\* No. 80, p. 74.

able, at all times, to say with St. Paul, that he “ has not shunned to declare all the counsel of God ;”—but also with the special and distinct requirement of our own Church, that every *child* be taught the Catechism : for I need not remind you that, in the Catechism, this great Article of our Faith holds a most prominent place ; that it is there taught, both by plain implication, in saying that God the Son hath *redeemed* us, again in the inward grace of each Sacrament, and more explicitly, and expressly, in the reason—“ Why the Sacrament of the Lord’s Supper was ordained,”—namely, “ for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.” How is the meaning of these passages to be taught, without also teaching the doctrine of the Atonement ?

I have thus animadverted on several particulars in which I deem the doctrine or language of these writers erroneous. Other instances, it is very likely, might be added. But I cannot close what I have had to say respecting them, without offering my testimony and humble meed of praise to the singular meekness, charity, and forbearance, which they have exercised throughout the controversies, proving themselves to be in Christian temper, whatever be thought of their doctrine, immeasurably superior to most of those with whom they have had to contend. Neither shall I forbear to avow my own opinion, that the Church is, on the whole, deeply indebted to them.

In opposition to the low and sectarian notions, which had too long marked much of the popular theology of the times, they have successfully asserted and vindicated some of the most important doctrines and principles of

the Catholic Church—doctrines and principles which, as ministers of that Church in England, we are under the most express and solemn engagements to maintain. To those engagements look, I beseech you, at all times, with all faithfulness and singleness of heart; disdaining every astute and subtle expedient, by which you may see others attempt to explain away any portion of those tenets, which they and you profess to hold, but which cannot honestly be held, except in “the true, usual, literal meaning” of the terms in which they are expressed.

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Before I conclude, I would wish to say a few words in recommendation of some of those Societies whose aim and object is the extension of the borders of the Church abroad, and the diffusion and confirmation of Church principles both abroad and at home.

First, the Society for the “Propagation of the Gospel in Foreign Parts, especially in our Colonies,” will so soon be brought to your attention by a most able advocate, especially deputed for that purpose, that I spare myself and you all notice of it at present.

And if I invite your attention to another Society, it is not because its merits need any encomium from me, or are not already sufficiently known to you, but because the very nature of its operations, in order that they be made effectual, require a prompt, an unremitting, and combined exertion in Diocesan and District Boards; I refer to the NATIONAL SOCIETY FOR EDUCATION in the Principles of the Church. The statements set forth by the Diocesan Committee at Exeter have attracted the notice of a large portion of the Kingdom by the soundness of the principles on which they are founded, and the judicious expedients by which it is proposed to carry those principles into

action. On the co-operation of you, the Clergy, the success of the endeavour must largely depend. That you will give that co-operation gladly and zealously I cannot doubt: for let me entreat you to remember that *co-operation* is the one thing indispensable,—co-operation with the Central Board.

Of the best mode of conducting the system of teaching I am a very inadequate judge. Only let me express my earnest hope, that not only, though chiefly, the Bible, not only with the Bible, the Liturgy, and Catechism of the Church, but also the Constitution of the Church itself, be made a prominent portion of the matter of instruction. To the more advanced scholars, let the offices of ordaining to the different Orders of Ministers in the Church be plainly set forth: in other words, let them, in the regular course of their reading, be instructed in our “form and manner of consecrating “Bishops, and of ordaining Priests and Deacons.” They will thus learn to understand, and when they understand, to value, that gracious dispensation of God’s Providence, by which He “hath appointed “divers orders of Ministers in the Church, and hath “given some Apostles, and some Prophets, and some “Evangelists, and some Pastors, and Teachers, for the “perfecting of the Saints, for the work of the Ministry, “for the edifying of the Body of Christ.”

There is a third Society, whose claims to your support I am especially requested to recommend—**THE SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES** in populous places. Those claims cannot be more effectually set forth, than by the simple announcement of the object which is sought. But I am bound to add, that the Funds of the Society are very disproportionate to the wants which it wishes to supply. With an income of 6700*l.* per annum, it is

pledged to grants amounting to 6600*l.*, while upwards of fifty new applications remain unanswered—many of them under circumstances of peculiar urgency—some in which a new Church is actually built, and its consecration and use only delayed till Funds are found to maintain a Curate. In mentioning this want to you, I am well aware that I am stating it to those, on whose moderate income the necessary demands of their own Cures are commonly such as leave little means of gratifying their generous feelings in contributing to the wants of other districts. But I mention it, because the existence, and objects, and, I am sorry now to add, the necessities, of this Society cannot be too generally known, nor too often stated. It may be that this mention of it may interest some of the more wealthy Laity in behalf of a Society, which thus seeks to extend the blessing of Pastoral care to those poor and populous districts, in which Christ's sheep are "scattered abroad without a Shepherd"—"those sheep which he bought with His death, and for whom He shed his blood."

There yet remains one Institution, which I have pleasure in announcing to you, not as needing your aid, as offering to you, and to the Church at large, a great—it may with God's blessing prove a *very* great, and increasing benefit. It is purposed to establish a public school, on a large and very liberal scale, for the Education of the Sons of the Clergy—a school, in which all the branches of knowledge which ought to form the subject of instruction to Christian gentlemen shall be taught by masters of the highest qualifications. And it is calculated, from accurate inspection of the expenses of other large establishments, that this can be effected, with board and lodging, for a charge of 30*l.* per annum to each scholar. The sons of the Laity will be admitted, but at a higher rate of payment, and the profit thereon accruing will be

applied to the education of the orphans of Clergymen. From such an Institution, carrying out the Education of several hundreds together on Church principles, it is not too much to hope, with the blessing of God, that not only will there be a great benefit to the Clergy, but also that an improved system of Education may be established, which shall extend its influence to other seminaries, and spread a wholesome leaven through the land.

And now, my Brethren, I release you from the task of listening to an Address, which I am well aware may have trespassed too much on your patience. Only let us pray the great Head of the Church to bless this, and all the occasions of our assembling together, to our common good, to the improvement of our ministry, to the edification of our people, and to the glory of His Holy Name!

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## APPENDIX I.

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*Correspondence with Lord John Russell.*

No. 1.

MY LORD,

*Exeter, 4th October, 1839.*

SOME weeks ago I received, under a cover, superscribed "On Her Majesty's Service," and sealed with a seal purporting to be that of the Committee of Education, a pamphlet entitled "Recent Measures for Promotion of Education in England." I have recently understood that several of my clergy have received copies of the same pamphlet, under similar covers, sealed with the same seal. I therefore take the liberty of asking your Lordship whether this pamphlet has been transmitted to myself and my clergy by the authority of the "Committee of Privy Council appointed to superintend the application of sums granted by Parliament for the purpose of promoting Public Education?"

I have, &c.

H. EXETER.

*The Lord John Russell,  
&c. &c.*

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No. 2.

MY LORD,

*Buckhurst, October 7, 1839.*

I HAVE had the honour to receive your Lordship's letter of the 4th instant, informing me that your Lordship and several of your clergy have received a pamphlet entitled "Recent Measures for the Promotion of Education in England," under a cover superscribed "On Her Majesty's Service," and sealed with a seal purporting to be that of the Committee of Education.

Your Lordship inquires whether the pamphlet in question has been transmitted to your Lordship and to your clergy by authority of the Committee of Privy Council appointed to superintend the application of sums granted by Parliament for Public Education.

This question would be more properly addressed to the President of the Council. In his absence I can only say that I believe the Committee gave a general direction for the circulation of the pamphlet, but that I was not aware, till I received your Lordship's letter, that this had been done in the formal and official manner stated by your Lordship.

I have, &c.

J. RUSSELL.

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No. 3.

MY LORD,

*Exeter, Oct. 10, 1839.*

ON my return to Exeter, I had the honour of receiving your Lordship's letter of the 7th inst., and I thank you for the early answer which you have given to the question I felt it my duty to propose.

I assent to your Lordship's suggestion, that this question would be more properly addressed to the President of the Council. But the notoriety of his absence from England made it necessary that I should address your Lordship, whose name stands in the list of the Committee on Education next to that of the Lord President.

Your Lordship having now informed me, that you believe the Committee gave a general direction for the circulation of the pamphlet, entitled "Recent Measures for the Promotion of Education in England," and the cover of a copy of it, now before me, bearing on its margin a printed notice of its having been sent from the "Committee of Council on Education," as well as being superscribed "On Her Majesty's Service," and sealed with the impress of "Privy Council," I cannot but regard the Committee as adopting, and therefore responsible for, the contents of the pamphlet. In consequence, I request your Lordship's attention to a most extraordinary misrepre-

sentation made in it, of words spoken by me in the House of Lords, on the 5th of July last.

The passage to which I refer, is in pages 55, 56, and I quote it at length, to prevent all misapprehension :—

“ One principle which has been more fully illustrated in the debates is especially applicable to these cases, viz.—that while the Government is most anxious that religious instruction should be united to secular, and will grant all proper facilities for that purpose, the State is peculiarly charged with the duty of rendering secular instruction accessible to all, and with the improvement of the quality of such secular instruction, by assistance from the public funds, and by constant superintendence.” In the House of Lords, the Marquis of Lansdowne observed,—“ I said, the State should provide for the education, I did not say for the spiritual and religious education, but for the secular education of the people.” “ The Bishop of Exeter was glad the Noble Marquis had given that explanation. He assented to the principle.” Presently afterwards it is said, “ Upon the principle thus elucidated by the discussions in Parliament, we trust that all parties are now agreed.”

Now the plain and obvious import of this is, that in the discussion of the question in the House of Lords, I assented to the principle, that the duty of the State, in respect to the education of the People, is limited to “ rendering secular instruction accessible to all,” and to “ the improvement of the quality of such secular instruction, by assistance from the public funds, and by constant superintendence.”

But so far is this from being a correct statement, that it is contrary to the whole tenor of the speech delivered by me on that occasion. So manifest, indeed, is the perversion of my very plain meaning, that if it had occurred in an anonymous publication, I must have considered it as wilfully fraudulent. Bearing, however, as it does, the formal and official sanction of the “ Committee on Education,” I cannot ascribe it to any dishonourable motive, and willingly impute it to some most strange and utterly unaccountable misconception. That this is the gentlest description applicable to it, I proceed to satisfy your Lordship, by citing a passage from the report of my speech, which I have the honour of enclosing, and which was corrected by myself immediately after it had been delivered.

At pages 5, 6, I was dealing with a question proposed to the Bench of Bishops by the Lord President: "Do they think that the Church has a right to the Education of the people at large, including that portion of the people, millions in number, who do not belong to the Church?"—My answer was as follows:—

"The Church has no right to claim the enforcement of any system of Education on the people, or any part of the people, least of all on that part which does not belong to the Church. But, my Lords, the Church has a right to demand of the State—and if the State, as well as the Church, is prepared to do its duty, that demand will be answered—the Church, I say, has a right to demand of the State the means of *offering* Education to all, whether they are members of the Church or not. God forbid that the Church should have either the power or the will to compel any persons, or class of persons, to accept its system of education! But we have a right, my Lords, to demand that the State, acknowledging the Church to be the true Church, acknowledging it to profess and to teach the true religion, and thereby implying the duty of the Church to inculcate—ay, and not only to inculcate, but to spread—that blessed truth which it professes;—we have a right to demand that the State shall supply the necessary means to enable the Church to discharge its high functions. I ask, then, the noble Marquis to call on that Government in which he bears so high a place to propose to Parliament such a grant as will enable the Church to educate all within its pale who need public aid; and to offer to educate all without its pale, who will accept its offer, in that holy religion which the noble Marquis and his colleagues, and which the State itself, acknowledge to be true; and, if true, of course to be alone true. Will the noble Marquis do this his duty?"

I am not aware that I could have used words more directly contrary to the sentiment ascribed to me in the Committee's pamphlet, even if I had anticipated, and laboured to prevent, the possibility of such a misstatement.

At pp. 10 and 11 of the enclosed, your Lordship will find the interlocutory remarks between the Lord President and myself, which are more immediately referred to in the pam-

phlet; and, on reading them, you will observe that they relate, not to the point stated in the pamphlet, but to one of a very different kind: viz., whether the State may assist in teaching religious doctrines which it believes to be false.

Your Lordship will also perceive that I did not assent to the Lord President's principle; but the Lord President assented to mine, and joined me in disclaiming the pernicious principle that the State may lawfully assist in teaching such doctrines. It is true that he qualified this disclaimer by limiting its operation to England; but this very limitation marks the more strongly the principle of which we were speaking, and which, as your Lordship perceives, is very different from that which is put into our mouths by the Committee's pamphlet.

I regret the absence of the Lord President; for he, I am confident, if he were in England, would confirm the accuracy of my statement: but I venture to refer your Lordship to any noble Lord who attended to the debate.

Should your Lordship do me the honour of reading the whole of the reported Speech which I now enclose, you will not find a single sentence which affords any shadow of justification of the passage of which I complain—but very much which, if I mistake not, your Lordship will think directly contrary to it.

I have, &c.

H. EXETER.

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No. 4.

MY LORD,

*Buckhurst, October 15, 1839.*

I HAVE had the honour of receiving your Lordship's letter of the 10th instant. It certainly appears to me that the author of the pamphlet has mistaken your Lordship's meaning. He was probably misled by some incorrect report in the newspapers of what took place in the House of Lords.

I will take care to suspend for the present the distribution of the pamphlet by the Committee of Privy Council.

I am much obliged to your Lordship for the authentic copy of your Lordship's speech delivered in the House of Lords on the 5th of July in the present year—a speech marked by the ability which distinguishes all that proceeds from your Lord-

ship. Yet I cannot but observe that there are some misconceptions of the design of the members of the Committee quite as extraordinary as that which your Lordship has pointed out in the pamphlet. But I will not occupy your Lordship's time with remarks upon this subject, engaged as you now are in the labours of your diocese. I will therefore content myself with saying that it has been the main object of the Committee to extend and encourage the religious instruction of the people ; but that while they have endeavoured to assist in the instruction of the children of churchmen in the doctrines of the Church of England, they have not conceived themselves justified in withholding all public aid for the instruction of those children of the poor, whose parents conscientiously object to allow their children to be taught the Church Catechism, or to be compelled, as the price of their instruction, to attend Divine Service in other than their own places of worship.

I have, &c.

J. RUSSELL.

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No. 5.

MY LORD,

*Exeter, October 16, 1830.*

I REQUEST your Lordship to accept my thanks for the letter of the 15th, which I have this day had the honour of receiving. The conclusion of that letter gives me peculiar gratification, as it shows that no practical difficulties need any longer to exist in combining due regard for the duties of the State to the Church, with full security to the rights of conscience in those who dissent from her doctrines, and do not join in her worship. For myself, I have no hesitation in avowing that, in my judgment, it would be wrong to "withhold all public aid for the instruction of those children of the poor whose parents conscientiously object to allow their children to be taught the Church Catechism, or to be compelled, as the price of their instruction, to attend Divine Service in other than their own places of worship." I should rejoice to see instituted a conference between the Committee of the Privy Council on Education and the Bishops, for the purpose of carrying into effect your Lordship's very just and moderate principle ; and at the same time to give to the Church that public recognition of her

being the fit guardian and administratrix of natural education, with which your Lordship's principle can so well be reconciled.

The Charge which I have delivered to my clergy, and which has been announced for publication, has noticed the pamphlet sent forth by the Committee, entitled "Recent Measures for the Promotion of Public Education in England;" and has dealt with its contents as authorised by the Committee. Not only the passages actually read by me to my clergy, but also a longer one prepared by me, in which I comment on that pamphlet, will make part of the Charge when published. In truth, your Lordship will perceive that the mere suspension of the circulation of a document, which has already been dispersed so widely and so authoritatively, will not remove the necessity of such comments as I otherwise have thought it my duty to make.

It will give me, however, great pleasure to publish the correspondence which I have had the honour to hold with your Lordship, in my Appendix. It will, I am confident, be read (especially that part of your Lordship's letter of the 15th, to which I have already referred) with the highest satisfaction by others, whose suffrages are more valuable than mine.

I have, &c.

H. EXETER.

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No. 6.

MY LORD,

*Buckhurst, October 18, 1839.*

I CONFESS I am not sanguine as to the result of any conference between the Bishops and the Committee of the Privy-Council on Education. I do not, however, wish now to discuss the principle laid down by your Lordship, that the Church is "the fit guardian and administratrix of national education." I can only say that I have no objection to the publication of the correspondence between your Lordship and myself. I should, in any case, have thought it right to communicate it to the Lord President, the Lord Privy Seal, the Chancellor of the Exchequer, Mr. Labouchere, Lord Montague, and Sir George Grey, who at present form the Committee of Privy Council for Education.

I have, &c.

J. RUSSELL.

## APPENDIX II.

## CHURCH DISCIPLINE BILL.

BELIEVING, as I do, that this measure, if carried in any form which it has yet assumed, will be destructive of the Church of England, not as an establishment, but in its true character as a sound branch of the Holy Catholic and Apostolic Church, I have felt it my duty to oppose it to the utmost. During two Sessions that opposition has been successful. The measure, however, will again be brought forward in the next Session; and will be carried, unless, with God's blessing, the strong and *united* expression of the judgment of the great body of the Clergy shall avail to prevent it. The majority of the Bishops assented to the principle of the measure at a meeting held before Easter last, and most of them felt themselves concluded by that assent, with regard to the Bill of last year. Several of them, however, were much dissatisfied with it, and, by their votes in the Committee, testified their wish that the Bill had been based on a different principle. It may reasonably, therefore, be hoped that they will not all consider themselves bound to resume their support of the measure, if it be again brought forward, as it is threatened, in substantially the same form.

But, whatever be the decision of the Bishops, there is little reason to hope that the lay Lords, who may regard the measure as they would any ordinary measure of Law Reform, will oppose the Bill, unless they find that the general sense of the Clergy differs from that of the great majority of the Bishops as already declared. The adoption or rejection of the Bill must, therefore, it is most probable, rest with the Clergy; and on them I venture to call for the decision.

For taking this course, I doubt not that I shall be called an agitator. Be it so: I have lived long enough not to be much moved by hard words; and I would rather be proclaimed an agitator, in every newspaper and every society in England, than be told by the still small voice within me that I am a traitor to the Church of Christ. Such a traitor I should be, if, thinking of this measure as I do, I were to falter in my course of strenuous resistance to it. In saying this, I presume not to judge others; and I grieve for the necessity which is on me, to make this disclaimer. Those who do not see in this measure the evils which I think I clearly see in it, are not traitors in supporting it; and, if there be any of these, (which I do not believe) who think the measure *necessary* for the real good of the Church, they would be traitors to that Church if they did not support it.

I now lay before my own Clergy, and before any other Clergy, who shall do this Charge so much honour as to read it, the following documents:—

1. A Protest which I entered on the books of the House of Lords, when that House decided in favour of the principle of the late Bill, by sending it to a Committee.

2. A Correspondence between the Bishop of London and myself, which, in my opinion, affords an additional reason for the Clergy's exercising their judgment on the matter.

Respecting the Protest, as it is applicable to the "Amended" Bill, there are one or two points, on which it may be right that I should say a few words.

The fourth reason of the Protest (that the Bill, in its original state, subjected the Archbishop and Province of York to the jurisdiction of a judge appointed by the Archbishop of Canterbury) does not apply to the "Amended" Bill, in which the jurisdiction of the Archbishop of York is made independent of the See of Canterbury.

I rejoice at this amendment, which, so far as it goes, maintains the Constitution of the Church; but, I am sorry to say, this was not the reason for which it was made: the real reason was, that the Archbishop of York, in announcing to the Committee a Petition against the Bill from the Clergy of the Archdeaconry of York, declared his intention of opposing the Bill, if the jurisdiction of *his* Court were destroyed. An assurance

was immediately given, that this part of the Bill should be modified to meet his Grace's wishes. Accordingly, the jurisdiction of the Chancery Court at York was not only preserved, but very greatly enlarged : for to it was given original and sole jurisdiction in every Diocese of the Province, except that of Man.

On so important a concession being made to him, the Archbishop of York became a supporter of the Bill ; and no more was seen or heard of the Petition, which he had announced—whether because the Petitioners had prayed only for their own relief from the operation of the Bill, without testifying any concern for any general principle, has never been stated.

Be this as it may, it is manifest that the alteration, thus introduced, affected the general character of the Bill most materially. Hitherto, the ostensible reason for urging its adoption had been the necessity of remedying the great evil which was alleged to exist at present,—“ of Causes of Correction of Clerks being tried before a Tribunal without adequate experience, and without an adequate Bar.” But this reason cannot any longer be gravely insisted on ; for it is notorious, that in neither of these particulars (nor, so far as I have heard, in any other) does the Court at York excel the Court at Exeter, or at Chester, or at several which might be named. Indeed, by a Return made to the House of Lords, it appears that in the last ten years, while there had been heard, and adjudged, without appeal, *four* Causes in the Consistorial Court of Chester, *not one* Cause had been brought by appeal or letters of request to the Court at York from any Diocese in the whole Province ; and only one original Suit had been there instituted ; which solitary Suit had not been heard nor prosecuted : yet, if this Bill had become a Law, the jurisdiction of the Court of Chester, and of every other within the Province, would have been swallowed up by that of York, on the pretence of its being necessary to give to the whole Province the benefit of the superior experience, and superior Bar, of that Court !

In the future discussion of the matter, this pretence must, I apprehend, be abandoned, and some other must be made to take its place. But no other (so far as I recollect) has been ever suggested, except that which dropped from the Lord Chancellor in the debate on the third reading, namely,

that, incorrigibly bad as he deemed the Bill to be, "as amended by the Select Committee," yet he should vote for it, because it was necessary that some Bill for the Correction of the Clergy should pass (and he despaired of any other), in order that larger measures of Reform in the Ecclesiastical Courts should not be impeded by the obstacles which are at present placed in their way, by the existence of a Bishop's Court, for the enforcement of discipline over the Clergy.

Now, if the Clergy of England deem so highly of the principle of centralization, which is the great favourite with many of the Metropolitan lawgivers of the day, as to be willing to sacrifice to it that episcopal jurisdiction, which (whatever be thought of its sacredness) must be admitted by all to have existed in the Church from the time of the Apostles,—they will not give themselves or the Legislature any further trouble in the matter. But if they think, as I avow myself to think, that the Constitution of our National Church, as a sound branch of the Catholic and Apostolic Church, is involved in the issue, they will exert all their energies, and adopt every fit and becoming expedient, for the purpose of defeating the Bill of last year, if it be revived in the next Session.

In making this appeal to the Clergy at large, I frankly avow my wish, that those Bishops who support the Bill would adopt the same course. One of them has done so, and I honour him for doing it. To the arguments which he has adduced, I shall now venture to address a few observations.

He says of the Bill, that "it leaves untouched any personal authority which the Bishop derives from a Divine source, as far as the same can be exercised, or is even possessed, at present; that we can still in private, and in the spirit of friendliness, give advice and warning, or administer reproof and remonstrance:—or, if such advice and reproof be unheeded, we can have recourse to threats of publicity and exposure, and of ulterior measures, of which the rueful consequence may be set plainly and intelligibly before the offending party."\* It is added, that "*this* power is *indispensable to, and inseparable from, the Episcopal Office; and this remains entire.*"

In other words, by the Bill as it stands, a Bishop will not be

\* Charge to the Clergy of the Diocese of Hereford, in July and August, 1839, p. 16.

deprived of the power of doing any of those things, which every other subject of Her Majesty—certainly every other member of Christ's Church—may do likewise. If there be a single particular of those enumerated, (and I cite them as they are enumerated)—if there be, I say, any one particular of the power here stated to be “indispensable to, and inseparable from, the Episcopal Office,” which the parish-beadle has not a right to perform, as well as the Bishop,—I am at a loss to perceive what that particular is.

But the respected writer proceeds, he “cannot deem public judicial power essential to his office.” On the *publicity* of the exercise of the power I say nothing, because it is not the point in discussion; but on the judicial power itself, that it is “inherent in the office of a Bishop,” I appeal to an authority, which both he and every one of the Clergy have repeatedly acknowledged, and will not now deny, to be agreeable to God's Word, the book of consecrating Bishops, and of ordering Priests and Deacons. In examining the Bishop, previous to his consecration, the Archbishop solemnly asks him—“Will you, such as be unquiet, disobedient, and criminous, within your Diocese, *correct and punish, according to such authority as you have by God's Word*, and as to you shall be committed by the Ordinance of this Realm?”—Answer: “I will so do, by the help of God.”

Now, whatever may be said of that which is “committed to us by the Ordinance of this Realm,” it will hardly be denied, that the “Authority which we have by God's Word” is “essential to our office,” and as little will it be denied, that the authority to “correct and to punish the unquiet, disobedient, and criminous, within our Dioceses,” is “*judicial*.” If it be not, it must be arbitrary: an alternative, which I am sure my Right Rev. Brother will not adopt.

He goes further:—“Even assuming,” says he, “the judicial power to be, as claimed, inherent in the Episcopal Office, that power may, *by consent*, be delegated to another,” (in this I fully agree with him,) “and therefore, by analogy of custom, to the Dean of the Archies.” Though I do not pretend to understand what is here meant by “analogy of custom,” I yet entirely agree with him, that there is nothing, so far as I know,

in either the person or the office of the "Dean of the Arches," which makes that very learned person incapable of receiving the delegation of judicial powers from any Bishop who may choose to give it to him. But what is all this to our present question? which is, not whether a Bishop may, "by consent, delegate to another" that "judicial power which is inherent in the Episcopal Office," but whether an Act of Parliament may, *without* "his consent," take his *inherent* power from the Bishop, and give it to whomsoever Queen, Lords, and Commons shall think fit.

Let us pass to something, which shall better justify our attention. "Wherever the power actually resides, *it must be exercised through the forms of an Ecclesiastical Court.*" I rejoice to read this sentence, and entirely assent to it—I rejoice the more to read it, because it gives me the authority of one of the most firm supporters of the Bill, against the ludicrous absurdity of that clause in it, "as amended by the Select Committee," which professes to be a "saving of the Archbishops' and Bishops' powers," by enacting that "nothing therein contained shall be construed to affect any authority over the Clergy, which they may now, according to law, exercise, personally, and *without Process in Court*"—in other words, they may exercise their inherent judicial powers in any manner, except that, in which only, my Right Reverend Brother truly says, it can be exercised.

But here, I grieve to say, our accordance is at an end—or rather, I trust, suspended: for I shall be much disappointed, if we do not come together again, before we have done.

"Wherever the power actually resides, it must be exercised through the forms of an Ecclesiastical Court, which, "having *its origin and authority wholly from the State*, can "be at any time suspended or amended by the State."—P. 17.

Now, this is coming to the real pith of the question, and I have pleasure in grappling with it.

That the "Ecclesiastical Court," in which the judicial power of the Bishop "must be exercised," has "its *origin* wholly from the State," I most respectfully, but most confidently deny. For, if this power be inherent in the office, and the Court is necessary to it, neither the power nor the Court can

have had its origin from the State, *unless the office itself has its origin from the same quarter*—a position, which I am quite sure the writer whose words I am citing would on no account admit.

In truth, it is a position, not only at variance with sound theology, but most notoriously contradicted by history. For centuries, before the Christian Church was known to the laws of any State, except as a subject of persecution, Bishops held their courts, exercised their inherent judicial power “personally by process in Court.” But, henceforth, if this Bill pass into a law, Bishops will be prohibited from doing this in England—a restraint never before imposed in any Christian country acknowledging Episcopacy.

So much for the origin of these courts. But is “their *authority*,” as this writer affirms, “*wholly* from the State?” I think that, on reconsideration, he will himself be eager to declare that it is not. I have already presumed to remind him, that he has himself solemnly engaged that he will, “by the help of God,” exercise the judicial power inherent in his office, “according to such *authority* as he has *by God’s Word*,”—and, as he has himself said, that this “must be exercised through the forms of an Ecclesiastical Court,” he cannot fail to perceive that this court itself derives part of its authority, (need I say the chief, the distinctive, the sacred part?) not from the State, but from “God’s Word.”

Do I then contend for the independence of the Bishops’ Courts? Is not the Queen in all causes, ecclesiastical as well as civil, within these her dominions, supreme? Most certainly. But Her Majesty’s supremacy in causes ecclesiastical does not arise from the same source as her supremacy in temporal causes—namely, from the judicial power exercised in them being derived from the Crown; but from the inherent right of Sovereignty to govern all persons within the realm, and to see that all perform the duties belonging to them.

What! then, it may be asked; do these Courts in England derive no part of their authority from the Crown? Far otherwise; they derive thence a very important part, but not the most important, because not that which is absolutely essential. The *external co-active* power of Ecclesiastical

Courts is wholly derived from the State. The power of inflicting any punishment, immediately affecting the temporal possessions of any members of the Church—and, therefore, of those with whose case we are now concerned, ministers of the Church—we freely, dutifully, and gratefully acknowledge to hold from Her Most Gracious Majesty. The higher power of these Courts—that which reaches to the *internal* status of those whose causes are decided in them—we derive from a higher source, from “Him by whom kings reign.”

And here, while we thus dutifully and gratefully acknowledge the powers given to us by the State, I must not be afraid of saying, that the State would desert its duty, if it did not give such powers in aid of the due exercise of our Episcopal, and, therein, of our judicial functions, as, on full consideration, it shall deem necessary for that purpose. This follows, as of course, from the State's acknowledging the Church to be a branch of the Holy Apostolic Church. The government by Bishops, and the judicial power of Bishops, as necessary to the high purposes of their institution, are included in that acknowledgment. If, therefore, the present powers of Bishops, and the present constitution of the Bishops' Courts, be inadequate to the due exercise of spiritual discipline, especially in the correction of criminous Clerks, the legislature has not only the right, but the duty, of reforming those Courts. But it has not the duty, nor the right, nor, with all reverence be it spoken, the *power*, to transfer the inherent authority of Bishops to other persons, even though this be attempted for the laudable and pious purpose announced in the title of this Bill; viz. “for the more effectually enforcing Church discipline.”

The 26th Article says, that “*it appertaineth to the Discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences, and finally, being . . . and guilty, by just judgment be deposed.*” By whom is this “*just judgment of deposition from the Ministry*” to be pronounced? Can it be by any one who is not authorized by the Church, to whose “Discipline it appertaineth?”

Again, the 33rd Article says, “the person, which, *by just judgment of the Church, is rightly cut off from the unity of*

*the Church, and excommunicated*, ought to be taken by the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by Penance, and *received into the Church by a Judge, that hath authority thereunto.*"

How can a Layman, receiving his authority merely from the State, be esteemed "*the Church?*" How can he deliver any "*just judgment,*" being without jurisdiction delegated to him by the Church? How can he "*cut off from the unity of the Church?*" How can he thus *bind?* or, again, how can he "*receive into the Church?*" What "*authority thereunto hath*" he? How can he thus *loose?*

That the person, to whom it is proposed to transfer this authority, is one, who already holds a certain spiritual jurisdiction by commission from the Archbishop of Canterbury, makes no difference whatever in the question. It would make no difference, even if the jurisdiction, which the Bill professes to confer on the Judge of the Court of Arches, were *similar* to that which the Archbishop's Commission has given to him. But the jurisdiction contemplated in the Bill is totally different from that which is delegated by the Archbishop—it is a jurisdiction, which the Archbishop could not give—for he has it not himself—he having no original jurisdiction out of his own Diocese. More than this: if given, as the Bill affects to give, it would not *merge* within it the jurisdiction which he already holds by delegation from the Archbishop—viz. jurisdiction in causes of *appeal*; but it would *destroy* it, for no causes of appeal to the Archbishop would remain—the Archbishop's own jurisdiction, both appellate and original, would be extinguished, and the subject delegated to his official would of course altogether vanish. In short, the Judge of the Court of Arches would be no longer an official of the Archbishop, though he might be appointed by him. His power and jurisdiction would be derived solely from Parliament, and might be transferred at pleasure by Parliament. If it be given this year to the Judge of the Court of Arches, it may be given next year to the Judge of the Court of Bankrupts, or to Her Majesty's Justices in Quarter Sessions. What is Erastianism, if this is not?

It has been said by very high authority, that the exercise of Ecclesiastical jurisdiction, in a State which establishes and

endows the Church, must be greatly different from the exercise of that jurisdiction, in such a state of things as existed in the Primitive Church. I admit this as an abstract position. But if it be maintained, that the difference in the exercise of that jurisdiction is to be carried so far, as virtually to extinguish the jurisdiction itself, I must withhold all assent to any such doctrine. If the consequence of the Church being endowed by the State, is to rob the Church of its essential powers, what is this, but to realize, in respect to the Church, the fable of antiquity—to famish it to death, by turning what ought to be its support and sustenance into mere gold?

Should matters ever be brought to such a pass in England, I trust the Church would say to the State, not “Thy Gold perish with thee,” but “Take back thy Gold, and let me subsist as I may, and discharge my sacred duties without it or thee.” Thank God, there is no fear of such an issue—an issue pregnant with serious evil to the Church, but with incalculably more serious evil to the State. Thank God, I repeat, there is no fear of such an issue. His holy word is revered in this land; and, so long as it is revered here, the Church will find, that “Kings shall be her nursing Fathers, and Queens her nursing Mothers.”

In conclusion, fully admitting the need of some amendment of the Law, as respects the correction of delinquent Clergymen, I venture to lay before the Clergy the Heads of a Bill for that purpose, requesting their judgment and assistance in preparing it to be laid before Parliament, early in the next Session.

(Copy.)

No. 1.

BREVIAE of a proposed Bill for the more effectually enforcing Church Discipline, in the correction of Clerks.

The proposed Bill will have a two-fold object, first, to render more effectual the jurisdiction of the Bishop, in the correction of Clerks, without public proceedings or formal pleadings, by way of admonition, censure, and suspension;—the other, to simplify and render more effectual, and less costly, the formal proceedings for the correction of Clerks, in the Bishop’s Court.

[Although the object is twofold, and many of the clauses have respect to only one of the two branches, others, especially those which relate to summoning, &c., witnesses, will apply to both.]

First, as to the minor offences, to be dealt with by the Bishop without public proceedings.

The first section enacts, that in case of any offence, punishable only by admonition, censure, or suspension *ab officio et beneficio*, or from either,—or where the punishment sought extends no farther,—any person may lodge in the Bishop's Registry a statement in writing, signed by such person, containing the circumstances of the charge, with particulars of time and place: such statement may embrace no more than [ ] distinct accusations, and must not go back beyond [ ] months, from the date of its being lodged, and must conclude with a prayer, that the Bishop will proceed therein *in foro domestico* under the Act.—The Registrar shall forthwith lay this statement before the Bishop, who shall, according to his discretion, comply with the prayer, or not.

2. If the Bishop, on view of the charge, shall think fit to proceed according to the prayer, he shall indorse on the charge "Proceed hereon." In such case, the Registrar shall cause a copy of the charge to be left at the last or usual place of residence of the Clerk charged, together with a notice commanding the defendant, within [ ] days, to give in his answer in writing, in which the defendant shall either object that the matter does not amount to any offence, in which case he shall be taken to admit the truth of the charge, or deny the charge to be true by pleading that he is not guilty thereof: Provided that it shall be allowable to split the charge, and plead in all or any of the ways above mentioned to the several parts thereof respectively: Provided also, that it shall not be lawful for the Bishop to proceed thus *in foro domestico*, in any case, in which the Clerk charged shall state in answer to such charge, that he claims that it be tried in the Consistorial Court, as hereinafter provided.

3. The Bishop shall cause a copy of the answer to be served on the party promoting the charge, together with notice of such convenient day, within not less than [ ]

days, nor more than [            ] days, and of such convenient place within the Diocese, as he shall appoint for the hearing of the parties by themselves, their Counsel or Proctors, and the Witnesses.

The Witnesses, unless in cases in which the Bishop shall otherwise order, shall be examined by word of mouth in the presence of the parties and of the Bishop, and the evidence taken in writing and recorded by the Registrar.

4. At the hearing of the case, the Bishop shall take to himself four assistants at the least, to wit, the Archdeacon of the Archdeaconry in which the Defendant is beneficed, or charged with cure of souls; or, if not beneficed or so charged, is resident; the Chancellor, one member of the Chapter, and one Priest, of five years' standing.

But if the assistance of the Archdeacon, Chancellor, or any member of the Chapter, cannot in the judgment of the Bishop be conveniently had, his place may be supplied by a Priest of five years' standing.

And no judgment against the Defendant shall pass, unless the majority of such assistants shall advise the Bishop, that he, the Defendant, is in their judgment guilty of the offence charged. Whereupon, if the Bishop concur in the advice so tendered, he shall pronounce the party guilty, and pass such sentence as to justice shall belong.

The Judgment to be with or without Costs, as the Court shall direct, and those Costs to be taxed, and payment enforced as after provided.

5. If the sentence pronounced be that of suspension, the Defendant may within [            ] days lodge a Notice of Appeal to the Archbishop of the Province, with the Registrar of the Archbishop, and serve a copy on the other party.

Such Notice shall operate as a stay of Execution of the Sentence for one month; and if, at the expiration of that time, the Defendant shall not have entered into a recognizance before the Registrar of the Bishop, in the sum of [            ] pounds, with two sureties in [            ] pounds each, to be approved by the Registrar, having given forty-eight hours' previous notice to the other party conditioned for the due prosecution of the Appeal, and abiding the decision thereof, and for the payment of such Costs, both of the original Suit and of the

Appeal, as the Archbishop shall decree, the Appeal to be foreclosed, and the original Sentence carried into effect.

In case of Appeal, on perfecting the recognizance, the Registrar shall submit to the Archbishop's Registrar a true copy of the original statement and answer, and of all the evidence taken on the hearing; the Archbishop shall not be at liberty to hear any further evidence; but, if he shall be of opinion that further evidence is essential to the justice of the case, he may remit the case for rehearing.

6. The Archbishop shall appoint a convenient day and place for hearing the Appeal, and his sentence shall be final.

7. For the better securing the appearance of the parties at the hearing, in case of non-appearance of the party promoting the charge after due proof of notice, the complaint shall be dismissed with Costs.

In case of non-appearance of the Defendant after similar proof, the complaint shall be taken *pro confesso*, and such judgment shall be pronounced, with or without Costs, as, upon the facts stated in the charge, shall to the Bishop seem fit.

8. Similar provision in case of Appeal, and the party appealed against not appearing. If the Appellant does not appear, on that being certified by the Archbishop to the Bishop, the recognizance to be put in force.

9. The sentence of the Bishop or Archbishop, as the case may be, to have the same force, and, except where otherwise provided, to be enforced as any sentence of Court Christian.

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The following Clauses will embrace public and formal suits for offences of a graver character, and for all offences, for which the Clerk charged shall claim that he be so tried:—

1. The first clause will provide that no Court shall possess original jurisdiction in any suit, except in such cases as are before provided for, against a spiritual person below the rank of a Bishop, or for the purpose of pronouncing any sentence of Excommunication, Suspension *ab officio et beneficio*, Deprivation, or any spiritual censure, except only the several Consistorial Courts of the Bishops, subject to Appeal as after

provided, with a proviso saving the peculiar jurisdiction of Archbishops and Bishops in the Diocese of another Bishop.

2. The Bishop shall be the Judge of his Consistorial Court, and shall, by himself or his official, hear and determine all such Suits. But neither the Bishop nor his official shall hear and determine the same, unless the official be either a D. C. L., and have practised as an Advocate in one of the Ecclesiastical Courts for not less than five years, or be a Barrister of not less than seven years' standing, without the assistance of some Assessor so qualified.

The Bishop, for his better information on any point of law, arising in any such Suit, may have an Assessor, qualified in like manner.

The Assessor shall not have power to hear and determine, or pronounce sentence, but only to act as legal adviser.

The Bishop may, for his better information on any point of law, send a case for the opinion of the Judge of the Court of Arches.

3. The Bishop may hold his Court for hearing and determining such Suits at such times and in such places, within the Diocese, as he shall appoint.

4. Any person intending to institute any such suit, shall deliver to the Registrar a written statement of the offence, with specification of time and place.

5. The Bishop shall, within fourteen days after the receipt of the Statement, appoint not less than three, or more than five, clergymen, beneficed within the Diocese, of whom one shall be, either the Archdeacon, or a Rural Dean of the Archdeaconry wherein the offence is committed; or, in case of a suit against a Clerk resident in the Diocese where the suit is instituted for an offence committed out of the Diocese, then of the Archdeaconry wherein the Clerk may reside, to INQUIRE whether there be sufficient and probable grounds for the Suit.

Notice shall be given within fourteen days after such appointment, under the hand of the Archdeacon or Rural Dean, to the party instituting the Suit, to attend with his witnesses and proofs at such time and place as he shall appoint, with power

of adjournment; and the Commissioners shall proceed to examine the witnesses on oath, and inquire and find whether there is probable and sufficient ground for the charge; and the Archdeacon, or Rural Dean, shall return the Inquisition, or finding, certified under his hand and seal, to the Bishop, and the finding of the majority shall be sufficient.

6. For the purpose of compelling the attendance of witnesses on such Inquisition, the Court, in which the suit is instituted, may grant *subpœnas*, and *subpœnes duces tecum*; and the witness not obeying, having been duly served and tendered his reasonable expenses, shall incur the same penalties as if such writ had issued out of a Court of Law, and the Courts of Law shall have power to punish such disobedience.

7. If the return shall be that there is sufficient and probable cause, then a citation shall issue, and the proceedings shall be according to the Ecclesiastical Laws of this Realm. Provided that the Officer of the Court, serving the citation, shall therewith deliver to the Defendant a copy of the charge, with specification of time and place, according as the same has been delivered to the Registrar as before provided.

8. All such suits shall be commenced within two years after the offence committed; or, if there shall be a conviction for the offence at Common Law, then within six months after such conviction, although more than two years after the offence committed.

9. In all such suits the proceedings shall be according to the Ecclesiastical Law in cases of correction of Clerks: Provided that, upon any articles of charge being allowed by the Court as admissible, the Defendant shall be required to give a separate issue to each article, and all further pleading shall be concluded before the taking of any evidence: Provided that the Court may enlarge the time for giving such separate issues.

10. The Court shall in every case, when it conveniently may be, cause all the witnesses in any such suit to be examined on

oath by word of mouth, and the witnesses may be cross-examined and re-examined by the parties, their counsel or proctors: Provided that the Court may, on motion, order evidence to be taken on interrogatories, or by Commission as hereafter provided.

11. The Court may, if it see fit, in any such suit, issue one or more Special Commissions to some person being a Doctor of Civil Law, or a Barrister of not less than five years' standing, to take evidence by word of mouth, and transmit the same to the Registry, in such form and manner as shall be by the Commission directed, and witnesses may be examined, cross-examined, and re-examined by the parties; [and the Commissioner may make a special report touching such examination, and the conduct or absence of any witness or other person thereon, and the Court may proceed thereon as in cases of contempt.]

12. The Court may, in any such suit, order the examination on interrogatories, before the Registrar or other person to be named by the Court, of any witness within the jurisdiction of the Court, or issue Commission for examination of witnesses on interrogatories out of the jurisdiction, and make orders as to the time and manner of examination, and other matters connected therewith, as well within the jurisdiction as without.

13. Authorises the producing of witnesses out of prison, on a Habeas Corpus.

14. Examinations upon a Commission, whether by word of mouth, or upon interrogatories, shall be upon oath or affirmation, where affirmation is allowed by law; and persons wilfully and corruptly giving false evidence shall be liable to the penalties of perjury.

15. The Costs of examination of witnesses under Commission or otherwise, by virtue of the Act, and of the proceedings thereon, shall be Costs in the discretion of the Court, and, if no order made, shall be Costs in the suit.

16. The Court, in any such suit, may direct a feigned issue

to be tried in any Court of Common Law, in like manner as is now done by the High Court of Chancery, and to direct that, on the trial of such issue, depositions already taken of any witnesses who shall have died, or be incapable, may be received in evidence; and that such documents shall be produced, and such facts admitted as to the Judge shall seem fit; and may also order a new trial, either generally or upon certain points, and that, in case any witness examined at the former trial shall have died, or become incapable, direct that parole evidence of the testimony of such witness shall be received.\*

17. The costs in all such suits shall be paid by such parties, and taxed by the Registrar in such manner, as the Court shall direct; and payment may be enforced in the same manner as costs between party and party may be enforced in any Ecclesiastical Court.

18. Any party to such suit, being dissatisfied with the judgment, may within fourteen days give notice to the Bishop, and the other party, of his intention to appeal, and give security for costs as after provided; and thereupon appeal to the Archbishop of the Province, who shall proceed to hear and determine such appeal.

Whether or not a further appeal shall be allowed will be for consideration.

Against the allowance may be urged, 1st, The great additional expense; 2nd, The analogy of the proceedings in all other criminal causes.

For the allowance, no other reason is apparent except the supremacy of the Crown; and upon this it may be remarked that the appeal to Her Majesty in her Court of Chancery (since transferred to the Judicial Committee of Privy Council) was, not by common law, but only by Statute 25 Hen. VIII., c. 19; and that the first Statute for the restraint of appeals, 24 Hen. VIII., c. 12, § 6, enacted that the appeal shall be to the Archbishop only, who shall definitively decree and adjudge the matter without any other appeal; and while

\* This Clause is adopted from the Bill of last Session.

this was the enactment of a law made with a sole view to appeals, the provision in the statute of the next year was part of the statute for the submission of the Clergy, and seems to have been dictated by the peculiar circumstances of the times, and by the leaning of the Archbishops and Bishops of that day to the Court of Rome.

If it be necessary for the honour of the Crown to preserve this right of appeal, let the party have the option of appealing at once to Her Majesty in Council, but without being permitted to have two appeals. If it be allowed, the next clause will be

19. Either party may, within like time, as aforesaid, and on like security, appeal to Her Majesty in Council, to be referred to the Judicial Committee of the Privy Council: Provided that there shall be no such appeal from any interlocutory decree or order, not having the force of a definitive sentence, and thereby ending the suit in the Court below, save by the permission of the Judge of such Court. And in every such case of appeal, all Archbishops or Bishops, who are members of Her Majesty's Privy Council, shall be members of the said Judicial Committee, and at the hearing of every such appeal two or more of the said Archbishops or Bishops shall be present, and shall assist and have voices at the hearing.

20. Every appellant shall be required to give such security as the Court below shall think fit for the Costs of the Appeal, and for all other costs previously incurred, and for his obedience to the sentence of the Court below, in case the Appeal shall be dismissed.

21. The Judges of the Consistorial Courts may make general rules for regulating pleading and practice, such rules being laid before the Judge of the Court of Arches, for his approval, and approved.

22. Service of Notice on an Archbishop shall be by service on the Registrar.

23. The Statute of 27 Geo. III., limiting suits for incontinence to eight months, not to extend to Clerks.

24. Provision for enforcing appearance and obedience to orders of the Court by certificate to a Court of Common Law, and writ thereon, as at present allowed. Proceedings not to be set aside for informality.

25. To avoid all doubt as to the jurisdiction of Bishops, in case of offences committed within their diocese, by Clerks not beneficed, or beneficed only in another diocese ; provision that, if any offence contrary to good morals, or the canons or discipline of the Church, cognizable in the Consistorial Court, shall be committed by a Clerk not beneficed in the diocese, the suit may be instituted in the Court of the Bishop, within whose diocese the offence is committed.

26. In case of a spiritual person found guilty in the diocese where the offence is committed, being beneficed in another diocese, the Bishop to certify the finding to the Bishop of the diocese wherein he is beneficed, and the Clerk, being cited to appear before such Bishop, shall receive sentence there, whether he appear or not : Provided, that shall not prevent a Bishop instituting a suit in his Consistorial Court, against a person beneficed in his diocese, for an offence committed out of his diocese, except where a suit for the same offence shall have been instituted in the diocese where the offence is committed.

27. When on hearing any such suit a spiritual person shall be suspended, the Bishop shall, during the suspension, sequester the profits of his preferment, and, by order, direct the application, after providing for the duties, to the payment of the costs, and sustaining the burthens of the preferment, and, in case of surplus, towards the augmentation or improvement of the preferment ; and no part of such profit shall be paid to the spiritual person suspended, or applied for his benefit, or in satisfaction of any previous sequestration at the suit of a creditor, except as a judgment obtained before the passing of the Act, unless, upon special cause, the bishop shall think fit otherwise to direct ; such order, with the reasons for making the same, to be filed in the registry.

28. Where a spiritual person, found guilty and sentenced to be suspended, deprived, or deposed, shall appeal, the Bishop may, by his order, prohibit him from officiating pending the appeal, and sequester the preferment; the profits to be accounted for when the appeal shall determine, and, if the judgment be affirmed, applied as in case of definitive sentence: Provided that the Bishop may allow thereout to the spiritual person a competent sum for the maintenance of himself and family pending the appeal, and also such costs of appeal as the Judge to whom the appeal is made shall order.

29. Power to the Bishop who shall have pronounced sentence of suspension, on consideration of the state of the parish, and satisfactory proof of the penitence and amendment of the spiritual person, to abridge the term of suspension, and permit him to resume his functions, and take the profits of his benefice: Provided that such remission be previously transmitted to the Archbishop of the province, who shall signify his assent to, or dissent from, such remission.

30. Act not to extend to Scotland, Ireland, the Isle of Man, or the Channel Islands.

31. Act may be repealed or altered in the present Session.

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No. II.

*Church Discipline Bill. Protest of the Bishop of Exeter against the Bill of the last Session.*

Resolved, That the House do now resolve itself into a Committee upon the Church Discipline Bill.—June 4, 1839.

Dissentient—

I. Because, though the ecclesiastical judges derive their power *in foro exteriori*, even in spiritual matters, from the State, their authority is independent of, and pre-existent to, the Sanction of the temporal law, which merely adds temporal consequences to the ecclesiastical censures, the infliction of which is

part of the power of the keys, vested in the Church by its Divine Founder, and exercised by it in the earliest ages. It follows, that the State, though it may refuse to add a civil sanction to the exercise of the spiritual authority, cannot either grant that authority which does not spring from any human source, or take it away from any one, in whom the Divine constitution of the Church has vested it. Consequently, this Bill, prohibiting in every diocese the exercise of all spiritual jurisdiction, so far as any spiritual censure on a criminous clergyman is concerned, except that of the Court of Arches, doth exceed the power of human law, inasmuch as it affects to deprive Bishops of that essential authority and inherent right which appertain to their sacred office by the Word of God; and which they, at their consecration, have promised and vowed that they, by the help of God, will faithfully and duly exercise by correcting and punishing such as be criminous within their respective dioceses.

This fundamental objection to the Bill is not removed by the 26th clause, which professes to "save any authority over the clergy which Bishops may now, according to law, exercise personally and without judicial process;" for judicial process is essential to the due exercise of episcopal authority, which, without it, ceases to be judicial, and must become either arbitrary or utterly ineffective. It is prescribed by the Apostles. It was used and practised in the Church for 300 years before Christianity became the religion of any state, or its laws and discipline were enforced by any human government. Its necessity is recognised and asserted by all the soundest and ablest divines of the Reformed Church of England, who have written on the nature of the visible Church, by Bishops Jewell, Bilson, Hall, Bramhall, Stillingfleet, Jeremy Taylor, Beveridge, by Hooker, Field, Hammond, and many other luminaries of that age in which theological learning in England was most diligently and most successfully cultivated, not to mention other authorities of the last and the present centuries.

2. Because, to prohibit judicial process, even in the domestic forum of the Bishop, and thereby, as was admitted in debate, to extinguish all episcopal jurisdiction, on the plea that the Church is now protected by the State, is to confound things

essentially distinct: it is in effect, however laudably intended, to betray the Church, and to mislead the State. On the one hand, it forbids the exercise of the most sacred rights and duties of those to whom they are committed by the word of God, (being thus an act of direct persecution,) and professes to transfer them to another, whom no human law can empower to exercise them in some of the highest particulars enumerated in the Bill. Such are excommunication, deposition, and degradation, judgments which cannot be pronounced by any but those to whom the Divine Head of the Church hath committed the keys of His kingdom, and the power to bind and to loose.

On the other hand, while the Bill thus seeks to arm a layman, by authority of Parliament, with that spiritual sword which not the highest lay potentate on earth can wield, it hides from the Sovereign, and from the great council of the nation, that solemn duty which "He by whom kings reign, and princes decree justice," hath inseparably annexed to Christian magistracy, the duty of upholding and enforcing the essential discipline of his Church—a duty, which this State, so long as it acknowledges our own apostolic branch of that Church, can only discharge by sustaining and strengthening, in all things necessary, the government by Bishops,—a duty which the sovereigns of this realm have hitherto religiously observed, and which the Legislature hath repeatedly recognized in its most solemn acts, especially in that great statute of 24 Henry VIII. c. 12, which most eloquently, yet most accurately, sets forth the constitution of this imperial realm, "governed by one supreme head, under whom a body politic, compact of all sorts and degrees of people, divided in terms, and by names of spirituality and temporality are bound to bear, next to God, a natural and humble obedience;" "that part of the said body politic called the spirituality, having always been thought, and being also, at this hour, found sufficient and meet of itself, without the intermeddling of any exterior person or persons, to administer all such offices and duties as to their rooms spiritual doth appertain." And again, in those more modern statutes, which are, as it were, the landmarks of the Constitution, the 1st William and Mary, c. 6, passed by Mr. Somers and the other enlightened patriots of that day, and embodying the contract between the

sovereign and the people in the coronation oath; of which contract the "preserving the rights and privileges of the Bishops and Clergy" is a prominent part;—And the Act of Union with Scotland, reciting and confirming, as a fundamental article of that union, the act for securing the Church of England, in which it is especially provided that every King or Queen, coming to the royal government of the Kingdom of Great Britain, shall take and subscribe an oath that he will maintain, to the utmost of his power, not only "the doctrine and worship," but "the discipline and government of the Church of England."

3. Because the Dean of the Arches, holding only a limited commission from his Grace the Archbishop of Canterbury, which commission does not extend to original jurisdiction in any diocese whatsoever, would not have even the semblance of ecclesiastical authority to exercise the powers proposed to be given to him by this Bill. Neither can this fundamental defect be supplied by any new and enlarged commission from the Archbishop, who hath not himself a right of original jurisdiction, (except in case of nullities,) in any other diocese than his own; such right, being contrary to the laws of the primitive Church, always hitherto held sacred—contrary to a canon of the Council of Nice, acknowledged by the laws both of the Church and State of England to be the first Œcumenical Council—contrary to the canonical law of England, as expounded even by Lynwood the highest authority for interpreting that law, himself Official Principal of the Archbishop of Canterbury of his day, who expressly says, "the Archbishop cannot depute Officials to hear causes in the diocese of any of his suffragans. For, as the Archbishop himself cannot constitute an Official in the Diocese of another Bishop, neither can he there exercise anything which concerns judicial powers." Indeed, the assumption by the Archbishop of Canterbury, or his officers, of original or concurrent jurisdiction in another diocese, hath been repeatedly adjudged in the highest Courts of England to be an usurpation, founded solely on his ancient claim of being *Legatus Natus* of the Pope. So that the power which the present Bill either recognises as already existing in the Court of Arches, or affects to give to it by its provisions, that Court is not competent to exercise, unless the supremacy claimed by the Pope

do indeed reside within this Church, in the Archbishop of Canterbury.

In accordance with this language of the laws have been the solemn declarations of our most illustrious princes, claiming indeed, as is their due by the laws of God and man, to be over all persons, and in all causes, both spiritual and temporal, supreme; yet disclaiming all authority of ministering God's word, of which the power of the keys, and of binding and loosing is an especial part: in a word, having both the right and the duty to rule all estates and degrees of men committed to their charge by God, and restrain with the civil sword the stubborn and evil-doers.

4. Because, by an unprecedented and unprincipled assumption of power, the Bill professes to subject the Clergy of the province of York, both those of the com-provincial Bishops therein, and even those of the Archbishop and metropolitan himself of that province, to the jurisdiction of the court of the Archbishop of Canterbury; whereas the province of York, and the jurisdiction of the Archbishop and Bishops thereof, are as wholly independent of the Archbishop of Canterbury as they are of any prelate in the most remote corner of the Christian world.

5. Because the only advocate of the Bill, who discussed its provisions, admitting in several important particulars that great principles were violated by it, rested its justification solely on the practical benefits sought thereby: thus, in conformity with that fatal policy which has been the bane of our times, proposing to sacrifice, in a matter of this high religious nature, principle to expediency; although the highest authority in the Church, by just before declaring that the actual result even of the present most defective state of ecclesiastical discipline is such, as admits of little improvement through the operation of law in the general tone of clerical manners, had precluded even the plea of any urgent necessity for making the sacrifice.

6. Because, on the soundest considerations even of expediency itself, the provisions of the Bill are open to just objection, inasmuch as they have a direct tendency to destroy, or most grievously to impair, the wholesome authority of Bishops, by making them, instead of judges, to become merely

the prosecutors of their Clergy, before a lay tribunal; or, it may be, to employ them as executioners of the sentences of that tribunal.

7. Because, although it may be true that Bishops are not likely to be skilled in legal science, they must be more competent, than laymen can be expected to be, to decide those questions of ecclesiastical discipline, which, in the exercise of their spiritual jurisdiction, would most commonly come before them. As ecclesiastics, they must be most competent to decide whether, and in what degree, the ecclesiastical duties of a clergyman have been violated; more particularly, because many things are criminal in a clergyman, which in a Layman would be merely indecorous, and not always even indecorous; and many things are punishable by the Canon Law, and the principles of ecclesiastical discipline, to which no principle of temporal law is even applicable. Again, and in a still higher degree, Bishops must be more competent, than lay judges, to decide in cases where the question relates to the soundness of doctrines taught or sanctioned by a clergyman; especially as the constitution of the Church has provided him with an Ecclesiastical Council to assist him in his decisions; and, meanwhile, he can experience no difficulty in obtaining the best legal advice, enabling him to dispose of questions of law as satisfactorily as any ordinary Court.

Eighthly and lastly. Because, if this Bill shall pass into a law, that most estimable and venerable body of men, the Clergy of England and Wales, will be reduced to a worse condition than any other class of Her Majesty's subjects, being made liable to answer to charges affecting their highest religious and civil rights, their feelings and characters as men, their functions as Christian Ministers, before a remote judicature, which, because it is remote, can never inspire confidence, but will be found, in practice, at once to prevent the prosecution of real delinquency, and to rob calumniated innocence of that best protection, the known characters of the accused and the accusers, as well as of the witnesses by whom the accusation is sustained or repelled.

H. EXETER.

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## No. III.

*Correspondence with the Bishop of London.*

(Copy.)

No. 1.

MY DEAR LORD,

*Modbury, 9th August, 1839.*

I YESTERDAY saw in a newspaper that the Church Discipline Bill is to be committed in the House of Commons on Monday night. I need not express to you my astonishment at this, recollecting that, when you prevailed on the scanty remnant of an exhausted House (after midnight of the 25th ult., and after long debates on two other important questions) to give to your Bill a third reading, it was stated by you, that you did not think it right that the Bill should pass during the present Session, but that you hoped it would have a third reading in the House of Lords, and that it might then be considered by the Clergy during the recess, and a new Bill, in preparing which you were so good as to say that you hoped for my assistance, might be brought into Parliament in the next Session. That you said all this sincerely, I have no doubt; and that it was only by your saying this that the House was induced to accede to your urgent request, I am equally certain. It is, therefore, with unbounded surprise, that I perceive that the Bill is now apparently being carried through the House of Commons by Government. Whether your representation of the ground on which you pressed the third reading in our House can arrest the further progress of the Bill, I know not; but I venture to assure myself that you have made, or will forthwith make, the attempt.

I am on my tour of visitation. A letter addressed to me at the Post-office, Plymouth, will reach me, as I shall be for several days near that place. I write in haste to save the post.

I am, my dear Lord,

Yours very faithfully,

*The Lord Bishop of London.*

H. EXETER.

(Copy)

No. 2.

MY DEAR LORD,

*London House, Aug. 12, 1839.*

I PROTEST most strongly against the interpretation which you have put upon my speech on the third reading of the

Church Discipline Bill. Most assuredly I did not commit the absurdity of expressing a wish that a Bill which I had done my best to carry through the House of Lords should not pass the Commons. I did express my belief that, after what the Lord Chancellor had said, the Bill would not in fact pass the House of Commons; and I said also that there were imperfections in the Bill, which the delay would give us an opportunity of remedying. But I entirely dissent from your opinion, that what I said in that respect prevailed upon the House of Lords to pass the Bill, or that its supporters had any advantage in the thinness of the House. On the contrary, I believe that your minority bore a larger proportion to the majority, than it would have borne in a fuller House; and that, if we had declared our determination to do all in our power to carry the Bill through the Commons, it would equally have passed, the Chancellor being the only person who said that he voted for it, not approving it, but believing that it would not pass the other House. You cannot have forgotten that every other Peer who was present when I spoke, with the exception of the three or four whom you told me you reckoned upon as likely to vote with you, were in favour of the Bill. *You* certainly were not induced to forego opposition by any understanding that the Bill was to be dropped: for, by going to the vote, you effectually precluded the supposition of any such understanding; at least, of any compromise or agreement. The course which you took implied the rejection of any such compromise, had it been proposed, which certainly was not the case. Lord Devon agrees with me in my assertion, that there was no understanding to the effect which you suppose. Lord Shaftesbury confirms the accuracy of my statement. The Lord Chancellor, upon being asked whether there was any objection to proceeding in the House of Commons, if the Bill should be taken up there, replied "Certainly not." It is so obvious, that I hardly think it necessary to state it, that my remarks as to the probable fate of the Bill in the Commons referred to its abandonment by the Lord Chancellor, who was the author of the Bill, and not to the objections of its opponents.

Far, therefore, from thinking that I should act with the slightest degree of inconsistency in consenting to its being carried through the House of Commons with the necessary

amendments, I am very doubtful whether the withholding of such consent would not justly subject me to that charge.

I have however stated to Dr. Lushington, and through him to Lord John Russell, the impression which you state to exist in your mind, and the probability, that the Archbishop and the Bishop of London will be denounced to the Clergy, if the Bill should be pressed, as having sanctioned a departure from a supposed engagement, to which in fact neither of them was in any way a party.

What course will be pursued by the Government I cannot say. If the Bill should be dropped, the Archbishop wishes it to be clearly understood that a Bill, which will probably be the same as to its leading provisions, will be brought into the House of Lords on the very first day of the next Session, and pressed on with all practicable speed.

Believe me, my dear Lord,

Yours faithfully,

C. J. LONDON.

*The Lord Bishop of Exeter.*

P.S. I wrote this letter yesterday, in London, and unluckily brought it to Fulham in my pocket, and did not discover the mistake till it was too late for the post.

(Copy.)

No. 3.

MY DEAR LORD, *Pentillie Castle, 15th August, 1839.*

IF you really thought that my former letter expressed or implied that there was any "compromise or agreement" between us, to the effect that the Church Discipline Bill was not to be proceeded with, I venture to assure you, that a re-perusal will convince you that you misinterpreted it; and, therefore, that the question which you proposed to Lords Devon and Shaftesbury was altogether out of place. What I intended to be understood as saying was, that you, having admitted the existence of much imperfection in the Bill, and having assented to the force of several objections (not indeed specified by you)

which had been urged against it, did yet entreat the House to give to it a third reading, "in order that, being printed, it might be considered by the Clergy during the recess, and that, after such consideration, another Bill might be introduced in the next Session better adapted to the exigencies of the case; in drawing up of which you were so good as to say you hoped for my assistance." My memory is distinct and confident on this main particular; and I am assured by one who derived his information from the newspapers alone, that such was the impression made on his mind by the printed report. Such, therefore, is, I conceive, the impression left on the minds of the Clergy in general. In truth, the whole tenor of your speech, when I heard it, seemed to me to show that you not only did not expect the Bill to pass the House of Commons, but that you did not wish that it should be even taken up in that House in the very imperfect state in which you admitted it to be;—that you urged the Lords to read it a third time, not with a view of making it a law, but for the purpose which I have already mentioned; and, as this purpose seemed manifestly not to require a third reading of the Bill, I considered your urging the House to accede to the motion only as another mode of asking, that the feelings of those, who had introduced or supported the Bill might be spared the pain of an adverse vote.

Whether, in a full House, the majority would have been for or against the Bill, and in what proportion larger or smaller than the actual division exhibited, are matters of conjecture, on which neither of us, perhaps, ought very confidently to pronounce. I admit, that, when we entered the House on that day, you had strong reason to expect a triumphant issue. The Ministers were understood to have made the support of the Bill a Government question; and the Duke of Wellington and his friends were understood to be desirous and likely to support it, in deference to the authority of the Archbishop of Canterbury, and (as had been stated) of all the Bishops who were in London before Easter, when the Bill was drawn. But you will recollect that, after the Lord Chancellor had declared his strong sense of the very objectionable character of the Bill (though he said that he should vote for it, because it was necessary to his ulterior views that some Bill should pass, and he

despaired of any other being carried through in the present Session), the leading Ministers left the House, and were followed by almost all their usual supporters, manifestly, as it appeared to me, because they would not give their further support to a Bill pronounced to be so very bad by "the Lord Chancellor, who," you say, "was the author of the Bill," but who never had owned a nearer relation to it than that of adoptive father, and who repudiated even that connexion with it, in the state in which it was then presented. On the other hand, the Duke of Wellington stated that, after hearing what I had said against the Bill, it was, in his opinion, impossible to come to a vote without an adjournment of the debate; and, as you insisted on going on, his Grace, with very many of his friends, left the House. I may add, that one of those who voted with you told me, that he so voted, because the Bill was not to pass.

Such are the grounds, on which I believe that a vast majority of the Lords who attended on that day were satisfied that the Bill ought not to become a law. Whether, if they had remained, they would nevertheless have voted for it, is a question which I have too much respect for them to moot; especially, when I consider the very grave nature of the measure itself.

After all, can you be surprised at the conclusion to which I arrived, in respect both to their judgment of the Bill, and to yours, when, even now, you write of your "*consenting* to the Bill's being carried through the House of Commons with the *necessary amendments*?" Can words more plainly imply that the Bill is, in its present state, and was, therefore, when you urged its third reading in the House of Lords, utterly unfit to become the law of the land?—an admission, on your part, which concedes all that I could expect or desire; and is the more satisfactory, because it has been confessedly extorted by the *necessity* of the case.

I read, with some surprise, that you "have stated to Dr. Lushington, and through him to Lord John Russell," not only "the impression which I state to exist in my mind," but also, and seemingly in consequence of that impression, "the probability that the Archbishop of Canterbury and yourself will be *denounced* to the Clergy, if the Bill should be pressed, as having sanctioned a departure from a supposed engagement, to which,

in fact, neither of them was in any way a party." On this you must permit me to say, that, if such an argument shall suffice, or is intended, to stop the further progress of the Bill, I am not inclined to criticise very rigidly either the accuracy of your statement, or the propriety of the terms in which you express your apprehension of its consequences. I content myself with assuring you, that, if, after your own promise, voluntarily given, for the sake of facilitating the third reading of the Bill—a promise heard by the Archbishop, and heard by him without remark—that the Clergy shall have full opportunity to consider the Bill before the next Session—that their judgment shall be allowed its due weight—and that a new Bill shall be prepared by you, inviting the assistance of those most opposed, on principle, to the present;—if, I say, after all this, the course be ultimately pursued, which the concluding sentence of your letter declares, as by authority, to be intended—and be pursued with your concurrence—that is, if “a Bill, the same as the present in all its leading provisions,” (whatever be the judgment of the Clergy upon it, whether favourable or adverse,) shall “be brought into the House of Lords on the very first day of the next Session, and pressed on with all practicable speed,”—I should deem it a very superfluous task to do what you have thought yourself at liberty to tell Dr. Lushington and Lord John Russell that it is probable I shall do.

In conclusion, and as the only comment I shall make on this most extraordinary announcement, I mus' seriously ask you—Is it possible, that the Clergy at large are not to be deemed worthy of a voice, in a discussion so immediately interesting to them, both on their own account, and on account of the Church? Can you, or I, or any one else, be blind to the absolute certainty, that there must be in that body many, very many, as capable of forming a sound judgment on this subject, as any, or as all, of the Bishops on the Bench? It is manifestly a matter which ought to be submitted to the deliberations of the Clergy in Convocation, in which their voice would be as powerful as ours; and if, for any reasons, good or not good, Convocation is not permitted to sit, it is, in my unalterable judgment, only just, proper, and even decent, that we Bishops should seek to obtain a knowledge of the sentiments of the Clergy on this great question, and should represent those sen-

timents to Parliament with all the weight which we can give to them, and to which they are most undeniably entitled.

I am, my dear Lord,  
Very faithfully yours,

H. EXETER.

*The Lord Bishop of London.*

*St. Germans, 17th August.*

P.S.—Since writing the preceding letter, I have had an opportunity of reading a report of what passed in the House of Commons on Wednesday last. By it, I find that the contingency has occurred, which your last sentence contemplated; the Bill has been “dropped,” and the Clergy, I conclude, must be prepared to see the course which you have been authorised to announce actually pursued. By the same report, I find, that the name of Lord John Russell must be added to those of the Lord Chancellor and yourself, as authorities for the incurable badness of the late Bill. I further find, that, whatever may be thought by us Bishops, the judgment of the Clergy is regarded by at least one distinguished member of the other house as necessary to the due consideration of a measure so immediately affecting them and the Church.

Any letter addressed to me at Exeter will be forwarded to me, though probably it may be rather tardy in reaching me.

(Copy.)

No. 4.

MY DEAR LORD,

*London, 16th August, 1839.*

I HAVE just recollected that your remark to me, as to the smallness of the number who would probably *divide* with you, was made on the occasion of the Ecclesiastical Preferment Suspension, not of the Church Discipline Bill. It is quite immaterial to the point which I had in view; but I think it right to correct the error.

Believe me, my dear Lord,

Yours faithfully,

C. J. LONDON.

*To the Lord Bishop of Exeter.*

*Lately published, 8vo., 2s.*

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**C H A R G E**

DELIVERED TO THE CLERGY

OF THE

DIOCESE OF EXETER,

BY THE

RIGHT REV. HENRY, LORD BISHOP OF EXETER,

AT HIS TRIENNIAL VISITATION,

In the months of August, September, and October,

1836.

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*Also,*

**S P E E C H**

OF THE

BISHOP OF EXETER

ON NATIONAL EDUCATION,

IN THE HOUSE OF LORDS,

July 5, 1839.

Published and Sold by ROAKE and VARTY, 31, Strand.

*(Price 2d., or 12s. per hundred, for distribution.)*

THE FOLLOWING CORRESPONDENCE HAS TAKEN PLACE BETWEEN THE MARQUIS OF LANSDOWNE AND THE BISHOP OF EXETER :—

*The Marquis of Lansdowne to the Bishop of Exeter.*

MY LORD,

London, Nov. 19, 1839.

MY attention has been called to some passages of a Charge, recently published by your Lordship, as delivered to the clergy of the diocese of Exeter, commenting upon expressions of mine contained in the report of a speech I made in the House of Lords this year, on the subject of public education.

Your Lordship has selected for quotation some words contained in a paragraph which relates solely to the inspection of schools, the manifest purport of which is, that some provision to secure efficient inspection as to the training of children in habits of order, cleanliness, discipline, and industry, is of equal importance, or, in other words, no less necessary, than that relating to religious instruction (which it was proposed to confide to ecclesiastical authority), as founded on those high truths which it is the duty and the privilege of the church to inculcate.

From the circumstance of your having directed the word "equal" to be printed in italics, as well as from a subsequent sentence in your charge, your Lordship appears to have drawn the inference, or intended it should be drawn by others, that I was desirous of impressing upon my hearers that religious instruction was not an object of paramount importance to every other in general education.

I had no such intention, and I deny that inference.

Had you done me the honour at the same time to have adverted to my having previously stated, in the printed correspondence then under discussion, that a system of religious instruction forms "the most solid foundation" on which public education can be placed, it would have been impossible for your Lordship to have inferred that, in urging the importance of providing by inspection for "the order, cleanliness, disci-

2     *The Marquis of Lansdowne to the Bishop of Exeter.*

pline, and industry of the schools," concurrently with that of religious instruction, confided to the clergy, I could mean to weigh one in the balance as opposed to the other, or to imply more than that all these objects are necessary adjuncts, none of which can be excluded in a complete system of education without danger to the other.

I must also be permitted to express my regret that your Lordship, having subsequently referred to a statement of mine, that this country, in the scale of secular education, was inferior to the central states of Europe, for the purpose of confronting that statement with the somewhat bold and startling assertion that "on the Continent a principle of economy is the only motive for sobriety," which you quote from the "Appendix to Foreign Report, from J. C. Symons, Esq., a gentleman selected by the government for this commission on account of his very extensive experience and knowledge of the state of our people," your Lordship has accidentally omitted to state that the language thus quoted is not that of the author of the report, but is, on the contrary, in the same document to which it appears that your Lordship's attention has been particularly directed, expressly disclaimed by that gentleman, whom your Lordship has justly described as peculiarly entitled to credit, and stated by him to proceed from a person entirely unknown to him.

I have not thought it necessary on this occasion to trouble your Lordship with any further remarks than were unavoidably necessary to remove misapprehension where I was myself concerned.

I have the honour, &c.

LANSDOWNE.

*The Right Rev. the Lord Bishop of Exeter.*

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*To the Marquis of Lansdowne, K.G., &c.*

MY LORD,

*Exeter, Nov. 22.*

ON opening my newspaper I see, with some surprise, that your Lordship has thought fit to publish your letter to me without waiting for my answer. If you have hereby gained the

advantage of pre-occupying the public attention two or three days, I do not grudge it to you; for, in truth, I would rather that any advantage of such a kind were your Lordship's than mine.

I cannot doubt that you have already sent my answer to the press, but, to provide against any accident which may have prevented you, I transmit by this post a copy of it to the *Standard*, in the hope that, being addressed to your Lordship, it may be deemed worthy of being laid before the readers of that paper.

I will frankly own that I did not expect that this correspondence would be published. I thought that on receiving my answer your Lordship would not have thought its publication necessary; and that part of my letter which refers personally to yourself would have prevented me from taking that step which is now unavoidable.

I have the honour to be, my Lord,

Your Lordship's most obedient servant,

H. EXETER.

MY LORD,

*Exeter, Nov. 20.*

I have received the honour of your Lordship's letter of yesterday, in which your Lordship remarks on two passages of the Charge to my Clergy, which I have recently published.

First, your Lordship complains of the manner in which I quote (in italics) some words of a passage, in an authorized report of a speech of your Lordship, circulated by the Committee of Privy Council on Education, of which you are chairman, saying that I "appear to have drawn the inference, or intended it should be drawn by others, that your Lordship was desirous of impressing on your hearers that religious instruction was not of paramount importance to every other in general instruction."

On this complaint I must first remark, that, if your Lordship had said "*and* intended," &c., instead of "*or* intended," &c., you would not have subjected yourself to rebuke for making an insinuation, which nothing but the excitement under which you seem to have written renders excusable.

I must next express my surprise that, in making a complaint against me for drawing a supposed inference, you abstain from citing my words, and choose rather to put forward a construction which the words themselves can by no fair interpretation be made to bear.

My Lord, I drew no inference, and cannot *appear* to have drawn any inference to those who read my words coolly and calmly. I simply stated a fact, that your Lordship had "avowed that you consider the training of children in habits of order, cleanliness, discipline, and industry, as of *equal importance with religion.*" I at the same time gave my authority for this statement,—viz., your own words, recorded in an authorized report of your own speech, circulated by yourself; and I subjoined a note, containing the context, in order that you might have the full benefit of that context, if there was anything in it which could explain, or mitigate, a proposition which I could not but deem to be not a little shocking to the feelings of ordinary men.

The inference of which your Lordship speaks is one which never entered into my thoughts. In truth I could not, in my waking hours, have ascribed to your Lordship the folly of being "desirous" of effecting so very hopeless an object as "to *impress* on the House of Lords that religious instruction was not of paramount importance to every other in general education." What I really said was, that you had *avowed* the proposition which I have quoted above. Your Lordship can hardly fail to perceive that to avow an obnoxious sentiment entertained by yourself is a very different thing from being desirous to impress it upon others. Such an avowal is often made under the ingenuous impulse of the moment, and in the frankness of free discussion, when the speaker would not have the hardihood to attempt, nor even to wish, to impress the sentiment on his hearers. Now, this is all that I said or thought of your Lordship on this occasion.

Your Lordship further says, that, if I had "adverted to your having previously stated, in the *printed correspondence then under discussion*, that a system of religious instruction forms the most solid foundation on which public education can be placed, it would have been impossible," &c.

My Lord, it is true that I did not advert to that correspondence, nor should I have thought it necessary to advert to it, even if it had been, as your Lordship states, "then under discussion." But I cannot sufficiently express my astonishment that your Lordship has made such a statement. Has it escaped your recollection that, in the very speech from which I quote, you had protested against bringing that correspondence *then under discussion*—that you had yourself demanded that the discussion should be confined to the minute of council of the 3d of June—that you had even complained of the want of candour evinced in including words taken from that correspondence in one of the resolutions of the day, and that you yourself actually moved and carried, *nem. diss.*, the rejection of those words, because that correspondence formed no part of the question? Yet you now intimate that I ought not to ascribe to words which you then used the only meaning they could fairly bear, because, in the course of that very correspondence, you had written something to somebody, some months before, of a somewhat different tenor.

I say of a somewhat different tenor; for I am not sure that what you wrote in February was absolutely inconsistent with what you spoke and printed in July. But, if it were, are we to refuse to give to what you last delivered the only meaning the words will bear, because that meaning does not agree with what you have written five months before? Is it, then, utterly inconceivable that your Lordship may occasionally be a little inconsistent with yourself? Is it an unheard-of thing that a Parliamentary speaker is sometimes thus inconsistent, especially on subjects which he does not trouble himself to think very much about? For this, my Lord, is, I apprehend, the real clue. An honourable man will, with perfect sincerity, express very different sentiments on the very same subject, if it is a subject which is not much in his mind, and still less in his heart. This is the way in which I should reconcile what may appear contradictory in your Lordship's letter of February to your speech of July. The importance or non-importance of religion seems to strike your Lordship very differently on different occasions, according to the shifting convenience of debate.

Is this an uncharitable supposition? My Lord, I wish it were. But if, instead of adverting to a letter written several months before, I advert to a previous passage in this very speech of your Lordship's, I find there what can be explained only by your want of due habitual and serious attention to the paramount importance of religion. Could any man who had an abiding sense of religion, who made an habitual practical reference of all passing events to the disposal of Almighty God, could he speak or write such a sentence as the one which I am about to quote?

After enlarging on the dangers which threaten the peace and security of society, from the ignorance of the manufacturing population, your Lordship thus proceeds—(p. 16):—

“There is no supernatural being on whom your Lordship can rely to stay the progress of this evil, to allay the coming dangers—dangers already blackening the horizon. You can rely upon no other commanding and beneficent spirit but the diffusion of sound moral and religious instruction.” In other words, man, and the devices of man, are all we have to rely upon in this world!

My Lord, do I say, or do I insinuate, that you do not believe in the existence or moral government of God? God forbid. But this I say, that, if you had a lively, abiding, practical sense of the blessed truths which the word of God has revealed to us, you could not have uttered, much less have deliberately penned and printed, the sentence which I have here cited. And let me add, which I do with a sincere and warm desire of your spiritual welfare, that, if the effect of this correspondence shall be to make you think more gravely and more seriously on this most grave and serious subject, you will have reason to rejoice that it has been here brought before you, however distasteful some of the accompanying matter may be.

On the other particular to which your Lordship refers, my quotation, in a note, from the appendix to Mr. Symons's foreign report, page 172, that “on the Continent a principle of economy is the sole motive for sobriety” in the manufacturing classes, I thank your Lordship for setting me right respecting the authority of that gentleman on this point. The

fact is, that my quotation was taken, not from the report itself, but from a small *brochure* in quarto, of 20 closely-printed pages, entitled, "The Condition of the Factory and Hand-loom Weaving Population of France, Austria, Belgium, Switzerland, &c., as shown by the Reports of the Assistant Hand-loom Commission. London: printed by Edward Brewster, 1839."

At page 17, under the head "Morals, &c., of the Working Classes," occurs the passage cited in the note to page 27 of my Charge, to which your Lordship refers. It is stated to be taken from "Documents communicated by the Board of Trade, and originating with an engineer and manufacturer in Belgium, *M. Grenville Withers*, of Marchienne au Pont, near Charleroi," and to have been a part of "Appendix to Foreign Report from J. C. Symons, Esq."

As there is no intimation given in the tract from which I quoted that Mr. Symons had disclaimed the statement, or that the person from whom it proceeded was unknown to him, I concluded (too hastily, it appears) that Mr. Symons had given to this document a place in his Appendix, because he deemed it worthy of credit. I will take care to correct the error, and will ascribe the statement to its author, *M. Grenville Withers*. My readers will judge for themselves whether this engineer and manufacturer in Belgium is entitled to credit in respect to the state of religious feeling among his own workmen and others on the Continent.

Meanwhile your Lordship will, I am sure, forgive me if I add my own testimony, so far as it goes (I admit that it does not go far), respecting the religious knowledge of some of our own manufacturing people. In the year 1836 a numerous deputation was sent to London to endeavour to procure due legislative regulation of the hours of working in the factories. Several of these men, delegates from different places, I had the gratification of seeing at more than one interview. Their general intelligence, and power of explaining their views, much surprised me. I was aware, indeed, that they were selected, and were not average specimens of their class. Still they exceeded what I should have expected even in selected men. But what was most gratifying was to find that those who were

thus selected for their ability and intelligence were also religious and pious men. I formed this judgment from long conversation with them, in which they stated and deplored the moral condition of our factories generally, evincing, at the same time, their own acquaintance with the blessed truths of the Gospel, and, seemingly, their sincere and deep reverence for those truths. I avow, be it the effect of mere national prejudice or not, that I do not think it would be easy to produce a similar deputation from the working classes of Belgium, or Prussia, or France, and that, therefore, I am predisposed to assent to the accuracy of M. Grenville Withers's testimony on this point.

Be this as it may, your Lordship will agree with me that it is impossible not to feel a warm interest in the welfare of such men, and an ardent wish that measures may be taken to give to all of their class those institutions and opportunities of religious instruction and worship, which, with God's blessing, may be the means of making many to be like the few whom I have thus seen.

I have, &c.

H. EXETER.

P.S. I perceive on inspection, which I did not give to it before, that the printed paper from which I quoted is only a portion of a work, apparently going through the press. It was sent to me by a gentleman who had informed me of the passage cited by me, on my desiring him to give me his authority for it. I subjoin another brief citation from the same paper, which states that it is part of the same document, taken from the same Appendix, p. 173:—"I have had at different times, and in various parts of Belgium, more than 20,000 workmen under my control, and I am confident that not 5 per cent. of them could read and write. In the small towns and villages the superstition and ignorance of the people is amazing: their faculties are locked up and benumbed for want of being called into exercise."

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