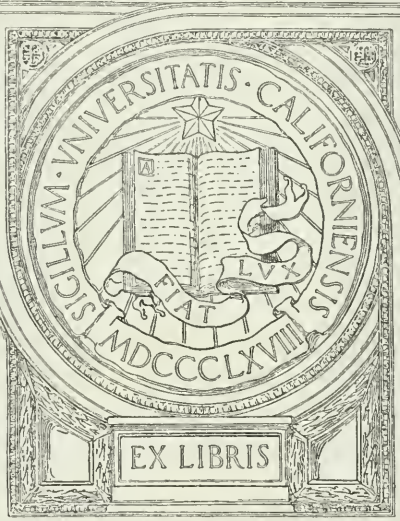




UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



EX LIBRIS

ISH.	Population.	Value of Impro- prialion per annum.		Congrua Portio.
A	B	C	D	E
		£ s. d.		£ s. d.
ridgeshire	340	Tithe free	No house	25 0 0
on	1113	350 0 0		300 0 0
Oxfordshire	1506	1200 0 0	No house	0 0 0
o	203	—	No house	6 0 0
op	156	—	No house	4 0 0
, Salop	160	—	No house	10 0 0
olk	908	(o)		0 0 0
and	995	—	No house	0 0 0
morganshire	1000	413 0 0	No house	0 0 0
k	191	—	No house	0 0 0
rdiganshire	400	—	No house	1 0 0
nshire	790	400 0 0	No house	(p)
erland,	257	120 0 0	No house	0 0 0
ldon, Somers	500	30 0 0	No house	0 0 0
ersetshire	400	90 0 0	No house	0 0 0
eshire	192	—	No house	4 0 0
ncolnshire	391	600 0 0	No house	35 0 0
organshire	3961	400 0 0	No house	10 0 0
iltshire	5000	(q)	No house	15 0 0
re			(r)	No house
ashire	13535(s)			0 0 0
Gloucestersh.	2479	(t)	No house	40 0 0
.	600	{ about }	No house	100 0 0
.	{ 436 }	{ 800 0 0 }	{ No house }	36 0 0
vall	{ 125 }	—	{ No house }	
.	732	550 0 0	No house	64 0 0
m.	2675 (s)	700 0 0		46 0 0
.	1115	1330 0 0		10 0 0
cestershire	240	(u)	{ No house }	8 0 0
ershire	400		{ No house }	0 0 0
e, Leicestersh.	160		{ No house }	31 0 0
l, Essex	300	578 0 0	No house	10 0 0
le, Glouces.	370	400 0 0	No house	(v)

[?

E

b

1

1

1

LIST OF IMPROPRIATIONS,

WITH THE

AMOUNT OF VALUE OF EACH STIPEND PAID IN LIEU OF THE CONGRUA PORTIO IN EACH CASE, THE AMOUNT THAT EACH SUCH LIVING HAS BENEFITED BY THE CLERGY TAX, AND ALSO BY BENEFACCTIONS, WITH THE NAMES OF THOSE BY WHOM THE BENEFACCTIONS HAVE BEEN MADE.

*. The Asterisk prefixed to the Parish denotes that the Vicarage has been augmented by endowment with such a portion of the Tithes as to enable the Priest to live—If it be so above in case, only so in every case!

PARISH.	Population.	C	D	Congrua Portio.		F	G	Name of Benefactor.		Date.
				£ s. d.	No house			£ s. d.	£ s. d.	
Adlestrop, Norfolk	350	416 0 0	No house	15 0 0	560 0 0	69 14 0	0 0 0	Evam Charities, per an.	4 6 8	1825
Drax, W. York	1032	290 0 0	No house	50 0 0	700 84 0	100 0 0	0 0 0	The Incumbent	200 0 0	1825
Ellington, Lincolnshire	374	290 0 0	No house	20 0 0	1500 95 0 0	100 0 0	0 0 0	Two Benefactions	500 0 0	1721
Hanworth, Norwich	276	390 0 0	No house	5 8 0	600 31 8 0	0 0 0	0 0 0	Sir Jonathan Cape	200 0 0	1721
Patrick Brompton, Yorkshire	376	290 0 0	No house	20 0 0	1000 35 0 0	0 0 0	0 0 0	Mrs. Provesher's Trust.	100 0 0	1808
Ellenhall, Staffordshire	586	The whole of the tithes.	No house	0 0 0	1200 80 0 0	0 0 0	0 0 0	Mr. Marshall's Trustees	100 0 0	1810
Huddington, Worcestershire	111	—	No house	17 10 0	600 100 17 0	0 0 0	0 0 0	E. Evans, Esq.	100 0 0	1810
Eyton, Hereford	177	—	No house	34 0 0	600 191 0 0	0 0 0	0 0 0	J. Hicks, Esq., and Dr. Ruyne	500 0 0	1737
Burton, Montgomeryshire	775	350 0 0	No house	34 0 0	400 137 0 0	0 0 0	0 0 0	Rev. T. R. Brounfield	500 0 0	1805
Grandboon, Warwickshire	516	400 0 0	No house	5 0 0	1800 100 0 0	0 0 0	0 0 0	J. Collinson, Esq., and Dr. Stratford	200 0 0	1755
Aysgarth, Yorkshire	2100	1250 0 0	No house	0 0 0	1200 112 0 0	0 0 0	0 0 0			
Askrigg, Yorkshire	1450	560 0 0	No house	6 13 4	1200 38 0 0	0 0 0	0 0 0			
Amroth, Pembrokehire	638	120 0 0	No house	No incumbent as in law.	(b) 0 0 0	0 0 0	0 0 0			
Holme on the Walls, Yorkshire	131	—	No house	No incumbent as in law.	(c) 70 0 0	0 0 0	0 0 0			
Greenon Warren, Herefordshire	—	—	No church	No incumbent as in law.	(d) 0 0 0	0 0 0	0 0 0			
Kingston Russell, Dorsetshire	900	—	No church	(e) 114 0 4	—	—	—			
Bentley, Staffordshire	900	—	No church	(f) 114 0 4	—	—	—			
Streeton Baskerville, Warwick	—	—	No house	0 0 0	600 37 0 0	0 0 0	0 0 0	Rev. R. Reynolds	200 0 0	1805
Barton Haslings, Warwickshire	253	—	No house	7 0 0	1000 44 0 0	0 0 0	0 0 0	{ Official by Wills to the Deceased Minister, per an.	10 0 0	
Hoo, Suffolk	101	375 0 0	No house	0 0 0	1200 131 0 0	0 0 0	0 0 0	Rev. J. Harrison	200 0 0	1813
Alverton	136	270 0 0	No house	18 5 0	2100 70 0 0	0 0 0	0 0 0	{ H. Oughtan, Esq. — Parker, Esq.	200 0 0	1816
Heekett, Cumberland	1995	2107 0 0	No house	10 0 0	600 51 0 0	0 0 0	0 0 0			
Weston, Yorkshire	521	—	No house	84 0 0	400 38 0 0	0 0 0	0 0 0			
Horton, Nottinghamshire	983	—	No house	50 0 0	2000 115 0 0	0 0 0	0 0 0			
Priddington, Northamptonshire	315	—	No house	40 0 0	132 0 0	0 0 0	0 0 0			
Gyffn, Camarvanshire	315	—	No house	8 0 0	200 46 0 0	0 0 0	0 0 0			
Mordlake, Surrey	3000	600 0 0	No house	6 0 0	400 100 0 0	0 0 0	0 0 0	Miss Littlehale	500 0 0	1778
Hunhorn Cwely, Bedfordshire	800	—	No house	6 0 0	2700 250 0 0	0 0 0	0 0 0	Rev. S. Sayer	50 0 0	1750
Ewyas Harold, Herefordshire	354	140 0 0	No house	6 0 0	400 104 0 0	0 0 0	0 0 0	{ Churchwardens	50 0 0	
Dawley Great, Salop	6177	600 0 0	No house	(g) 6 0 0	400 149 0 0	0 0 0	0 0 0	{ John Hershell, D.D. — Trm. Col. Camb.	200 0 0	1770
Milton, Cambridgeshire	577	400 0 0	No house	9 10 6	600 54 0 0	0 0 0	0 0 0			
Hartington, Derbyshire	1491	1000 0 0	No house	13 6 8	330 0 0	0 0 0	0 0 0			
Shillington, Bedfordshire	1307	1044 0 0	No house	3 0 0	600 70 0 0	0 0 0	0 0 0			
Annesley, Nottinghamshire	553	600 0 0	No house	3 12 4	600 109 0 0	0 0 0	0 0 0			
Egwyawere, Pembrokeshire	563	210 0 0	No house	20 0 0	1000 53 14 0	0 0 0	0 0 0			
Cundale, Yorkshire	384	150 0 0	No house	5 0 0	300 500 0 0	0 0 0	0 0 0			
* Trebleck, Monmouthshire	940	500 0 0	No house	37 0 0	1200 82 0 0	0 0 0	0 0 0	Rev. W. Price	400 0 0	1779
Danwith, Glamorganshire	1117	77 0 0	No house	6 13 4	1400 72 0 0	0 0 0	0 0 0	{ T. Edwards, Esq. — Bishop Avelar's Legacy	100 0 0	1718
Hope under Dinwiddie, Heref.	353	—	No house	(h) 9 10 6	600 54 0 0	0 0 0	0 0 0	Rev. S. Sayer	50 0 0	1810
Haugh, Lincolnshire	9	—	No house	13 6 8	330 0 0	0 0 0	0 0 0	Earl of Egremont	200 0 0	1825
Horfield, Gloucestershire	328	198 10 0	No house	3 0 0	1000 155 0 0	0 0 0	0 0 0			
Leckonfield, Yorkshire	366	800 0 0	No house	9 10 6	600 54 0 0	0 0 0	0 0 0			
D. Nantmel ex. Llanyre, Radn.	1284	700 0 0	No house	13 6 8	330 0 0	0 0 0	0 0 0			
Jowle, Kent	125	300 0 0	No house	3 0 0	600 70 0 0	0 0 0	0 0 0			
Overchurch, Cheshire	125	145 0 0	No house	3 12 4	600 109 0 0	0 0 0	0 0 0			
Albinton ex. Hallystone, Nd.	832	1750 0 0	No house	20 0 0	1000 155 0 0	0 0 0	0 0 0			
Dorseton, Worcestershire	107	134 0 0	No house	50 0 0	1000 155 0 0	0 0 0	0 0 0			
Whissenden, Rutlandshire	181	1200 0 0	No house	50 0 0	1000 155 0 0	0 0 0	0 0 0			
St. Nicholas, Durham	2220	—	No house	0 0 0	1000 87 0 0	0 0 0	0 0 0	Rev. W. Forster	200 0 0	1808
								Trustees of Durham	100 0 0	1810
								Trustees of Mrs. U. Taylor	100 0 0	1810

(d) All the Rectorial Tithes. (e) The Vicarage of the Rectory. (f) For 20 years. (g) The Church allowed to fall down. (h) For 20 years. (i) The Vicarage of the Rectory. (j) For 20 years. (k) For 20 years. (l) For 20 years. (m) For 20 years. (n) For 20 years. (o) For 20 years. (p) For 20 years. (q) For 20 years. (r) For 20 years. (s) For 20 years. (t) For 20 years. (u) For 20 years. (v) For 20 years. (w) For 20 years. (x) For 20 years. (y) For 20 years. (z) For 20 years.

(1) The Vicarage let by the Incumbent, and the Pew, obligat. at a great sac. fee, to build one. (2) The Vicarage of the Church. (3) The Vicarage of the Church. (4) The Vicarage of the Church. (5) The Vicarage of the Church. (6) The Vicarage of the Church. (7) The Vicarage of the Church. (8) The Vicarage of the Church. (9) The Vicarage of the Church. (10) The Vicarage of the Church. (11) The Vicarage of the Church. (12) The Vicarage of the Church. (13) The Vicarage of the Church. (14) The Vicarage of the Church. (15) The Vicarage of the Church. (16) The Vicarage of the Church. (17) The Vicarage of the Church. (18) The Vicarage of the Church. (19) The Vicarage of the Church. (20) The Vicarage of the Church. (21) The Vicarage of the Church. (22) The Vicarage of the Church. (23) The Vicarage of the Church. (24) The Vicarage of the Church. (25) The Vicarage of the Church. (26) The Vicarage of the Church. (27) The Vicarage of the Church. (28) The Vicarage of the Church. (29) The Vicarage of the Church. (30) The Vicarage of the Church. (31) The Vicarage of the Church. (32) The Vicarage of the Church. (33) The Vicarage of the Church. (34) The Vicarage of the Church. (35) The Vicarage of the Church. (36) The Vicarage of the Church. (37) The Vicarage of the Church. (38) The Vicarage of the Church. (39) The Vicarage of the Church. (40) The Vicarage of the Church. (41) The Vicarage of the Church. (42) The Vicarage of the Church. (43) The Vicarage of the Church. (44) The Vicarage of the Church. (45) The Vicarage of the Church. (46) The Vicarage of the Church. (47) The Vicarage of the Church. (48) The Vicarage of the Church. (49) The Vicarage of the Church. (50) The Vicarage of the Church. (51) The Vicarage of the Church. (52) The Vicarage of the Church. (53) The Vicarage of the Church. (54) The Vicarage of the Church. (55) The Vicarage of the Church. (56) The Vicarage of the Church. (57) The Vicarage of the Church. (58) The Vicarage of the Church. (59) The Vicarage of the Church. (60) The Vicarage of the Church. (61) The Vicarage of the Church. (62) The Vicarage of the Church. (63) The Vicarage of the Church. (64) The Vicarage of the Church. (65) The Vicarage of the Church. (66) The Vicarage of the Church. (67) The Vicarage of the Church. (68) The Vicarage of the Church. (69) The Vicarage of the Church. (70) The Vicarage of the Church. (71) The Vicarage of the Church. (72) The Vicarage of the Church. (73) The Vicarage of the Church. (74) The Vicarage of the Church. (75) The Vicarage of the Church. (76) The Vicarage of the Church. (77) The Vicarage of the Church. (78) The Vicarage of the Church. (79) The Vicarage of the Church. (80) The Vicarage of the Church. (81) The Vicarage of the Church. (82) The Vicarage of the Church. (83) The Vicarage of the Church. (84) The Vicarage of the Church. (85) The Vicarage of the Church. (86) The Vicarage of the Church. (87) The Vicarage of the Church. (88) The Vicarage of the Church. (89) The Vicarage of the Church. (90) The Vicarage of the Church. (91) The Vicarage of the Church. (92) The Vicarage of the Church. (93) The Vicarage of the Church. (94) The Vicarage of the Church. (95) The Vicarage of the Church. (96) The Vicarage of the Church. (97) The Vicarage of the Church. (98) The Vicarage of the Church. (99) The Vicarage of the Church. (100) The Vicarage of the Church. (101) The Vicarage of the Church. (102) The Vicarage of the Church. (103) The Vicarage of the Church. (104) The Vicarage of the Church. (105) The Vicarage of the Church. (106) The Vicarage of the Church. (107) The Vicarage of the Church. (108) The Vicarage of the Church. (109) The Vicarage of the Church. (110) The Vicarage of the Church. (111) The Vicarage of the Church. (112) The Vicarage of the Church. (113) The Vicarage of the Church. (114) The Vicarage of the Church. (115) The Vicarage of the Church. (116) The Vicarage of the Church. (117) The Vicarage of the Church. (118) The Vicarage of the Church. (119) The Vicarage of the Church. (120) The Vicarage of the Church. (121) The Vicarage of the Church. (122) The Vicarage of the Church. (123) The Vicarage of the Church. (124) The Vicarage of the Church. (125) The Vicarage of the Church. (126) The Vicarage of the Church. (127) The Vicarage of the Church. (128) The Vicarage of the Church. (129) The Vicarage of the Church. (130) The Vicarage of the Church. (131) The Vicarage of the Church. (132) The Vicarage of the Church. (133) The Vicarage of the Church. (134) The Vicarage of the Church. (135) The Vicarage of the Church. (136) The Vicarage of the Church. (137) The Vicarage of the Church. (138) The Vicarage of the Church. (139) The Vicarage of the Church. (140) The Vicarage of the Church. (141) The Vicarage of the Church. (142) The Vicarage of the Church. (143) The Vicarage of the Church. (144) The Vicarage of the Church. (145) The Vicarage of the Church. (146) The Vicarage of the Church. (147) The Vicarage of the Church. (148) The Vicarage of the Church. (149) The Vicarage of the Church. (150) The Vicarage of the Church. (151) The Vicarage of the Church. (152) The Vicarage of the Church. (153) The Vicarage of the Church. (154) The Vicarage of the Church. (155) The Vicarage of the Church. (156) The Vicarage of the Church. (157) The Vicarage of the Church. (158) The Vicarage of the Church. (159) The Vicarage of the Church. (160) The Vicarage of the Church. (161) The Vicarage of the Church. (162) The Vicarage of the Church. (163) The Vicarage of the Church. (164) The Vicarage of the Church. (165) The Vicarage of the Church. (166) The Vicarage of the Church. (167) The Vicarage of the Church. (168) The Vicarage of the Church. (169) The Vicarage of the Church. (170) The Vicarage of the Church. (171) The Vicarage of the Church. (172) The Vicarage of the Church. (173) The Vicarage of the Church. (174) The Vicarage of the Church. (175) The Vicarage of the Church. (176) The Vicarage of the Church. (177) The Vicarage of the Church. (178) The Vicarage of the Church. (179) The Vicarage of the Church. (180) The Vicarage of the Church. (181) The Vicarage of the Church. (182) The Vicarage of the Church. (183) The Vicarage of the Church. (184) The Vicarage of the Church. (185) The Vicarage of the Church. (186) The Vicarage of the Church. (187) The Vicarage of the Church. (188) The Vicarage of the Church. (189) The Vicarage of the Church. (190) The Vicarage of the Church. (191) The Vicarage of the Church. (192) The Vicarage of the Church. (193) The Vicarage of the Church. (194) The Vicarage of the Church. (195) The Vicarage of the Church. (196) The Vicarage of the Church. (197) The Vicarage of the Church. (198) The Vicarage of the Church. (199) The Vicarage of the Church. (200) The Vicarage of the Church. (201) The Vicarage of the Church. (202) The Vicarage of the Church. (203) The Vicarage of the Church. (204) The Vicarage of the Church. (205) The Vicarage of the Church. (206) The Vicarage of the Church. (207) The Vicarage of the Church. (208) The Vicarage of the Church. (209) The Vicarage of the Church. (210) The Vicarage of the Church. (211) The Vicarage of the Church. (212) The Vicarage of the Church. (213) The Vicarage of the Church. (214) The Vicarage of the Church. (215) The Vicarage of the Church. (216) The Vicarage of the Church. (217) The Vicarage of the Church. (218) The Vicarage of the Church. (219) The Vicarage of the Church. (220) The Vicarage of the Church. (221) The Vicarage of the Church. (222) The Vicarage of the Church. (223) The Vicarage of the Church. (224) The Vicarage of the Church. (225) The Vicarage of the Church. (226) The Vicarage of the Church. (227) The Vicarage of the Church. (228) The Vicarage of the Church. (229) The Vicarage of the Church. (230) The Vicarage of the Church. (231) The Vicarage of the Church. (232) The Vicarage of the Church. (233) The Vicarage of the Church. (234) The Vicarage of the Church. (235) The Vicarage of the Church. (236) The Vicarage of the Church. (237) The Vicarage of the Church. (238) The Vicarage of the Church. (239) The Vicarage of the Church. (240) The Vicarage of the Church. (241) The Vicarage of the Church. (242) The Vicarage of the Church. (243) The Vicarage of the Church. (244) The Vicarage of the Church. (245) The Vicarage of the Church. (246) The Vicarage of the Church. (247) The Vicarage of the Church. (248) The Vicarage of the Church. (249) The Vicarage of the Church. (250) The Vicarage of the Church. (251) The Vicarage of the Church. (252) The Vicarage of the Church. (253) The Vicarage of the Church. (254) The Vicarage of the Church. (255) The Vicarage of the Church. (256) The Vicarage of the Church. (257) The Vicarage of the Church. (258) The Vicarage of the Church. (259) The Vicarage of the Church. (260) The Vicarage of the Church. (261) The Vicarage of the Church. (262) The Vicarage of the Church. (263) The Vicarage of the Church. (264) The Vicarage of the Church. (265) The Vicarage of the Church. (266) The Vicarage of the Church. (267) The Vicarage of the Church. (268) The Vicarage of the Church. (269) The Vicarage of the Church. (270) The Vicarage of the Church. (271) The Vicarage of the Church. (272) The Vicarage of the Church. (273) The Vicarage of the Church. (274) The Vicarage of the Church. (275) The Vicarage of the Church. (276) The Vicarage of the Church. (277) The Vicarage of the Church. (278) The Vicarage of the Church. (279) The Vicarage of the Church. (280) The Vicarage of the Church. (281) The Vicarage of the Church. (282) The Vicarage of the Church. (283) The Vicarage of the Church. (284) The Vicarage of the Church. (285) The Vicarage of the Church. (286) The Vicarage of the Church. (287) The Vicarage of the Church. (288) The Vicarage of the Church. (289) The Vicarage of the Church. (290) The Vicarage of the Church. (291) The Vicarage of the Church. (292) The Vicarage of the Church. (293) The Vicarage of the Church. (294) The Vicarage of the Church. (295) The Vicarage of the Church. (296) The Vicarage of the Church. (297) The Vicarage of the Church. (298) The Vicarage of the Church. (299) The Vicarage of the Church. (300) The Vicarage of the Church. (301) The Vicarage of the Church. (302) The Vicarage of the Church. (303) The Vicarage of the Church. (304) The Vicarage of the Church. (305) The Vicarage of the Church. (306) The Vicarage of the Church. (307) The Vicarage of the Church. (308) The Vicarage of the Church. (309) The Vicarage of the Church. (310) The Vicarage of the Church. (311) The Vicarage of the Church. (312) The Vicarage of the Church. (313) The Vicarage of the Church. (314) The Vicarage of the Church. (315) The Vicarage of the Church. (316) The Vicarage of the Church. (317) The Vicarage of the Church. (318) The Vicarage of the Church. (319) The Vicarage of the Church. (320) The Vicarage of the Church. (321) The Vicarage of the Church. (322) The Vicarage of the Church. (323) The Vicarage of the Church. (324) The Vicarage of the Church. (325) The Vicarage of the Church. (326) The Vicarage of the Church. (327) The Vicarage of the Church. (328) The Vicarage of the Church. (329) The Vicarage of the Church. (330) The Vicarage of the Church. (331) The Vicarage of the Church. (332) The Vicarage of the Church. (333) The Vicarage of the Church. (334) The Vicarage of the Church. (335) The Vicarage of the Church. (336) The Vicarage of the Church. (337) The Vicarage of the Church. (338) The Vicarage of the Church. (339) The Vicarage of the Church. (340) The Vicarage of the Church. (341) The Vicarage of the Church. (342) The Vicarage of the Church. (343) The Vicarage of the Church. (344) The Vicarage of the Church. (345) The Vicarage of the Church. (346) The Vicarage of the Church. (347) The Vicarage of the Church. (348) The Vicarage of the Church. (349) The Vicarage of the Church. (350) The Vicarage of the Church. (351) The Vicarage of the Church. (352) The Vicarage of the Church. (353) The Vicarage of the Church. (354) The Vicarage of the Church. (355) The Vicarage of the Church. (356) The Vicarage of the Church. (357) The Vicarage of the Church. (358) The Vicarage of the Church. (359) The Vicarage of the Church. (360) The Vicarage of the Church. (361) The Vicarage of the Church. (362) The Vicarage of the Church. (363) The Vicarage of the Church. (364) The Vicarage of the Church. (365) The Vicarage of the Church. (366) The Vicarage of the Church. (367) The Vicarage of the Church. (368) The Vicarage of the Church. (369) The Vicarage of the Church. (370) The Vicarage of the Church. (371) The Vicarage of the Church. (372) The Vicarage of the Church. (373) The Vicarage of the Church. (374) The Vicarage of the Church. (375) The Vicarage of the Church. (376) The Vicarage of the Church. (377) The Vicarage of the Church. (378) The Vicarage of the Church. (379) The Vicarage of the Church. (380) The Vicarage of the Church. (381) The Vicarage of the Church. (382) The Vicarage of the Church. (383) The Vicarage of the Church. (384) The Vicarage of the Church. (385) The Vicarage of the Church. (386) The Vicarage of the Church. (387) The Vicarage of the Church. (388) The Vicarage of the Church. (389) The Vicarage of the Church. (390) The Vicarage of the Church. (391) The Vicarage of the Church. (392) The Vicarage of the Church. (393) The Vicarage of the Church. (394) The Vicarage of the Church. (395) The Vicarage of the Church. (396) The Vicarage of the Church. (397) The Vicarage of the Church. (398) The Vicarage of the Church. (399) The Vicarage of the Church. (400) The Vicarage of the Church. (401) The Vicarage of the Church. (402) The Vicarage of the Church. (403) The Vicarage of the Church. (404) The Vicarage of the Church. (405) The Vicarage of the Church. (406) The Vicarage of the Church. (407) The Vicarage of the Church. (408) The Vicarage of the Church. (409) The Vicarage of the Church. (410) The Vicarage of the Church. (411) The Vicarage of the Church. (412) The Vicarage of the Church. (413) The Vicarage of the Church. (414) The Vicarage of the Church. (415) The Vicarage of the Church. (416) The Vicarage of the Church. (417) The Vicarage of the Church. (418) The Vicarage of the Church. (419) The Vicarage of the Church. (420) The Vicarage of the Church. (421) The Vicarage of the Church. (422) The Vicarage of the Church. (423) The Vicarage of the Church. (424) The Vicarage of the Church. (425) The Vicarage of the Church. (426) The Vicarage of the Church. (427) The Vicarage of the Church. (428) The Vicarage of the Church. (429) The Vicarage of the Church. (43

Contribution by Anne's Bounty.	Net Value per annum.			Name of Benefactor.	Date.
F	G			H	
£	£	s.	d.	£ s. d.	
800	51	0	0		
	253	0	0		
	(n)				
400	82	0	0		
1000	67	0	0		
1600	72	0	0	J. Walford, Esq., Land	400 0 0
—	158	0	0		
1400	89	0	0	Dn. & Ch. of Carlisle	200 0 0 1742
	120	0	0		
	125	0	0		
800	80	0	0		
200	116	0	0		
600	75	0	0	{ Thos. Bowerbank, Esq. 130 0 0 } { Rev. R. Boulton . 70 0 0 }	1753
400	19	0	0		
400	19	0	0	R. J. Luscombe, Incumb.	400 0 0 1829
				{ G. Wentworth, Esq. Lands	200 0 0 1748
				{ Ditto ditto	200 0 0 1812
1200	53	0	0	{ Ditto ditto	100 0 0
				{ Mrs. Pyncombe's Trustees	100 0 0 1814
400	54	0	0		
2400	108	0	0		
1600	75	0	0	{ Trustees of Mr. Marshall 200 0 0 } { Ditto Mrs. Pyncombe 200 0 0 }	1803
				{ Mrs. Pyncombe's Trustees 200 0 0 }	
1000	55	0	0	{ Mr. Marshall's ditto 200 0 0 }	
200	367	0	0		
1600	177	0	0	{ Principal & Fellows of } { Jesus College Oxford } { Trustees of Mr. Marshall 200 0 0 }	1833
400	120	0	0		
000	111	0	0		
600	94	0	0		
200	94	0	0		
	124	0	0		
	220	0	0		
000	54	0	0	Rev. T. Orchard	200 0 0 1778
000	66	0	0	{ Dn. and Ch. Glo'ster, Sir } { J. Webb, Bt., & others, } { a Rent-Charge per an. }	9 0 0 1770
				{ Legacy by Lady Holford	150 0 0 1750

[?]

E

9 0 8 2

6

QUEEN ANNE'S BOUNTY.

WHAT IS

QUEEN ANNE'S BOUNTY?

THE

QUESTION ASKED AND ANSWERED WITH REFERENCE TO THE
ACTS AND NEGLECTS OF THE ECCLESIASTICAL
COMMISSION.

BY

FREDERICK A. GLOVER, M. A.

OF ST. PETER'S COLL. CAMBRIDGE; AND
RECTOR OF CHARLTON-IN-DOVER.

SECOND EDITION.

“Most wretched are the terms of men's estate, when once they are at a point of wretchedness so extreme, that they bend not their wits any further than only to shift out the present time, never regarding what shall become of their successors after them. * * * An affection not more intolerable than theirs, who care not to overthrow all posterity, so they may purchase a few days of ignominious safety unto themselves and their present estates : if *it* may be termed a safety which tendeth unto their overthrow, that are the purchasers of it, in so vile and base a manner.”—HOOKER, Book vii. 24. (3).

“But still the question in truth is, whether Levi shall be deprived of the portion of GOD or no, to the end that Simeon or Reuben may devour it as their spoil. The comfort of the one in sustaining the injuries which the other would offer, must be that prayer poured out by Moses, the prince of prophets, in most tender affection to Levi : ‘Bless, O Lord, his substance, accept thou the work of his hands : smite through the loins of them that rise up against him, and of them which hate him, that they rise no more.’”—HOOKER, *Ecel. Pol.* Book vii. 24. (3).

LONDON:

SIMPKIN, MARSHALL, & CO., STATIONERS' COURT.

1840.

LONDON :
W. M'DOWALL, PRINTER, PEMBERTON-ROW,
GOUGH-SQUARE.

BX
5165
G51 W.

P R E F A C E .



SINCE the first edition of this Pamphlet was published, I have the satisfaction of knowing that many who thought the ground assumed in it to be entirely untenable, have not only changed their minds, but have given the best proof of it, by subscribing the subjoined Petition against the further continuance of the First Fruits and Tenths Impost. The Petition, in point of fact, embodies the argument of the Pamphlet, and was drawn up with the assistance of a valued, honoured, and learned Brother in the Ministry.

As an experiment upon the Clerical mind, I am entirely satisfied with the issue. I have reason to know that it would have been much more numerously signed, but from the circumstance of many of the Incumbents having been presented to their Livings by the Impropiators, and who were restrained from adopting it (I don't say *improperly* restrained, for I respect their feeling,) from the ungracious appearance that the seeming to wage war against their patrons would present. Much valuable in-

LIBRARY SETS

APR 26 1938

HARDING

formation has been elicited, even on the small scale of operations on which this movement has been conducted; while such strange disclosures have been made, such inconceivable enormities have come to light, as quite justify us in asking *for a Commission* to investigate, at large, the subject of Improprations, the conditions, legal and canonical, on which they are held; to inquire into the condition of the Parsonage Houses and Glebes of Improprate Livings; with a number of other matters on which it is desirable that due information should come before The Church.

The necessity for such a Commission, not only the *delicacy* of some Incumbents, but (shall I say?) the *interest* of others, will make apparent; but the facts referred to in the accompanying letter*, would,

* “ * * much obliged by your kind consideration of our Ecclesiastical wrongs, and would not desire a more zealous champion * * * * *, but the weapons with which I could furnish you, whereby to achieve their redress, would be too feeble and too pointless to enable you to make any impression.

True it is our poor vicinage has been most grievously wronged, in the matter of Church accommodation and Church revenue, and that within no very remote period. An old [man] in * * township professes to have remembered a still older acquaintance, who was baptized in * * * Church, of which not a stone now remains, though *the Alms Houses attached* to it, and in the churchyard were standing within 50 years. The Tithe meanwhile has fallen into the safe custody of * * *, and the * * *

* * * * * ;

you will thus see that the grievance is not likely to be very press-

I should think, abundantly, not only justify the expectation (of those who ask it) that such Commission will be granted, but also effectually preclude the opposition to its appointment in those who have

ingly urged by * * *, of this neighbourhood; and * * * so utterly unprepared with the facts of the case, recent as they really are, and, I doubt not, better known to some interested in their suppression, that I should only weaken a strong case by obtruding my insufficient advocacy. * * * have been twice to * * *, to make inquiries touching the matter, at the * * * office, * * * answered that they knew nothing of it, and had no documents bearing on it. This *may be true*, but * * *
 * * * * * * * *

[When, feeling the destitution of our neighbourhood in respect of ministerial superintendence, * * * determined in some degree to obviate it by building a church within a few yards of the prostrate site of its predecessor, the Marquis of * * * 's plea for refusing any pecuniary contribution towards the work was, that there was an endowment of some hundreds per annum, which had lapsed through carelessness or fraud into the hands of laymen, especially appropriated to a Church in this district. This was in form of Tithe upon a considerable extent of very fertile ground, now in the holding of the parties above specified. His Lordship at the same time observed, that this was a proper subject of inquiry for an Ecclesiastical Commission; but as * * * * * * * * obliged to rest content with his Lordship's good advice, his refusal of assistance, and a contribution of * * *, [a miserable trifle,] "from each of the Proprietors of our unfortunate Tithe * * * which Tithe, thus unrighteously alienated and usurped, would no doubt still be reclaimed by any power sufficiently provided with facts to substantiate the claim." [Extract from a letter to a friend, who obtained the information it exhibits with reference to this very inquiry, and obligingly sent it to me.]

no better plea to urge than “the exposé of private income.” If matters are “all fair and above board,” and the consciousness exists that “all is right,” why should any one interpose an impediment, the effect of which obstruction can only be, if successful, to rivet still firmer the fetters of bondage which are now endured by that large body of the Clergy who serve their Cures, not for wages and hire, to which they are entitled, but for considerably minus nothing: *ex. gra.*, when located without a manse, and the whole income of a living is more than swallowed up by the rent of a house.

A Commission there must be, sooner or later, to inquire into this matter. For, as those only who have seen all the species of information that have been forwarded to me, from some hundreds of brethren, can entertain the least idea of the region over and through which the queries of Commissioners would range, to elicit, or rather to *extract*, all needful information; so, those only who have read the letters can form any estimate of the determination, to have the thing now, once for all, gone into, which the several writers rigorously manifest:—a determination from which I augur the best results. For, as inquiry must produce exposure, and exposure redress, I anticipate, that in the course of a few years there will be no livings without *a decent* COMPETENCY; and that so, not only will the spiritual interests of the people generally be much advanced, but also the miserable, I had almost said impertinently low, sti-

pendents of *Curates* will obtain a considerable augmentation.

I am very well aware, that, last year I was thought, by many, to be mad, in making an attack on Queen Anne's Bounty; and that several, who had heard of me only through it and the *kind* report of some who have no idea of thinking but as others let them, treated the whole affair as a joke. Rather an awkward joke! particularly for the poor brethren, who, in consequence of the evils of the prevailing system and delusions variously practised on their simplicity, or their patience, pay about *two millions a-year for the privilege of doing their duty!* Mad, however, I certainly was. They were right. I was so mad as to believe that Truth, Reason, and Justice would have their weight in the minds of the brethren, and I am happy to find that my symptoms are extending and infecting a large body; so much so, indeed, that the Madness of last year is become the Method of this; not with one only, but with 600 Priests. And, so confident am I of the rapid progress of this insane influence, that, I doubt not in the least, should any attempt be made to resist an application for a Commission, next year the Brethren, roused to indignation by such an attempt to silence the claims of their Order—those claims being not political nor religious, but natural, the claim of the servant for food and wages,—will number, as petitioners, 6,000. And that, further, should the great Dagon of Expediency be yet, by the infatuated and foolish, propped

up to await a more perfect overthrow from the Ark of God, (as heretofore it met, 1 Sam. v.), by their still supporting the cruel oppression of Impropriators in their illegal abstraction of the right of their Brethren, *the Priests of God's Temple*, upon the PRINCIPLE that it is inexpedient to touch the rich and powerful, 16,000—the whole body of them—will make, as they ought, common cause against the longer continuance of so cruel, so disgraceful, and unholy an imposture as the Bounty Fund delusion; and that the question which is now capable of being settled by a fair and open negotiation, will, if not now entertained, be carried by public acclamation.

But when I mention the word “negotiation,” I beg it may be distinctly understood that the use of this word implies no “compromise.” As long as I have a pen or a penny, and health, strength, and vigour, I will contend to the utmost, that the Priest Incumbent of every Impropriation is entitled, by the Statute Law, to *full aliment and maintenance; that the due wants of the Priest are to be first provided for*: and that if the proceeds of the whole Living are inadequate to this due and creditable maintenance of the Priest, *that then the whole of the proceeds of the Living are absolutely and inalienably his.*

This is what we claim, and the claim must be attended to. We shall return to the charge year by year, until we accomplish our end. The opponents, therefore, had better, at once, surrender at discretion, and shew their willingness, their anxiety, to acquit

themselves before God, and that they need not a second incitement to induce them to do what is right between man and man.

This Pamphlet appears to be an attack on the Fund called, The Bounty of Queen Anne, and so it is ; but it is, indirectly, an attack upon the Ecclesiastical Commission : indeed, I verily believe that had that body never had existence, or had never attacked the Prebendal Stalls, this Pamphlet would have been, with its contents, in embryo.

It is farthest from my ambition to be a grievance hunter. Such individuals are, I think, generally, the pest of society, and, usually, impertinent quacks, who but take advantage of something that they persuade others to think a grievance, merely for the sake of self-aggrandizement ; acquiring importance from the propounding for public acceptance of *their* doctrine, as the remedy for all the evils discovered or imagined by their Utopian apprehensions. “Why,” the reader may exclaim, “you are describing yourself.” No, I am not ! It is in *opposing* such preposterous deceivers that I have come into public at all ; and the whole purport and object of every thing I ever wrote or published, was, the endeavour to make men satisfied with what they have ; and so, instead of the modern rage of inventing new things and systems, to restore the *ancient* use, by getting rid, in every case, of the present *abuse*. I am for letting the ancients speak for themselves and act for us. I endeavour to ap-

preciate their wisdom, to emulate their noble disinterestedness. I object to all *needless* innovations; and denounce as mischievous quacks and innovators those who, with no knowledge of their forefathers' acts and motives, sacrilegiously carry out the crude imaginations of a brain which has neither had the experience to teach it, nor the ability to conceive the emblematic tuition of those who, founding our state in all its beautiful proportions, left no part needless or useless.

The Church Commissioners attacked the Constitution of our Church.

I *defended* it.

They attacked the Prebendal Stalls.

I *defended* them, on various grounds.

They said they were comparatively useless.

I *defended* the Stalls for what they *had* done, and for what they *will*, I hope and trust, *do again*.

The plea, the sole plea, on which they attacked them was, "want of money."

I *defended* the Stalls on this ground of attack by shewing that money existed at present in the Church, and belonging properly to the Clergy, which, being recovered, would produce more to the Clergy than the plunder of the Stalls when realised. Hence *this* book; for such is its subject. And, inasmuch as this can hardly be recovered, so long as the contributions from the Bounty Fund conceal from the public the real state of the case, I have endeavoured to make

this apparent, in the exposure of that great and pompous absurdity, called Queen Anne's Bounty. To this end I published the first edition of this Pamphlet last year. And as it was suggested to me, and perhaps with reason, that the only way to make the argument effective would be to present a petition on the subject to Parliament, I, with the assistance of my valued friend, as I have said, drew up this, which I here subjoin, embodying in as few words as possible the gist of the argument of the Pamphlet.

To the Honourable The Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled, the Petition of the undersigned Clergy of England and Wales :

HUMBLY SHEWETH,

That whereas a Committee of your Honourable House has recently reported on the subject of First Fruits and Tenths and the Fund intituled "The Bounty of QUEEN ANNE," your Petitioners beg to remind your Honourable House that the origin of the payment of the First Fruits and Tenths was an assumption on the part of successive Bishops of Rome of their right to tribute from all the Clergy of Christendom, and of England in particular, as "*High Priest of all the Earth :*"——

That King Henry the Eighth and his Parliament, though they protested against the claim of the Potentate of Rome, yet continued, *under a different pretence*, the impost, by transferring it to the Monarch, as "*Head of the Church in England :*"——

That Queen Anne, touched with commiseration for the destitution of the Benefices despoiled by Impropriation of their income, (by which spoliation it had become matter of necessity to throw several Cures into one Incumbency, to constitute, by the accumulation of stipends, a mere maintenance for the officiating Minister), surrendered the above Impost to a Board, called "*The Governors of Queen*

Anne's Bounty," to be thenceforth applied to the purpose of mitigating this destitution, and of reducing, *pro tanto*, the necessity of pluralities.

But as, while this act of Queen Anne was well intended, it has been found, (as your Petitioners beg leave to allege), in its consequences, to entail much injury upon the great majority of the Vicars and Perpetual Curates, &c., your Petitioners desire furthermore to draw the attention of your Honourable House to some of the practical operations of this Injustice, viz. :—The injustice of the Clergy's forced contribution to a fund raised by Popery under one false pretence, continued by Protestants under another equally absurd; (as transferred to the King of England by an inconsiderate adoption of the pretence of right assumed and enforced by the Bishop of Rome); and now sought to be perpetuated for an object as far removed from the original purpose for which it was at first levied, as that purpose was from the Word of God, by the power of which it was raised.

Among which inconveniences they beg to enumerate, *First*, That it screens the Impropiators in their neglect to maintain the Vicars and Curates of their Impropiations, as, by the various Acts of Parliament passed for that special purpose, *they are bound to maintain them*, suitably, creditably, honourably; and which Acts, constitute the only Title-Deeds of the income by Tithe to which they lay claim, and, by the spirit of which Acts they are compelled to pay to each such Vicar, to the full, double the amount he holds, can hold, or ever hope to get by the Bounty Fund Illusion in any given number of years.

And while, *Secondly*, these Impropiators are thus screened from Public Reproach, which would, if it had free course, drive them, for very shame's sake, to render to each Servant of the Altar his due, the monetary value of their Advowsons is improved by grants from the above-named Bounty Fund; and which grants act, therefore, as a Premium upon the Neglect of Law and Justice:—that,

Thirdly, thus, and with other concurring causes, a low standard of remuneration for the services of Spiritual Persons having become

general, it has come to pass that, as *upwards of 8,000 Clergy* of the Church, in England alone, are serving their Cures at an income less, on the average, than 100*l.* per annum, *they* have yearly (their average needful expenditure being moderately estimated at 300*l.* per annum) to contribute to the wants of The Church, *by their unremunerated and expensive service*, out of their own private resources, a sum greatly exceeding One Million sterling, to the incalculable injury of their uneducated children; the spiritual loss of the Church, which is hampered by the services of worn-out Ministers; to the great discomfort of their old age, and to the cruel and irreparable injury of their Widows and Orphans.

For these and other reasons, with which your Petitioners forbear now further to trouble your Honourable House, they *HUMBLY PRAY*, and that, *without desiring in the least degree to reflect upon the judicious management of the Fund and the integrity of its Governors*, that, in legislating on the First Fruits and Tenths, you will no longer tolerate a tax of Papal imposition, at once so offensive in Principle, and so pernicious and delusive in Operation; and that you will therefore be pleased to cause to be framed an Act for the total Repeal of all the Acts which have been passed at various times, and under several pretences, to legalise the exaction of the First Fruits and Tenths of their Cures from the Beneficed Clergy of England and Wales*.

It has been alleged by some that the assertion respecting 8,000 Clergy, averaging, in income, under 100*l.* a-year, is incorrect. It is incorrect. It might have been 10,000; and I verify my assertion thus:—

There are (vide Liber Ecclesiasticus) of Livings in the Church of England,—

* The Petition to the House of Lords is precisely the same; the wording being only so far changed as to adapt it for presentation to their Lordships.

Under an Income of 50 <i>l.</i>	297
Between 50 <i>l.</i> and 100 <i>l.</i> ; average 75 <i>l.</i> . .	1629
Between 100 <i>l.</i> and 150 <i>l.</i> ; average 125 <i>l.</i> .	1602

Now, assuming these two last numbers to be equal, the average will become, 3231 Livings, at or under 100*l.* a-year; and adding in the 297 under 50*l.*, the average will be proportionably lowered; making 3528 Livings under the average of 100*l.* a-year. To these unremunerated servants of Church and Commonwealth are still to be added 5,232 Curates, whose average income, arrived at in the same manner as the foregoing, (*vide Liber Ecclesiasticus*), is 81*l.*, so that, 8,760 Clergy, the average of their income being struck, are found to be serving the Church at a yearly income of less than 90*l.*: nearly 9,000 men! But to this large body of men have still to be added a considerable number of those of *apparently higher* income, to whose Livings there are now no Parsonage-houses, and who have, therefore, to pay rent for their dwellings; there being nearly 4,000 Livings where the Parsonage-houses have gone to decay, the Impropriators having either allowed them to fall down, or neglected to repair them, *or pulled them down and sold the materials; beside many hundred Livings where, new Parsonages having been erected* to make good the ill effects of this ill combination of unhappy contingencies, the Incumbents being now under yearly payments, both of interest and liquidation money for advances made

from the Bounty Fund, such yearly payments ought, in equity, to be deducted from the statement of the annual value of the Living. All these drawbacks being taken into consideration, 10,000 will be rather below than above the sheer arithmetical average of stipends of 100*l.* a-year suffered under by the Clergy; while the moral necessity entailed upon them by their situation, to spend money in a hundred cases not dreamt of by the Laity, being brought within the scope of the inquiry, will make an assertion, affirming the average professional net income of 10,000 of the Clergy of the Church in England to equal 100*l.* per annum, to be lamentably below the realities of the case.

Here, then, we are presented with a fearful and incredible reality, which is this:—In a Christian country, more than half its Priests *are not kept by their people*: not that, as we have alleged in the Petition, there are more than 8,000 Clergy, the average income of which body is under a hundred a-year, but that the ministrations of The Church are supported, in 10,000 instances, by the private means of the Priesthood! And this is the grasping, griping Clergy of whom so much has been iniquitously and falsely said. And this Christian country is England. England, that model nation of the World; as it vaunts itself! of the *Christian World*! How are the mighty fallen, who “did run well,” and who boast themselves always beyond all reasonable endurance!

Oh! tell it not in Gath, that Christianity is not worth the payment of its Priesthood, publish it not

in Judea, lest the daughters of the Philistines rejoice, and the sons of the circumcised triumph!

But there is nothing like figuring to demonstrate such an argument as this. These 10,000 men spend, on an average, 300*l.* per annum. What man and family can keep up a respectable appearance on anything less than this? Here, then, we have 10,000 men receiving on the average 100*l.* per annum, and, *in the performance of their duty*, expending 200*l.* more. Multiplying these numbers we have $10,000*l.* \times 200 = 2,000,000*l.*$ TWO MILLIONS of pounds yearly expended by those particular servants of that faith, which lays it down as an absolute principle, that the servant is worthy of his hire; that the Minister shall live of the Altar that he serves.

And what is the consequence of this exaction, from these men, of their private means? Not only is the liberal dispenser of kindnesses and benevolence to the poor changed into a careworn calculator of pence and farthings, and—Woe is the Nation!—necessarily so; but, the widow and the orphan are deprived, after the husband's and father's death, of the assistance of such accumulation of private means as the years of his incumbency would have admitted of his gathering. It is very possible that, from this computation, it may be suggested to deduct the number of 5,232 for the Curates. To this I am willing to agree, if any body can shew me any authority, in the word of God, stating that men must live on less than they *can* live on. No servant of the Altar

should have less than he can live upon : and such, I am sure, is the intencion of THE HOLY GOD ; Who does not move men to be religious, and to oppress His servants at the same time. Such a notion is a horrible mockery. But let *us not* be deceived ; “God is not mocked” in this matter.

Indeed, I know it *has* been alleged, that “Curates ought to be struck out of this calculation ;” and why, does the reader suppose ? They ought not to have enough to live on, inasmuch as Ensigns in the army, and Midshipmen and others, have not enough to live upon. I must, however, beg leave to resist and deny altogether the applicability of this analogy to ecclesiastical affairs. If Man chooses to molest and mulct, and make terms with his own servant, so let him. But by what authority does he presume to act thus by *God's* servants ? The rule of the Gospel is, “The Priest shall live by his Altar.” And you choose to say No, he shan't live by his Altar !” And when I tell you of God's ordinance, that the servant of the Altar is thereout imperatively and absolutely to be found *maintenance*, you talk to me about Ensigns ! What have Ensigns and their pay to do with God's Priests and their aliment ? To argue thus is childish. To act upon such silly sophisms is, as to men, impertinent—as to the servants of God's Altar, impious : and the issue, *practically*, is, that the treatment the Clergy have met with these two hundred years, and do meet with now, is *infamous* : there is no other word that can adequately meet the case. The

rule of their profession and the law of God being this, that “you shall keep them in carnal things, because they supply you with spiritual things,” you have actually contrived, by bad laws, and bye laws, and custom, and the immunity in which rapacity and selfishness always rejoice when multitudes agree, to *make them pay* in carnal things *for ministering to you* in spiritual. A truly religious Nation, indeed, that must be which makes its clergy pay two millions a-year for the privilege of doing their duty! How different the Dutch and the Danes!

“Near a century ago the States of Holland thought 100*l.* a-year the least which a clergyman unmarried ought to be allowed; and none of those who were married had less than 150*l.*; and in their capital city every one of their Established Church had a certain income of 300*l.* a-year. They had not indeed so much salary from the State, but their stated and fixed presents, as certain as their salaries, amounted to that sum; and the widows were allowed pensions. *Pudet hæc opprobria nobis!*”—*Webster’s Clergy’s Right of Maintenance*, 1726, p. 78.

In the meantime I hope indeed that no man will deny the fact, that the average income of 8,000 of the Clergy is under 100*l.* a-year; that we shall not hear any more of man’s practice towards man being pleaded as a justification for man’s robbing or injuring, to any conceivable amount, the servant of God in God’s name. If a parish want a Priest,

let it pay him. If a parish want two priests, let the people pay them. The man or men serve the Gospel, and they have a right to live of it; but now, instead of paying the labourer, who is worthy of his hire, you mock him with an analogy. He asks you for bread, you give him words, and bad ones. What can be more contemptible and extravagant—more pitiable?—Consult St. James.

IN order that our labours may meet a practical issue, the annexed explanation of the columns of the sheet of Impropropriations will be useful, as leading the mind of the reader to understand the queries which it is proposed shall be sent to every Incumbent of every impropropriation in the kingdom.

In the column A. is given the names of certain impropropriated parishes. In some instances they appear in the Clerical Guide to have an income of two or three hundred a-year; a further investigation will, however, shew that this sum ought properly to be subdivided for a provision for two or three livings; thus Hungarton, Twyford, and Thorpesatchvill are three livings, but imposed upon one unfortunate clergyman, who has to do duty in three places for a less sum than he ought to have for doing the duty in one. So also Christ Church appears to be a living of 164*l.* per annum; but to Christ Church, with its population of 5,344, the parish of Holdenhurst is attached, with 723 souls;

both of which are to be superintended for this miserable pittance of 164*l.* In the Clerical Guide the livings ought to have been always separated, and the population of each separately specified. From neglect of this it has happened that a false estimate has been formed of the real state of the livings. So that while several hundreds of livings appear to be of 300*l.* per annum and upwards, there should, on the contrary, have been twice or thrice as many added to the 4,000 livings under 100*l.* a-year.

The column B. exhibits the population of the parishes in question; a comparison of which, with the net value per annum of the livings, will shew the injustice of which men, our poor and uneducated brethren, are victims, no less than their ministers, where impropriation has thrust its unhallowed hand.

Let us take Mortlake for example. It has a population of 3,000. Is it possible for one man to attend to this mass of human beings? and how can *he* pay a curate out of 132*l.*—the rent of a house being deducted from even this miserable pittance? If men have no bowels for the poor Priests, who slave night and day for a thankless and haughty squirearchy and others,—if they have no feeling for the neglected souls of the brethren for whom Christ died,—let them at all events, if they regard the security of their possessions and the stability of the existing order of things, do their utmost to keep out Dissent (*which is Republicanism*); and which always makes

its way amongst the people of a parish in exact proportion to the neglect of the people by the ministrations of the Church. Take, again, Hartington in Derbyshire, with its population of 2,000, and a houseless Vicar, with an income of 149*l.* Can one man look after these people? Impossible! And who is to pay his Curate? The Impropriation is worth 1,000*l.* a-year. Are not these realities abominable and monstrous? Charlton Kings, in Gloucestershire, is a worse case. The Impropriator's income, arising from tithe, &c., (even without all that has been sold away piecemeal), is upwards of 500*l.* a-year. He even bags the offerings for the dead, in the shape of fees for graves, and gives his houseless Incumbent 40*l.* He thus writes:—"I could wish it had been in my power to give you more assistance than I have done. Perhaps it may be well to add, that the population of my parish is upwards of 3,100, and that I am obliged to keep a curate. My parishioners contribute to this about 30*l.* I have received aid to about the amount of 80*l.* in value from the Bounty Fund; but unless I had private resources, I could not meet my necessary expenses. Wishing you all success, I am, &c." There are, I am bold to affirm, *hundreds* of cases to match these.

But while I have singled out these large populations, to illustrate the injury that they and their ministers sustain from the monstrous wickedness of Lay-Impropriations, it is to be recollected, that, however small a population is, the parish cannot

have less than a man to officiate; and, therefore, that, while the clergymen who minister to large populations, need a larger income for their “congrua portio,” none can have *less* than enough for his decent sustenance. A truth which appears to have been recognised by the Governors of Queen Anne’s Bounty, in the grant made to the parish of Haugh, Lincolnshire, where the houseless minister to nine people has been allotted no less than 1,400*l.*, to help out the 6*l.* 13*s.* 4*d.* of the Impropiator.

The populations in every case are below the present reality; as it is now some time since the census, which is the basis of the calculation, was made.

The column C. exhibits the result of my attempt to arrive at the impropiated value of the Livings in question; but it is an imperfect attempt. This information cannot be thoroughly obtained until a Commission is appointed to ascertain, in every case, the titheable value of every parish in the kingdom, and the value of estates or glebes impropiated away from the parish Priest.

In this instance the information given is just what, and no more than, has been sent to me in schedules, as annexed:—

Value of Impro- piation.	Stipend paid by Im- propriator to Vicar or Perpetual Curate.	Name of Impro- priator.

In many instances the Incumbents misunderstood

the question, having given the amount of the Living as they receive it—(for this I have supposed to be the case when the sum returned had exactly agreed with that set forth in the Clerical Guide as the Net Value of the Living). In other instances, the Clergy have been unable to answer altogether; in others, again, a yearly income has been returned, which affords no idea of the value of the Impropriation; such sum being nothing more than a rent-charge, remaining to be paid yearly, *additional to fines payable on renewal of a lease of lives or of years*, as in the case of Monk Frystone, Yorkshire, as it is also with Stow-cum-Quei, in Cambridgeshire. That is a very curious instance of *impropriating*. Every thing is impropriated there, even down to the grazing of the church-yard, which, together with the Parsonage-house, glebe, and tithes, is leased away from the man who is the only person that has the least right to either the one, the other, or the three together.

To be sure, when I say “every thing,” I may be wrong; for the offerings for the dead are not mentioned; nor are the Easter offerings leased out as they are at Mancetter, where a grocer has them or had them: but, I believe, with the exception of these two items, the case is as bad as it can be. I don’t say it is the *worst* that can be adduced, because I feel confident, that however bad it may on investigation prove, hundreds of instances may be

adduced which shall match it for sacrilege, profaneness, and extortion.

The column D. exhibits the houseless condition of the greater part of the parishes instanced. Some of the Livings, it appears, *have* houses; but *how long* have they had them, and at *whose cost have they been built?*

Every Incumbent is now obliged to keep his house in repair; and such has always been the rule in the Church. But how could men, who had only 5*l.*, or 6*l.*, or 10*l.*, or 20*l.*, live even? much more maintain the Parsonage-house in repair? To enable the Clergymen to *exist*, Livings became thrown together; and one man holding half a dozen Incumbencies and living only in one, the other five fell, either into ruin, or into the hands of the Impropiator, *which was worse*. By the improvement of the Livings they became again disunited; but, in the meantime, the house for the Clergyman had disappeared, and had to be replaced. That they should be *restored* was out of the question; because such an arrangement would have been but equitable and decent: so they must be rebuilt; *but at whose expense?* At the expense of the Impropiator, who allowed the old house to fall down, and who *sold the materials?* No! the unfortunate Incumbent is to build up the house and *pay for it, if he live long enough*; otherwise, his successor is saddled, as he himself had been for his life-time, not only with interest

on the advance, but with the payment of a yearly sum in liquidation of the capital advanced, to enable him to build. Hence it is, that inquiry would prove, that, in very, *very* many instances in which the Incumbents seem to be enjoying a house rent free, they are actually living in one built by themselves; and paid or now paying, for, with their own money. Such is the case of Empingham, Rutlandshire; as also at Eglwysrw, Pembrokeshire: as also it is at Dawley, Salop; where, in addition to the annoyance of the Incumbent having to pay interest and mulct money, he is conscious that the Impropiator is profiting and getting rent by the house which ought to be his. The same thing occurs in part at Yately, Hants, where the Impropiator gets 10*l.* a-year rent for the Parsonage; but 400*l.* having been given by a former Incumbent and as much by Queen Anne's Bounty to obtain another, there is no mulct money paid for interest and in liquidation.

The case of Dawley would appear to be one of particular hardship; for, although its value appears to be 250*l.* per annum, it is evident that Queen Anne's Bounty Governors think its case one requiring great assistance; for it seems that they have spared no less than 2,700*l.* to augment its income.

It would be very desirable that such a return should be ordered of Parsonage-houses built of late years by the Incumbent, as would shew, at one view, the cost of the house, the money advanced, with the

sum paid actually, first and last, by the Incumbent and his friends.

“In lieu of rooms to Curate,” 10*l.* is the payment at Whitstable. NOTHING is paid “in lieu of food” to the Curate. Quere? Was it intended that he should live of what grew on the walls of his rooms? Is it not evident that here was paid a *congrua portio*? Where is it now?

Column E.—The subject of the *congrua portio* is so fully discussed in detail in the pamphlet, that observations on it here need be very limited. I would observe, merely, that the great inequality of sums exhibited in this column proceeds from augmentations having, from time to time, been made, in the shape of benefactions, by others, in behalf of the Living of which, in certain instances, the Impropiator is nothing more than the mere paymaster. In the time of Charles II. a material increase was made in all Episcopal and Chaptral endowments; *and within these few last years several of the Ecclesiastical Corporations have done almost as much for their Impropiations as they could*; and they will doubtless continue to augment. In some honourable instances the Impropiators themselves have done something to meet the offering of the Bounty Fund; and, if not what they *ought*, yet we so rejoice to see anything like an approach being made to just and comely conduct, that one is almost justified in affirming it to be an earnest of better

things to come. In some parishes we rejoice to observe that a moiety has been fixed as the *congrua portio*: and why? because honesty and good faith was the line of conduct adopted by the Impropiator in such instances; and if so in one, why not in all? And is not the conduct of one honest man the reproach, as well as the guide, to those who are similarly circumstanced with himself, and who do not what they ought to do? So far, however, from this being the case, we find that, not unfrequently, the miserable *congrua portio* is mulcted by drawbacks, *ex. gr.*, Allwinton, Northumberland, where the 8*l.* 13*s.* 4*d.*, is made less by 1*l.* 14*s.* 6*d.* for land-tax, at the rate, that is, of 4*s.* in the pound: sometimes we find it has been discontinued altogether; as in the case of Horfield, Gloucestershire: sometimes it has been denied when demanded, and recovered only by expensive law process; as in the case of Empingham, Rutlandshire. The case of Monknash exhibits a sum of 15*l.* per annum due, but not paid. In the former edition of this Pamphlet I laid great stress on the relative value of money at the time that these several payments were first made, and now; but, since that time, I have found our case to be so much stronger than I then thought it—inasmuch as the Servant of the Altar is entitled, by law, to a *congrua portio*—that the column of *congruæ portiones* is rather given as a curiosity than as tending to help the argument; unless it be to

shew how great the deficiency of the Impropiator has been ; and to afford manifest proof that the practical operation of Queen Anne's Bounty is to aid in keeping that defect of duty out of sight.

Column F.—The immense sum of money locked up in the augmentations to Livings, which ought to have obtained them from the Impropiator, will, I hope, strike the reader, on inspection of column F., and assure him how large an income is at once available to the Church, for the augmentation of *really* poor livings, in the restoration to each Incumbent respectively of his due *congrua portio*. He will not forget that Queen Anne's *Bounty* is the Clergy Tax, exacted, and from men who can't help themselves, under an impious pretence and mockage of the institution of God.

Column G. professes to exhibit the net value of the livings. But it is not to be relied on in the least. It is extracted chiefly from the *Liber Ecclesiasticus* ; and in no case deducts either rent for a house, or salary of a curate, or land-tax, or poor-rate, &c. There is also this to be noted of this column. In many instances the salary to the clergyman arises from land inclosed from the Commons by inclosure acts ; that is, the rights of commonage of the poor have been curtailed, that the Parson may be paid by the incroachment upon the Common of the poor, that the rich Impropiator may be exonerated from the burthen of maintaining

the Priest. “Go to, ye rich men! Howl and weep for your miseries,” that ye yourselves solicit at the hands of your God.—Vide St. James.

Let us look at Hook Norton, in Oxfordshire. Population 1,506. Value of Impropriation 1,200*l.* No house for the Priest. No payment in lieu of the *congrua portio*; but the Common, to the amount of 180*l.* per annum, is taken from the poor of a population of 1,506. Exhill, Lincolnshire, affords another instance of 120*l.* being paid by the Common to the Priest, instead of his being found in 300*l.*, a-year and a house by the Impropriator.

Column H.—But, the most wicked case of all, in my estimation, is to come; and in this Queen Anne’s Bounty Board are participators to the full extent. This is exhibited by column H. Certain benevolent individuals, amongst whom have been the Earl of Thanet, Lord Crewe, J. Marshall, Gent., Mrs. Pyncombe, Lady Holford, Mrs. Horner, Mrs. Ursula Taylor, Mrs. Anne Tarleton, Dr. Godolphin, Dr. Millington, Mrs. E. Palmer, Baroness Godolphin, Rev. E. Brooke, Mr. Joseph Perceval, Countess Dowager Gower, Sir Phil. Boteler, Bart., Rev. T. Wood, Sir W. Langhorne, Rev. Dr. Raynes, Rev. Arch. Rundle, Rev. Moses Cooke, Rev. Dr. Hinchliff, Sir Thomas Wentworth, Dr. Stratford, E. Colston, Esq., and many others, whose names I cannot collect, have left different estates and large sums of money to augment *poor livings*.

Now what has been the system of the Governors?

Attercliffe, in Yorkshire, is one of the Duke of Norfolk's leviathan mouthfuls: The Duke, who is a Papist, of course gives nothing; but this signifies the less, because Queen Anne's Bounty vouchsafes 4000*l.*; meeting thus the benevolent Mrs. Pyncombe's and Mr. Marshall's donation, and the unfortunate Incumbent's, of 400*l.*, to save the Impropiator, and *sanctioning the diversion of this charity from its legitimate channel to the benefit of the Impropiator.* So, again, Amesbury, Wilts, worth upwards of 1,000*l.* a-year, and paid by the Impropiator 40*l.* per annum, is allowed to receive from the charitable endowment fund of the excellent benefactress, Mrs. Pyncombe, 200*l.*; and this to save the Dean and Chapter of Windsor. This is an abominable case; as, indeed, I believe it would be hard to find a case with which the Dean and Chapter of Windsor have anything to do that is not.

Again, the Earl of Morley, Impropiator of North Molton (population, 2,000,) with Twitchin annexed, (of near 200 more,) and worth 1,700*l.* a-year, is allowed, by the system of the Governors, to put his scoop into the charity fund of the benefactors, Mrs. Pine, Mrs. Ikon, Mr. Home, and Mr. Pyncombe, and take thence 400*l.* The Governors encouraging the act, by accumulating the sum altogether to 1,500*l.*

So that what between the poor Clergy who pay, and those whose poverty is the magnet of attraction to the beneficence of the charitable, the Earl of Morley escapes the payment of 600*l.* a-year, and

enjoys the patronage of 110*l.* per annum, instead of having to present to a double parish, with an income of 18*l.* a-year.

South Molton rejoices in an Impropiator about as considerate and as ready to enjoy the alms of Mrs. Pyncombe as the Earl of Morley. The Dean and Canons of Windsor again. They have not only the tithes, but the glebe, and the Parsonage-house as well. To be sure they do give 40*l.* a-year; but this is of the less consequence, as the charity fund is open to dip into and out of. Even a hundred pounds is not disdained; for, fortunately, they found that the mayor and corporation, and two clergymen and a layman would give a trifle; so that they, the Dean and Chapter, have contrived to achieve 157*l.* per annum for their unfortunate Priest; but who has for this, to find himself a house and attend 3,826 parishioners. I have not time nor space for more on this head. These, however, are horrible abuses of charity,—a perversion of God's alms to the devil's purposes; *i.e.*, to encourage, promote, and to justify, cruelty, extortion, robbery, and the excess of each. And this is what Queen Anne's Bounty does wholesale.

The column of dates, I, has no very particular point in it. I fear, however, that it does not attest any very modern instances of Impropiators augmenting by benefactions. In fact, it is painful to find how seldom the Impropiator has been the benefactor. Two honourable exceptions I have heard

of: I trust by the time that I have to print another edition of this Pamphlet they will have extended to a goodly company.

In the meantime I close this Preface by expressing my disgust and horror at the things I have discovered; and my conviction, that the only possible way to have them righted will be by the appointment of a Commission, armed with very searching—alas! that it should be necessary—even *inquisitorial*, powers.

Here are found Churches pulled down; Churches closed; the Service offered once a fortnight, and, in other places, entirely without the performance of Divine Service; the sacred edifices turned into barns; payments guaranteed to the Incumbents by ancient deeds; the deeds kept out of sight, and the payments denied; Alms-houses destroyed, the Endowments seized; the delinquents daring in their acts because screened by those in authority; Parsonage-houses pulled down in the very presence of the Clergy, and their remonstrance derided; Parsonage-houses having to be rebuilt by the Incumbent, and assistance denied; Schools built by the Parson and his friends, and assistance entirely refused by those who hold the tithes, *on condition of providing for the wants of the poor, as well as of the Vicar*; Simonaical contracts imposed upon Incumbents elect; and other fearful acts of oppression and robbery, of which poor gentlemen, scholars, and Christian Priests, are the miserable victims.

For these and numerous other grievances, which will not be redressed unless the whole mass of enormous iniquity be brought to light, we demand the appointment of a Commission; and the object for which it is wanted, and the points to which it will be useful to direct its inquiries, will be pointedly exhibited in the annexed Schedule of proposed queries, every one of which has been framed with *reference to some particular case*:—

An Alphabetical Return of every Impropiator, Lay and Clerical, in England and Wales; dissolving their united Impropropriations under separate heads; and educing from each parish this specific information:

1. The name of the Incumbent.
2. The name of the Patron.
3. The name of the Impropiator.
4. The supposed monetary value of the parish in land, &c., in rental, as exhibited by the Poor's Rate book.
5. The population of the parish, as by last census; and supposed increase or diminution since.
6. The amount of the Poor's Rate, by average of three years.
7. The supposed monetary value of Spiritual things taken or claimed by the Impropiator.
8. The amount of pension paid by Impropiator to the Servant of the Altar; specifying by what name the payment is called in old deeds.
9. Enumeration of any old records or deeds containing, or supposed to contain, information likely to throw light on the subject of this inquiry; with mention of their state of preservation, and in whose keeping they are.
10. The value of the Living, as realised by the Incumbent.
11. The net value of the Living.
12. The items of drawback.

13. Curate's salary. (1)

14. Interest for advance from Queen Anne's Bounty Board. (2)

15. The means by which the foregoing (quere 10) is accumulated.

16. If by grants from Queen Anne's Bounty, the time when the grant was made; and the name of the Incumbent, Impropiator, and Patron, at the date of each advance.

17. The increased saleable value of the Advowson, by the increased income derived to the Living by grants from the Bounty Fund, or other benefactions, or the personal exertions of the parish Priest.

18. The times at which, within the memory of man, the Living has been either increased or diminished by the Impropiator or Impropiators.

19. Whether or no there be a Parsonage-house; and if there be, its state of repair, and if sufficient.

20. If the Parsonage-house be new, or an old one made habitable, the party at whose expense it has been built or restored; and whether the Impropiator has borne, or offered, or refused to be at any portion of the expense of such restoration or edification.

21. If the advance to build or repair was made by advance from Queen Anne's Bounty Fund, (or by other means) the amount of yearly payment for interest and liquidation of the same; and the amount of the first and of the last year's payment: the number of years during which the Living has been, or will have been when clear, under payment of such sum for *interest and liquidation*.

22. If, the population of ———, being upwards of 1,000, there be a Curate?

23. If not, whether the circumstances of the parish are such, as to require one; and whether the Incumbent, if he had the Rectorial income, would certainly call in the aid of a Curate or two, or *more*.

24. If there be a Curate, his salary, by whom or what party paid, and what proportion of such salary is paid by the Impropiator.

25. If there be no residence for the Incumbent, or if there be,

whether any ancient messuage, formerly used as a Parsonage, be in the hands of the Impropiator. If there be, the sum for which it is rented, and who receives the proceeds.

26. The time at which the Parsonage became decayed; and if it has been pulled down, the supposed proceeds of sale of the materials, and who profited by them.

27. In whose hand is the site of the ancient Parsonage, and the glebe land by which it was surrounded?

28. If the Parsonage need repair, does the Impropiator, whose representative and substitute you are, repair the Parsonage for you?

29. Impropiations being granted under the condition that the Impropiator should sustain the Vicar and Curate by a "*congrua portio*," and assist the poor, state the amount of aid extended by the Impropiator to the parish school or schools.

30. Does the Impropiator assist any of the parochial charities?

31. By whom is the Chancel of your Church repaired?

32. Have you entered into any agreement, or signed any bond, subjecting yourself to the repair of the Chancel?

33. Have you ever delivered over any Offerings or Fees for Interments in your Chancel, or have they ever been demanded of you?

34. Do you know of any parishes in your neighbourhood of which the Churches, Parsonages, &c., have gone to decay, and not been re-edified, and in which there is no Divine service performed? and state upon what Minister the inhabitants of such deserted places rely for Spiritual assistance.

35. Mention the names of the parishes (townships or tithings) by which the land of your parish or parishes is surrounded on every side.

INTRODUCTION.

WHAT IS QUEEN ANNE'S BOUNTY?

It is, in its name, adulation of power; in its reality, a solemn farce. It is the cloak of injustice,—the screen of robbery,—a premium on rapacity,—the occasion of sacrilege; for, it is a pretended boon to the Church, but a great exaction from all those who contribute to it;—a grievous burden to the poorer Clergy,—actual loss to those who receive it. It is a sin in the Laity who ask it,—an insult to the Clergy to whom it is paid. It is the slanderer's plea for false accusation,—the occasion for the jeer of dissent. It is a Disgrace to the Country—a Blot upon The Church—an Offence to God, and a Mockery of Man. And what wonder? For, IT IS PROTESTANT SUBTERFUGE GRAFTED ON POPISH INVENTION, WHOSE FOUNDATION WAS BLASPHEMY.

“WHAT! can all this be possible? Impossible!” Such, reader, I doubt not has been your exclamation, and your involuntary answer to your own query. I blame not your incredulity; for who *can* believe it possible? I hardly can, when I run down the frightful category; and, though I can prove all the

allegations in detail, the aggregate has such a monstrous aspect of wickedness about it, that one almost quails at the thought of attacking the Leviathan.

Nevertheless, the times are alarming; strange things are happening every day, and the actors in the scene of public life seem so to have changed places of late years, that those to whom plain folks have been accustomed to look as the guardians and advocates of our liberties, rights, and privileges, as Churchmen and as Priests of our National Sanctuary, are—*monstrum horrendum!*—seen as the destroyers of our constitution, betrayers of our independence, the spoilers of our funds, and the screeners of the robber in his sacrilegious plundering of the Altar, and impoverishing of the Priests who serve it. Is it that the prophecy of the sainted Horne is meeting its fulfilment, in the occurrences of our day, and that “the wild boar of the forest” is about to be admitted to devastate with savage selfishness and revenge the hitherto sacred sanctuary of “the Lord’s Vineyard?”

“* Fierce and unrelenting, her Heathen persecutor issued, at different times, from his abode, like a ‘wild boar’ out of the forest, resolved not only to spoil and plunder, but to eradicate and extirpate her † for ever. Nor let the Church Christian imagine, that these things relate only to her elder sister. Greater mercies and more excellent gifts should excite in her greater thankfulness and call forth more excellent virtues; otherwise, they will serve only to

* Commentary on verse 13th of the 80th Ps.:—“The boar out of the wood doth waste it, and the wild beast of the field doth devour it.”

† The Jewish Church.

enhance her account, and multiply her sorrows. If she sin and fall after the same example of unbelief, she must not think to be distinguished in her punishment, unless by the severity of it. She may expect to see the favour of Heaven withdrawn, and the secular arm, instead of supporting, employed to crush her ; her discipline may be annihilated, her unity broken, her doctrines perverted, her worship deformed, her practice corrupted, her possessions alienated, and her revenues seized ; till at length the word be given from above, and some anti-christian power be unchained, to execute upon her the full vengeance due to her crimes." With how many of these extremes of visitation are we not threatened now ?

Such being the case, it pertains to every man whose eyes are open to the Signs of the Times, to assist in the endeavour so generally made, to warn **THE CHURCH** of the fearful position in which it is, satisfied to "sleep on and take its rest." Many are the attempts that have been made, by men of every grade and shade of religion and politics, for our enemies have unwittingly greatly served us, to arouse it from its lethargy, but, alas ! without success. And in truth, the age seems to be "judicially blinded*." Truths the most solemn, most fearful in themselves, in their consequences and in the neglect of them, are uttered, even to the wise, without effect. How, then, shall we wonder to observe the sneer, while we writhe under, not for one's own sake, but that of the Church and the reviler himself, the jibe, of the self-satisfied fool ?

* St. Luke xii. 56.

To make now another effort may be but the hurling of the spear of Laocoon at the wooden horse. Nevertheless, confidence in a good cause gives one courage, notwithstanding the adverse aspect of the day, to dare yet once again : and, though we know we have a back to break, that has resisted all the burdens of truth, honest accusation, and indignant reproach that have been heaped upon it, yet, recollecting that it is the last grain that breaks the strength of the camel, I would fain hope that this mite may be the honoured instrument of breaking down the indecent assurance of the most discreditable junta that ever dared to ride rough-shod over The Church, in quashing its Rights as a deliberative corporation, and the Rights of their Brethren, who are, equally with five members of that junta, its Watchmen and Guardians*.

The Reader will have discovered that I allude to the Board in London, called by some "The Ecclesiastical Commission,"—by some, "The Church Commission":—a Commission which has assumed both those names, without having the least title to either. It is not Ecclesiastical in its constitution: I have a right to say this, for of thirteen members, eight are laymen ; while of them, seven may be Dissenters, and the eighth such an orthodox Churchman, as the ex-Lord-Chancellor Brougham. It is a

* "It is the peculiar privilege of English Presbyters that they have a right to sit in Provincial Synods ; I mean, to sit as constituent members, and so, to have a right to vote, in deciding matters of doctrine and discipline, and whatever else comes before them ; and are allowed, in all conclusive acts, to have a negative on the Bishop."—*The Ancient and Present Church of England, &c. ; commonly called "Johnson's Vade Mecum."*

Commission, in which the opinion of the majority is to decide all questions, if one Bishop concur* ;—a concurrence at all times attainable, because two of the Episcopal Commissioners are removable at the will of the Crown, and any ministerially nominated Bishop, aspiring to the Patriarchal Chair, might consider the return in prospect no bad payment for this present treasonable betrayal of The Church. If it be objected, “ This is to reflect unwarrantably upon Bishops,” I answer, “ I am not writing to make people think Bishops infallible. I am writing to open people’s eyes to the abuses of our system, and to shew them the fearful position in which we are satisfied to stand.”

So long as Bishops are appointed as they are, without the least regard to the judgment of The Church, the *cong e d’elire* being for the most part, *though it is not so always*, a mere matter of form, any man who is a Priest may be raised to the Episcopal Chair ; and we have known enough of the profligacy of statesmen of *all parties* to be assured, if experience is worth consulting, that the most sacred interests of Man, of which The Church is guardian and representative, have but rarely been

* By a recent provision, the anomalous construction of this Commission has been admitted : for, now that the plunder scheme has been determined upon, in defiance of the protests of all the Bishops on the Bench but themselves, they have opened their Board to all their Episcopal Brethren, at last *ex-officio!* with this obliging invitation,—“ Come, Come, and help us to dispense the stolen goods, and divide with us the hateful onns of our indecent acts.” Are the rest of the Bishops to be thus easily duped ? If they are, they deserve to be as distasteful to the Church, as the other Commissioners deservedly are.

deemed, by mere politicians, of any other consequence, than as a means of political intrigue and ministerial aggrandisement,—so much oil, (as has been profanely jested), to lubricate the wheels of the State Machine; therefore, reader, if you please, we will first rid ourselves, in the outset, of all that superfluous nervousness and morbid delicacy which likes not to whisper nor to *have* whispered unpalatable *esoteric* truths. Things must be called by their right names; and probable contingencies must be set before the Brethren, in such striking aspects, as to startle them into a feeling of the necessity for making, and that quickly, a close and searching inspection of our present state. “As soon as the Archbishop of Canterbury’s and Sir Robert Peel’s and my Lord John Russell’s Church Destruction Bill is carried into effect, by which the Prebendal Force, as a safeguard to The Church from the invasion of the episcopal chair by heresy and false doctrine, is to be rendered nugatory, any Dr. Wade, or Dr. Arnold, may be made a Bishop. And Dr. Wade in the Commission as a Bishop, with a majority of laymen and dissenters, may constitute the Executive for the Church. And this is an *Ecclesiastical* Commission! the Archbishop of Canterbury’s *Ecclesiastical* Commission! Sir Robert Peel’s *Ecclesiastical* Commission! It is *not* an *Ecclesiastical* Commission!—But it is a Church Commission.

What *is* “The Church?” Let a man define “The Church.” Whatever his definition of it be, I will answer for it, he will find that this Commission is not “The Church’s” Commission. “The Church” was never *asked* about *any* Commission.

“The Church” might have been asked; but it was *not* asked. Moreover this same Commission, which calls itself a *Church* Commission, took most particular care that “The Church” should *not* be asked; for, when The Church came together by its Representatives, the Proctors of the Clergy of the Dioceses, in Convocation, to London, they were discouraged from speaking. However, they would speak, and did; and the burden of their speech was, astonishment and indignation at the audacious pretence of a junta, calling itself by a false name, acting as “The Church,” in defiance of the voice of that “Church,” whose *church* name it had the temerity and falseness to assume to itself. A *Church* Commission! Contemptible deception! A *Church* Commission? An expression of feeling that was warmly manifested by the Convocation of York.

Suppose, reader, that an English Commission should be appointed to go to a Foreign Diet to confer about the affairs of England. Suppose that the Commission should be determined to consist of thirteen members. Suppose that the movers of the Diet were to say that five only of those Commissioners should, of necessity, be Englishmen, that eight might be Foreigners. Do we think—can we—that this sort of English commission would satisfy Englishmen? Suppose, moreover, that it was appointed, or, after appointment in defiance of the voice of the nation, it was patronised or lauded by those hostile to the well-being of the Country,—the traitorous hirelings of a foreign potentate*—

* Lord John Russell, I beg to remind the reader, has been lauded by the French political organ of the Vatican, the *Gazette de*

would Englishmen tolerate such an insult? would the Nation endure such a representation? I am very sure they would not. And why are we, as Churchmen, to endure that in our Church which as Englishmen we would not tolerate in our State? The cases are entirely analogous. But the subject of the constitution of this Commission has been taken up by so many men of name, and note, and power, and of the highest character, moral, political, religious, that it is needless now to reiterate concerning it what has been abundantly demonstrated by constitutional custom, and with statesmanlike acumen and manly vigour, to be injurious to the existence of the Church.

What infatuation has seized the people I know not; but, so it is, that the mightiest revolution that was ever effected in the government of a church is now taking place: and people are as much amazed to hear of it, and as incredulous withal, as if the speaker were fabricating tales, instead of recording a page of the history of his own time. The voice of wisdom has charmed in vain. The deaf adder of SELF, which loveth "peace and a quiet life," hath stopped her ears, and refuses to hear the concentrated testimony of lawyer, statesman, and divine.

How is this to be accounted for? It must be, that men think these Commissioners, however un-

France, as "aujourd'hui le champion des principes de reforme et de liberté, et qui prend en main la defense du Catholicisme Romain contre l'établissement du Protestantisme d'Irlande." And no doubt with good reason; how otherwise can we account for the fact of a Popish Irish Viscount venturing to nominate a successor to the Ministry for the recently vacant deanery of Exeter?

constitutionally the Commission be constituted, good operators in their way; that they are doing good; that they have a hearty desire to *serve* the Church; and are, at all events, devising the best means of providing for the impoverished Clergy and increasing the number of Witnesses for CHRIST in the destitute places of the land!

All this is quite a mistake. Whatever their good intention may be, and I hope they have a good intention—I will not here accuse them of another feeling—I do pronounce their Acts and Neglects to be the unquestionable evidence of their entire unfitness for the office they have assumed; and I conceive that the declaration of these pages ought so to overwhelm them with disgrace for their proven neglect of the *poor* Clergy of the Land, that the Church, roused to indignation at the deception practised upon the public, under the mask of Queen Anne's Bounty, and of the toleration by the Commission of the deception it aids, will pronounce, in terms not to be mistaken, that it can have no confidence in a Body, which, having assumed its functions for the express purpose of ascertaining how the *poor* Clergy *could have justice* done to them, has neglected to report on a matter which would have opened the eyes of the public to the cruel injustice to which the poorer Clergy are subject; and of which the remedy would be—let us see the result of this experiment—the instant improvement of their income, and a disposable fund for the present maintenance of additional clergymen in destitute and dense populations. This remedy they have avoided, and, I think, in a very discreditable

way. *Per fas et nefas* seems to be their motto; so the Bishop of London has, in two lines, in a paraphrase, which is almost a literal translation, confessed; and to shew that he is quite prepared to justify his adoption of the Jesuitical Principle to the utmost, he has given them in italics, winding up his argument of abstraction thus, “ We want for these purposes all that we can obtain, from whatever sources derived.” And so, strictly in accordance with this principle, and to hide their own neglect, they have endeavoured to denude The Church of her ancient ornament and defence; seizing, by Act of Parliament as audacious as any that ever passed in the reign of Henry VIII., the properties and endowments of men and bodies, whose existence is in many instances coeval with the establishment of civilisation, that is, of Christianity, in the country.

Leaving them the full enjoyment of the glory which Sir Robert Peel so valorously accords to them and to himself, and to reflection on the motto of their adoption, I beg to take the other side; and, with the concurrence of thirty Bishops, the immense majority of the Clergy, and the feeling of all the instructed Laity, who oppose their unconstitutional Acts in the aggregate,—all of them in Principle and the greater part of them in Detail,—I proceed to exhibit, in particular, their Acts and Neglects, as touching the Revenues of the poorer Clergy. This I mean to do in the consideration of Queen Anne’s Bounty, so called. *My* motto on this occasion being, as I trust it will ever be,—

ANIMO, NON ASTUTIA.

No longer to divert the reader's attention from the points on which it is most desirable that it should be directed, we will at once set about the proof of the category above detailed. In order to this, it will be necessary to shew two things;—

First, The Origin of Queen Anne's Bounty;

Second, Lay-impropriation and its cause:— for, the combination of these elements in our present system it is, which affords all those various phases of abomination which constitute the groundwork of our accusation against both. And it behoves all Churchmen, who love their Church, honour its Founder, and, for His sake, desire that it “ may have neither spot nor wrinkle, nor any such thing, but that it may be holy and without blemish,” to strive, with all their diligence, to have both the one and the other severed from its existence.

The reader will have the goodness to bear in mind, that the neglect of duty by the Ecclesiastical Commissioners, of which we here especially complain, is, the failing to apply the power of Acts of Parliament now in existence to the latter, so as to supersede the necessity of continuing the former; and, therefore, *à fortiori*, of touching the prebendal or any other revenues.

PART I.



QUEEN ANNE'S BOUNTY.



I DO not profess, in this hasty sketch of a great subject, to give to the Reader all those details and authorities which a set treatise on "Queen Anne's Bounty," minutely written, should contain; but merely to set before him the grand outline of the case; quite enough, however, to enable the comprehensive mind to grasp at once the whole of our position.

WHAT *is* QUEEN ANNE'S BOUNTY? This is our question.

First, Queen Anne's Bounty is a fund so called, amounting to many thousands a-year, which is fed by all the Clergy of the land whose livings are above 150*l.* per annum; it being the payment of the First Fruits and Tenths of their Livings, according to an *ad valorem* standard, set up in the reign of King Henry VIII., by whose order the valuation was made.*

And what is done with this Queen Anne's Bounty, if that be its name? for, truly, it seems much more like the Clergy's Benevolence than Queen Anybody's Bounty.

* See Appendix No. I.

It is handed over to Commissioners or Governors, to the end that they may distribute it to such of the Livings of England, as are inadequate to the maintenance of a Clergyman.

And when was this first done ?

In the reign of Queen Anne ; who, on a representation being made to her that the stipends of the Vicarages and Perpetual Curacies were altogether a mockery of the necessities of their respective Incumbents, in her desire to reduce the evil of non-ministration, and the *necessity* for pluralities, expressed her willingness to give up this yearly revenue which she drew from the Clergy.* And hence, the name it has received, of *Queen Anne's Bounty*.

But, how came her Majesty to draw this contingent and yearly revenue from the *Clergy* ? What had they done to make them especially the objects of taxation ? for it seems strange that, of all the orders and degrees of men in this commonwealth, they alone are thus particularly taxed. Why should they pay an income tax that every body else escapes ? —An income tax, not for the benefit of the State, but only of those who neglect their duty both to God and man ? Why was this ? And what have we to do with “ First Fruits and Tenth’s ? ” For First Fruits and Tenth’s was a payment in the Jewish Church, having reference to the state and wants of the Jewish High Priest.

Ay, why, indeed ? The answer to this question

* See Statute of Anne, Appendix No. II.

will, of a truth, astonish most men. I may almost say, at a venture, ALL, even ALL who ask it. For an answer to this question, What has any body to do with the First Fruits and Tenths? we must go back many centuries, and look for its solution in that fruitful source of all corruption and wickedness, the bishop of Rome:—him who is as absurdly as ignorantly called, *The Pope*.

The Pope! What can he have to do with the matter? We are speaking of Protestant Queen Anne and the Church of England. What can the Pope have to do with us and Queen Anne's Bounty?

Just as much as the foundation has to do with the building. The case is this:

The Bishops of Rome having been for a long time deferred to on all Church questions, as men of much learning and influence in ecclesiastical affairs, they became anxious to turn into a claim of Right, that due deference to the Patriarchal Chair which all had been very willing, *as a matter of deference*, to offer to the ancient Metropolitan See of Christendom and of the Western Empire. But "deference" was not enough; and these Papas of Rome, having become ambitious of *universal* sway, their successors in St. Peter's Chair were, with few exceptions, continually urging their claim to the preposterous title of "Universal Bishop." They were as continually, by the various Churches and Bishops of Christendom, repulsed in the endeavour. At length, however, by perseverance and cunning—taking advantage of those numerous monastical establishments, the founding of which the superstition

of a barbarous age much encouraged, and which the Bishops of Rome dared by dispensation to make independent of their Bishops; violating at the same time the Canons of the Church* for their own aggrandisement,—they continued to organise these respective bodies as a kind of standing corps pseudo-ecclesiastical, with which to undermine the episcopate proper of Christendom; so that thus, and with the concurrent force of various other devices,—*partim vi partim fraude*, as it has been well expressed,—having successfully paralysed the episcopal power, the popes found themselves in a situation, each to affirm himself, Bishop of the whole earth in general, of Rome only in particular: the seat of government or St. Peter's Chair being speciously designated “The Centre of Catholic Unity.”

Having virtually accomplished this great object, they found themselves, as *they* thought,—at least, so it was agreeable to them to think,—in a position analogous to that of the Jewish High Priest; and as they were disposed to exercise all his power at least, so they thought they were entitled to enjoy an equal revenue. The case was clear: who ever heard of any High Priest foregoing the First Fruits and Tenths of his subordinates, in the Jewish system? and why should now “The High Priest of all the Earth” have less than his Jewish prototype was accustomed to enjoy? The thought was conceived to be a happy one, and the claim was quickly made.

That the impious pretence was as quickly exposed,

* See Appendix No. III.

we cannot be surprised. That it ever succeeded, we may, indeed, be greatly and reasonably astonished. By no nation was the audacious imposition more strenuously resisted than by the descendants of the Saxon conquerors of Britain* ; and had it not been that the papal demand was favoured by circumstances, we may fairly doubt if it would have ever succeeded. But, the frequent need of spiritual dispensations, and the constant disputes respecting the succession of the Crown causing the great arbiter of Christendom, as the Bishop of Rome was generally esteemed, to be often referred to by those whose cause was weakest in justice, the useful service rendered to the usurpers, and to other powerful delinquents, begot, as a matter of necessity, an enforcement of obedience to other dictates of that judge, who had declared the validity of title of the *reigning* potentate, or given some other useful or iniquitous decision ; and so, the temporal power of such suitors supporting the spiritual pretence of the Great Impostors† successively, they were enabled to *establish* their claim to the First Fruits and Tenths of all Livings in this Country : *but*, let not the reader fail to observe, under the assumption that the Pope was the High-Priest of all the Earth. An impious farce ! a mockery of the ordinance of GOD ! a turning the solemn appointment of JEHOVAH into a butt for atheistical ridicule ; and making the “Kings of the Earth” the victims of their impious deceits ! Is not this blasphemy ? gross blasphemy ? yet it is the doing of popery ; and it is, moreover, the foundation

* Blackstone, *ut supra*.

† Rev. xviii. 23.

at least of that payment, which, at this day, goes by the name of Queen Anne's Bounty.

A bad case indeed, if you can prove its truth. But how came Queen Anne to be so identified with this payment of First Fruits and Tenth's by the clergy? How came Queen Anne—that Protestant queen—to stand in the place of the Pope of Rome, and to take to herself that, as a matter of right, which *he* claimed as High-Priest of all the Earth? She was not High-Priest of all the Earth?

At the time of the Reformation, when King Henry VIII. was moved to resist the further encroachments of the Bishops of Rome, and those events took place, which ended in the *resumption** by England of her independence as a National Church, Henry VIII. bethought him that it would be highly improper, if not treasonable, to continue the payment

* It is of great importance in the present day to lay stress on this word *resumption*, for reasons too obvious to need detailing.

Johnson says,—“All that I know more of any moment concerning Patriarchs, is,

“That they were not erected all at once, or by any Council, or other Authority: but *by the Consent, Usage, and Submission of the Bishops to those who sat in the more ample Sees.*

* * * * *

“There always were many Churches and Countries that never were under any Patriarchate, as Cyprus and Iberia. See Can. Eph. 8.

“*Particularly that Britain never belonged to any Patriarchate; or, if it did, it was to a Domestic one, at York. The Truth I take to be this, that our Arch-Bishop or Arch-Bishops always have ultimately determined all matters here at home (excepting while we were under the Usurpation of the See of Rome) but without ever assuming the Title of Patriarchs, so far as appears.*”

of the First Fruits and Tenths, which had been hitherto made to the Pope; as, any National Revenue, if it existed at all, belonged of right rather to the King at home than to a Potentate abroad. So he, in the manifestation of that wisdom in which the children of this world abound, ordered that the First Fruits and Tenths, which had been up to that time paid to the Head of the Church,—the “*High-Priest-pretence*” was conveniently lost sight of for the occasion,—should be paid to the newly discovered “Head of the Church” nearer home. And, because some men could not well comprehend this line of argument, and were altogether unable to make out how a payment claimed by the High-Priesthood of Aaron’s descent could be applicable to the state of a man who never ministered in a temple, their dulness was aided by an Act of Parliament passed in this especial behoof, anno 26 Hen. VIII., c. 3* ; by the power of which, no less than of many subsequent Acts, the Altars of the Church were robbed for the indecent perpetuation of this popish blasphemy;—blasphemy grafted on and into our system by a tricky and wordy subterfuge: the subterfuge, that is, of substituting the office “Head of the Church,” for that of “High-Priest of all the Earth.”

This was a great offence in King Henry VIII., and it is the worse, from the animus that he shewed

* *Vide*, also, 34 & 35 Hen. 8, c. 17. The 5 & 6 Edw. 6, c. 16; and 7 Edw. 6, c. 4, are as bad as any statutes passed in the reign of Hen. 8. The statute 26 Hen. 8, c. 3, was repealed by 2 & 3 Phil. & Mary, c. 4, but re-enacted by 1 Eliz. c. 4; and ultimately perpetuated by stat. 2 & 3 of Anne, c. 11; 1 Geo. 4, c. 10; 43 Geo. 3, c. 107; 45 Geo. 3, c. 84. Also, see First Fruits, &c. Burn Ecc. Law, s. 19, and Appendix, No. II.

in the affair ; for, he was not satisfied with the mere making of the sacrilegious seizure, but, in order that he might not be cheated by the reluctant Clergy, he had a valuation made of all the Livings of England and Wales, and the register thereof inserted in a book, called thence and to this day “*Liber Regis*,” the *King’s Book* : the name of the book, and its intent and contents, identifying, with the name and existence of *that* unfortunate king, the crime of “church plunder, made under a blasphemous pretence*.”

Thus did that payment, which had been *quasi* spiritual, become actually temporal ; and an exaction for an imaginary spiritual office became an extorted payment from the Minister of the Altar, to meet the rapacity of a craving and profligate spendthrift †.

* See Appendix, No. I.

† Blackstone, i. 285. On the various Ecclesiastical plunders effected by Henry VIII., Spelman says, speaking of the desecration of the Holy vessels by Belshazzar,—

“*Nescio quo fato sit, ut eodem temporis periodo (viz. an. 68) post ereptas per Nebuc. et Hen. VIII. res templorum, stirps utriusque regia extincta sit, imperium sublatum et ad aliam gentem devolutum,*” &c. &c.

It is worthy of observation, that the great desire of Henry VIII. to continue his dynasty was the cause which led him to the commission of all his fearful sacrilege. With what success?! As their damnation is just who do evil that good may come, so is their ill success well merited, who attempt to bring about their own ends by ungodly means, and their attempt is, in the issue, sooner or later, *sure to fail* ;—fail, not only in the success of their object, but those who have been the agents and instruments will meet a terrible reward. The wages of sin is death, as well in things temporal as eternal.

Sir Benjamin Rudyard, when dissuading the Parliament from sacrilegious seizure, reminded the House that whereas the principal

I ask the reader,—Was the foundation of this payment tolerable? I ask him, whether this transition was decent? Whether, up to this point, the matter is not stamped with the brand of Blasphemy and Subterfuge?

But, to follow down the history of this celebrated Bounty,—This payment of First Fruits and Tenths continued to be made through the reigns of Edward VI*, Queen Elizabeth, James, the

Parliamentary motive for seizing the Abbey-lands by Henry VIII. was, that they would so enrich the Crown, as that the people should never be put to the charge of any subsidies again, and that an army of 40,000 men for the defence of the kingdom should be maintained with the overplus, said, “God’s part, Religion, by His blessing, has been tolerably well preserved, but it has been saved as by fire, for the rest is consumed and vanished, the people have paid subsidies ever since, and we are now in no very good case to maintain an army.” And the King’s disappointment was not small, when he found that the practical result of his scheme of engaging the nobility to take part in his sacrilege, was, that, although he was the seizing Lion, he came off with only the Jackall’s share.

And what was the end of the very minion who proposed to the King the plan by which the spoliation was to be successfully achieved?

“One day as the King was conversing with [Sir Thomas] Wyatt on the suppression of monasteries, he expressed his apprehension on the subject, saying, he foresaw it would excite general alarm should the Crown resume to itself such extensive possessions as those belonging to the Church. ‘True, Sire,’ replied the Courtier, ‘but what if the Rooks’ nests were *buttered*?’ Henry understood the force and application of the Proverb, and is said from that moment to have formed the design of making the nobility a party in the transaction, by giving them a portion of the Church lands.”—Dr. Nott’s Memoirs of Sir Thos. Wyatt.

The same Sir Thos. Wyatt afterwards came under the King’s displeasure, and was beheaded.

* Queen Mary repealed the Acts, which were re-enacted by

Charleses, James II., William III., to that of Queen Anne; when, the claims of the plundered and hard-driven Clergy being very urgently pressed on her attention, she bethought her what she could best do to ameliorate their condition; and it ended in her giving up this strange sort of revenue—the Jewish High-Priest's Revenue exacted from Christian Ministers!—to the augmentation of the poor livings of the Country, as we have already hinted: and hence the name given to it, with much indecent adulation, (vide Statute passim) of Queen Anne's Bounty*.

Queen Elizabeth.—See App. No. II. “Queen Mary proposed to *release the Clergy* from the payment of first fruits and tenths, and to return them all the impropriations in the possession of the Crown. Some of her Council endeavoured to dissuade her from her purpose, by arguing that the Crown was poor, and that her Majesty could not well maintain the Royal dignity without them. But the Queen replied, that she could not keep them with a good conscience: that she valued the salvation of her soul more than ten kingdoms, and would not be Defender of the Faith in name only, without supporting that title by her actions. She informed, therefore, Parliament of her resolutions to this purpose, and desired that they might be carried into effect: and an act was accordingly passed for the ‘*extinguishment of first fruits and tenths, AND, the restitution of all rectories, parsonages, glebe lands, tithes, oblations, pensions, and ecclesiastical emoluments impropriated to the Crown: that they might be converted to the augmentation of the poor benefices and cures of the realm, to the intent that it might be furnished with good and able curates, who might instruct the people with good and sincere doctrine, maintain hospitality, and do such other things as appertained to their office.*’” 2 & 3 Phil. & Mary, cap. 4. That Queen Mary is slandered when it is affirmed of her that she gave back the first fruits and tenths to the Pope, this act sufficiently proves.

* It appears in reality that Queen Anne had very little merit in the affair—supposing merit to attach to any one in the transaction. We have seen that the Popish Queen Mary was the first who sur-

On the indecent misuse of this word, as applied to the hard-earned wages of hard-working citizens, and who have a right to ample remuneration for their labour by a three-fold claim, the law of nature, the law of the land, and above all the *law of God*, we shall speak below. In the meantime, let us ask who were the parties whose interests were *professedly* promoted by this Bounty? This will lead us a great way further back than the establishment of the Pope's claim to be High-Priest of all the Earth, and to the Revenue Ecclesiastical derived therefrom. It will take us back to a false step made by the Saxon Bishops some 1100 years ago,—a step which, strange as it may sound to the ears of those who are not accustomed to connect cause and effect, is the demonstrable cause, the fertile source, of all the evils we suffer this day in Church and State. For, it has been the cause of Lay-Impropriation, that *Radix Omnium Malorum**, as this same grievance was most correctly and forcibly designated, in a rough draft of a reformation in ecclesiastical law in the reign of Queen Elizabeth.

According to the precept conveyed by St. Paul to the Hebrew converts, (Hebrews, chap. xiii. ver. 17), "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy,

rendered to the hard-driven Parochial Clergy this impious mockery of spiritual impost; and William III., or rather Queen Mary his consort, at Bishop Burnet's suggestion, was about to cause to be effected that arrangement, which was subsequently brought to bear by the Ministry of Queen Anne.

* *Vide* Strype's Annals, 1479.

and not with grief, for this is profitable for you", the Bishop of the Diocese is guardian of the Spiritualities of his See, and invested by God with the cure of all the souls in his Diocese* or See: in exercise of which responsibility it is, that the appointment of all Incumbents of Cures is vested properly, *no* less Apostolically than Canonically, in his hands. This is what is *improperly* called "Patronage;" and which patronage every Bishop has, and ought to have, as inseparable from his office: and hence, when England became civilised by conversion to Christianity, the Saxon Bishops had by right such presentation to cures. In exercise of which faculty it is, that, as they ought to be, so they alone *can* be considered, accountable for the souls under their charge.

As soon as the Christian message was thoroughly received, it became, necessarily, a great object with the Bishops to have churches and parsonages built, and endowed with glebes, &c.; in order to promote which, they pressed upon the Thanes and Lords of the Soil their duty of caring for these necessary things.

All the Thanes who acted of freewill and of a ready mind—and great is their reward!—built as required; and the *Bishops* presented Clerks as the churches needed them.

But some of the Thanes were selfish and careless, and needed an inducement to do their duty before God and their fellows;—a bribe! It was tendered in the form of the promise of the patronage of the

* Diocese, Διοικος.

cure: and so, that which others, who would have well exercised the privilege from their conscientiousness, did not desire, was granted to men, whose very temper afforded a presumption that they would exercise it badly. At all events, whatever was its cause, it was a fatal step. And, that departure from Principle, that sacrifice of Principle to Expediency, is, as I said, the cause of every trouble, political, religious, and moral, by the baleful combination of which the land is devastated fearfully, even as we see it at this day.

For what happened? As soon as the presentation, or, as we now speak, the "patronage or advowson of a living," was vested in lay hands, it became an appendage to an estate. It was bought and sold with the estate; frequently separated from it; and Clerks were nominated to the vacant Cure with no more reference to the need of the souls to which they were appointed to minister, than if these same souls were non-existent here or in eternity. And to this day the system continues; *but, with this aggravation*:—That if an improper Clerk be presented to the Bishop, and the Bishop refuse to induct, the Patron may sue the Bishop for damages sustained through the interests of his presentee, and obtain, says Blackstone, "ample satisfaction."

People may talk about the liberty of their bodies, and magnify their *habeas corpus* privilege. I am very sure, when they begin to see the iniquity, the gross violation of their rights of *Christian* citizenship which the sale of their souls' cure constitutes, they will no more tolerate this pecuniary invasion of their spiritual rights, than they would tolerate

the intrusion by the squire of a doctor of his selection into their houses to take care of their bodies. It is the Bishop's*, not the lay-patron's office to find out fit men for the cure of souls. This is the present grievance†. The operation of the ancient one was as follows:—

In consequence of the advowson being among the appurtenances of the estate, whenever such estates of the Thaness and Barons passed into the hands of the Monastics, they, on the death of the Rector, craving the revenues of the vacant cure, got some mean lay-brother to be ordained‡, and sent such to

* That commit thou to others, who shall be apt to teach.

† There can be no dispute, but that the question of lay-patronage is the great abuse under which The Church labours at this day. The cure of souls pertains to the Office of the Bishop; and, for the ministration of him who is nominated in defiance of the Bishop, by means of his money, the Bishop is in nowise responsible. Yet, more than half the livings are in lay patronage; the practical grievance of which is this, that a man who knows nothing about the spiritual wants of the place, nor the spiritual attainments of the incoming Clerk, is to exercise the fearful right of presenting a shepherd to lead those sheep to pasture for whom CHRIST died. Strange, that men, for mere patronage-sake, will submit to incur this responsibility, and resist, by law-process, in the form of a *quare impedit*, any attempt by the Bishop of the See to control an improper choice. Why do they not give up their patronage to the Bishops of the Sees? There are ample means of restraining nepotism by the Constitution of the Church, if acted up to. (*Vide* Reduction of Prebendaries, Introd. pp. xvi. xvii.). But there will be none of which I am aware, when the Constitution of the Church shall be destroyed by the passing of the Ecclesiastical Revenues Bill, if God mean to punish us by allowing it to pass in the House of Lords.

‡ It is a great mistake to suppose that Monks were Priests. Some were, but not necessarily so. From the time of their first in-

the living to officiate therein as their Vicar or Curate. In the former case, he was paid by the small tithes; in the latter by a stipend: the residue of the parochial revenues being absorbed by the monastery to which the patronage of the living was attached; and thus the monastery became, in point of fact, the *lay-impropriator* of the tithes of the parish.

Let the reader bear this in mind,—The first lay-impropriators here, in this country, were, either actively or passively, the monks—the popish monks.

The next thing to observe is, that these monks were abominable extortioners; for, seizing all, robbing the altar and him who served it, and to whom (every sheaf or other form of) the tithe, which is OFFERING, belonged, they had the cruelty to keep their wretched slaves so miserably poor, that the Bishops of Dioceses* were compelled to interfere to secure for substitution, the Religious were forbidden to meddle with the business of the Clergy, being enjoined to live retired within their cloisters. The 4th Canon of the Council of Chalcedon enjoins, “Let the Monks in every City be subject to their Bishop, and give themselves up to quietness, fasting, and prayer; abiding in the places where they are appointed, without intruding or meddling in ecclesiastical or secular business, or leaving their monasteries, unless the Bishop permit them to do so.” The Councils of London, 1075, and of Winchester, 1076, decreed that all Monks should observe their order and the dialogue of Gregory, and should not serve publicly in Churches. (*Vide* also 4 Hen. 4, c. 12, Appendix).

* Thus the Council of Westminster, Can. 13, 14, 1102; Can. 14, 1200, to which reference will be made at length.

Pope Alexander the Third reprov'd the Monks of the Diocese of York for lessening the portions and revenues which the Clergy, in the benefices under their presentation, had been accustomed to receive; and commanded them to restore to their former value all such as they had presumed to diminish without their Archbishop's consent.

Pope Alexander the Fourth required of the Monastics and

those miserable dependants a stipend, *not less than an aliment, i. e.* not less than four marks, or “fifty-three shillings and a groat,” which *was* “an aliment,” or “congrua portio,” in those days.

It was afterwards found, from the altered state of the currency, that this was inadequate to the aliment of a priest; and a later constitution decreed, that from eight to ten marks was the least that it was reasonable or decent to apportion to a curate. For in the year 1222, a constitution was made by Archbishop Langton, that no perpetual Vicar should have a portion of glebe and tithes of less yearly value than five marks. But in Lyndwood’s time, Bishop of St. David’s, 1442, even *stipendiary* Vicars and Curates had eight or ten marks per annum, and which, after Sir H. Spelman’s computation, was as much as 60*l.* when Leslie wrote, A. D. 1690.

Archbishop Chichley, to render the procurement of an augmentation more easy to the Vicar, had already made a Constitution in Convocation, 1439, whereby all judges and officers Ecclesiastical are obliged to act in behalf of Vicars gratis, and without delay, in a summary manner; and to take care that every Vicar have at least twelve marks (a great sum*

Impropiators to assign a *sufficient* portion for various uses: amongst others are specified, the care of the Church, the Cure of Souls, &c.

* John de Burnett, grandson of Alexander, who flourished in 1524, was King’s Macer, at a salary of ten marks sterling per annum; “a very considerable sum in those days.”—Burke’s Peerage, Art. Burnett. Edward Aglionby, (flour. 1536), a very good Grecian and Latin Poet, wrote the genealogy of Queen Elizabeth,

in those days) assigned him for his portion, if the whole benefice be worth so much*.

The popish monks were, indeed, wicked robbers of the servants of the Lord : but we shall see that they were not half so wicked as those Protestants who, upon their foundation of rapacious dishonesty, have built up the tower of selfish guilt to its extremest altitude : and what has been but too truly said of them is strictly, painfully applicable to those who have followed them. "Their power now knew no bounds; and, as if they neither feared God nor regarded man, they made no scruple of violating any laws, human or divine, to increase their wealth and satisfy their avarice."

On the subject of perpetual curacies, Johnson says—"The Impropriators were obliged to maintain curates for performing Divine offices, while these Impropriations were in the hands of Monks and other Ecclesiastical persons and bodies. The Bishop had power to ascertain, increase, or lessen the salaries of these curates as well as others ; nay, he had a further power of augmenting vicarages

for which she gave him an annual pension of Five Pounds. By these notices we may form a general idea of the relative value of money in those days and these. The Appendix VI. will shew the reader many who were intended to be as honourably sustained as the Scotch King's Macer and the Queen's Laureat, insulted by being thrown by the Impropriator less than the price of a suit of clothes, quasi his "congrua portio."

* "If a vicarage fall into such decay that of itself it is not sufficient to maintain a Vicar, it ought to be re-united to the parsonage." 31 Hen. 6, 14, a ; 40 Edw. 3, 28, b. Degge's Parson's Counsellor.

endowed, if he saw occasion : nor is there any reason to doubt but he has the same power still*.

“But since these impropriations are fallen into the hands of great laymen, Bishops have been overawed in this matter ; so that now, in effect, the Impropriators have these cures served by whom, and at what rate they please.” Printed 1709.

Walton’s Life of Hooker exhibits the fearful lengths to which men who accustom themselves to rapine dare to go. In consequence of the wicked and extensive seizures made by the rapacious Courtiers of that day, the Clergy were made too poor to become useful Parish-Priests. The Nobles were too covetous to refund. *To remedy this evil, it was proposed by the Earl of Leicester to take Government charge of the few lands remaining to the Clergy ;* and the audacious proposition would have been acted upon—and so *all* would have gone—but for the Archbishop Whitgift. Alas ! we have no Whitgift *now* to go to the Queen of England, to call upon her to “consider former times,” to declare these present invasions of Ecclesiastical property as needless and as wicked as those contemplated by the atrocious Leicester ; the screen still of the guilt of the Impropriators, and the substituted payment by the Clergy’s money of their just debts.

And let not the reader imagine that this is large accusation, and nothing else.

He may, in the Appendix †, see the Acts of Parliament quoted at length, which *compel* the payment

* See Watson, pp. 140, 305, and Kennet on Impropriations.

† 15 Rich. 2, c. 6 ; 4 Hen. 4, c. 12 ; 34 & 35 Hen. 8, c. 19.
—Appendix, No. II.

of an *aliment* to the Vicars and Curates; and he may see the descendants or representatives of the men, who accepted the properties and *covenanted* to pay to the servants of the Altar the *congrua portio*, offer them, notwithstanding, 3*l.*, 4*l.*, or 5*l.*, a-year; “thus violating” manifestly “every law” of decency and common sense, and, above all, of their God, which enjoins that a man shall live of the Altar he serves, “to increase their wealth and satisfy their avarice*.”

What is that but selfishness in the extreme? Nay, it is more. It *is* selfishness, truly, but withal, illegal abstraction of the “wages of the hireling.” People may find out a soft word for this, “Re-distribution of the Church Revenues”! I, a plain Englishman, call it downright impropriation; or, to express the same disagreeable truth in more simple form, “robbery.” The words of ALMIGHTY GOD are equivalent. “Ye have robbed ME,” said God. Wherein have we robbed THEE? “In Tithes and Offerings.” Abstraction of Tithe *was* Robbery of GOD!

But before we can arrive at the intent and spirit of the Acts thus passed, and as it were reduplicated, seeing that they are based on the supposition of certain obligations recorded, it will be essential to ascertain the extent and amount of the obligations, to the observance of which the Monastics, who had taken possession of Ecclesiastical Parochial Revenues, had been compelled. And in order that our apprehension of this essential point may not be

* *Vide* Table of Impropriations in Appendix.

vague, mystified, or indefinite, but that all men may understand the Statutable property that Vicars and Perpetual Curates have a right to in all impropriations, I will set before the reader as many extracts from these Constitutions, Canons, &c., as shall satisfy him, that in all cases those who served the Altar were in the first place to be suitably, *i. e.* adequately, if not honourably maintained.

First, that they should not want:—

In the Council of Westminster, 1102, Can. 13, 14, and 1200, Can. 14, the Bishops ordained, “that tithes should not be paid but to the Church; that monks should not accept of the Impropriations of Churches without their Bishop’s consent; nor so rob those, which were given them, of their revenues, that the Priests should be in want of necessaries.”

Nor, secondly, was mere *existence* all that they were entitled to; a *competence* was recognised as their right, including a residence suitable to their condition.

For the Bishops (*vide* Constitutions of) Walter de Canteloup, of Worcester, 1240, of Gilbert of Chichester, 1297, William de Grenfield, Archbishop of York, 1309, decreed, “that in every Church impropriated to the Religious, a Vicar should be instituted by the care of the Diocesan, who should receive *a competent maintenance* out of the goods of the Church; and as it was scandalous, and contrary to the Canons, that the Religious, who were permitted to convert Churches to their proper use, *should personally serve those churches*, they should constitute *perpetual* Vicars in them; and, within forty days, assign unto them a *certain and competent*

Vicarage, according to the discretion of their Diocesan. And the Council of London, 1268, Constitution 22, was not backward to second the exertions of the Bishops, whom it followed:—

“Whereas many, that they may swallow the whole profit of a Church that used to be under a Rector, but is now granted to them, leave it destitute of a Vicar; or, if they do institute a Vicar to it, leave him a small portion, *insufficient*”—Reader, observe this word ‘*insufficient*’—“for himself, * * * We therefore ordain, and strictly charge, that the Cistercians, and all others who have Churches for their own use, if Vicars have not been placed in them, do, within six months, present Vicars to the Diocesans, who are to give them institution; and let the Religious take care, to assign them a *sufficient* portion.”

Nor was this obligation entailed upon them merely by ecclesiastical power. Acts of Parliament were not wanting to add the force of their sanction to make good the title of the Parochial Vicar to comely *maintenance**; for the 15th Rich. II., 1391, decrees, that “the Diocesan shall ordain, according to their value, a *convenient* yearly sum of money, to be paid and distributed yearly out of the fruits and profits of the same Churches, by those who have them in [im]proper use, *and, by their successors*, to the poor parishioners of the said Churches for ever; and *also* that the Vicar shall be *well and conveniently* endowed,” 11th Rich. II., 1391. And, what amount of endowment was contemplated in this “*well and convenient*,” is easy to be got at;

* *Vide* the Table of Improvements in the Appendix, column “*Congrua Portio.*”

because, in the 4th year of the reign of Hen. IV., twelve years later, it was decreed, “that the statute of appropriations of Churches, and of the endowments of Vicars in the same, made 15th Rich. II., should be firmly holden, and kept, and put in due execution;” * * * and if not so done, this act declared them altogether “void, revoked, annulled, and disappropriated for ever; and that thenceforth in every Church so appropriated, a secular person (*i. e.* not a monk) should be ordained Vicar-Perpetual, canonically instituted and inducted in the same, and *covenably* endowed, *by the discretion of the Ordinary*, to do divine service, reform the people, and *keep hospitality there.*”

It is hence evident that Archbishop Chichely’s award of twelve marks to a Vicar yearly, equivalent now to the purchase of twelve or more oxen*, was recognised as nothing more than a reasonable yearly income to a man who had to live as a Priest, and exercise hospitality as a Christian. And, without further accumulating proofs, which would be tedious, we may justifiably assume, that the obligations, to fulfilment of which the holders of Ecclesiastical Revenues are subject, are, *decent, comely, adequate, i. e.* liberal maintenance of the men who do the duty of that Altar, which they now, by force of sacrilegious laws, with impunity—a fearful impunity—very conscientiously rob.

* In the reign of Edw. I. the price of an ox was 5*s.*; but the price of provisions increased much in subsequent reigns. A sum equal to the purchase of twelve or more oxen was at this time the Vicar’s payment, exclusive of obits, synodals, and other offerings, all of which together constituted the sum of his income.

The Vicars were, therefore, by Statute, *entitled* to these “Pensions,” to the payment of which the monastics were compellably liable. But they have been very iniquitously defrauded of them; and they are now, by the acclamation of the Primate, Sir Robert Peel, the Commissioners-Ecclesiastical, &c., denied their right, inasmuch as this Commission, of which they are or have been members, and are all abettors, fails to insist upon it.

For not only was what I have stated the Law of the Church at the time the monastical property was seized upon by Henry VIII., but it *continued to be also the Law of the Land*: as, when Henry transferred by Act of Parliament the monastical properties to the laymen into whose hands they passed, they all received these properties subject to such conditions as the monastics had been bound to observe: *His* Acts being merely confirmatory of those which had, at various times, been enacted in this behalf*.

Let the reader bear this in mind, that the holders of lay impropriations are, therefore, by the present Law of the Land, that is, by Statute, by Act of Parliament, subject to the payment, to every and each of their Vicars or Curates, of a *maintenance*; and that, in a style suitable to the supply of their reasonable necessities, as well incidental as natural.

But, now, a new and a strange thing was seen in the land. Men had, from a pretended zeal for God, thrown off the errors of popery, and taken to the more pure demonstration of Christianity as exhibited

* See Appendix, 34 & 35 Hen. 8, c. 19.

in the reformed formulary of The Church of England. Papist Impropriators had been obliged to pay the Parochial Clergy a due and sufficient aliment*. *Protestant* Impropriators were equally compelled to do so by Act of Parliament. And what did *they* do? What have they continued to do? This;—They have kept Parish Priests starving on stipends which seem to be wages, and truly once were; but which, in consequence of the altered value of money, it is now mockery and insult to offer to a man: in most instances, amounting to a sum less than is paid to an out-door pauper under the stringent regulations of the new Poor Law Amendment Act.

I pass over without comment this iniquitous violation of decency—it were a mockery to allude *here* to Christianity—merely asking, What is the intent of the law? What is the intent of the Statutes to which we have alluded? Was it, that the Parochial Clergy should be found in food—clothing is out of the question—at the lowest rate of pauper allowance? Surely, not so; *but, as we have seen, in due and sufficient aliment and maintenance.* We shall have a fearful picture of Protestant rapacity and sacrilege to set before the reader, when exhibiting the neglects of the Ecclesiastical Commission, in the matter of Church-Robbery by Impropriators. It will be sufficient to observe here, that, taking advantage of the sound of words, without reference to their meaning, evading the spirit of the Act, “its use and *intent*,” they, heedless of the improvement of property, or of the relative terms which expressed or represented the value of the circulating medium

* Ante, p. 25.

at different times, paid, and continue to pay the Clergy stipend according to the *sound* of the *words* of obligation, where that pension is expressed in terms of money; *evading altogether*, both in the letter and the spirit, *where the form of words is only interpreted by the phrase "congrua portio,"* or any expression equivalent to this.

And what was the consequence? That men could not live: and so it happened, that, to make out a subsistence for one man, sometimes the cure of *six* parishes was thrown upon him, non-residence in *five* being matter of actual necessity; that accumulation of labour and responsibility being met, after all, by a sum not equal to the reasonable expenses of a gentleman.

In this state the Church in England was when Queen Anne came on the stage of life. Her Majesty, walking in the steps of the two Marys, willing to abate the evil, proposed to give up to the *poorer* Clergy the revenue the Crown had juggled from the *Clergy* of the Church; and in effect, from that time to this, as soon, that is, as the fund was released from the incumbrances of divers heavy pensions, that revenue has been applied to the augmentation of small livings. But here it may be said, Surely, this was a good deed of Queen Anne's; how then does her conduct in this matter deserve to be disparaged by assertions such as you have made against her and her act?

Of Queen Anne, I have not the least objection to speak in such terms of commendation concerning her feeling towards some thousands of poor Clergymen of the Church, as a due consideration of her

Act shall be found to deserve. I dare say she *would* have gladly done them good, if she could have done so without its costing her anything. Yet this was all that Queen Anne did. It is very cheap benevolence to give away that which costs us nothing. This was not David's mode of dedicating to the Lord. If the mere act of devoting to the service of God a sum of money, be spoken of simply as an act, so let it be, and let it be simply recorded. But, to heap up praise upon an act which, after all, is of very questionable justice, and which, even if it were just, were but bare duty, and a restitution rather than a gift, is very offensive and wicked adulation: and to those who know the real state of the case, the poet's laud is "poetry" and nothing else:—

“ She saw, and grieved to see, the mean estate
Of those who round the sacred altars wait;
She shed her bounty piously profuse,
And thought it more her own in others' use.”

In this case, however, if her act, far from being meritorious, as it was, were her own, the idea which produced it was not; and whether hers or others', it did not correspond with her supposed intention; and that, not because it was unkind, for she did not mean it to be so, but—to say nothing of its injustice—because it was, in the first place, thoughtless, in the second, injudicious, and evinced a mind uninstructed on a subject, the right understanding of which was of vital importance to her Country.

The fact of the heartless and heedless plunder of the Clergy was before her*, and she desired to

* This is sufficiently evident from the preamble to the Act,

ameliorate their condition. Why did she, then, continue to rob the contributors of the First Fruits and Tenths, and, failing to insist on restoration of the tithe which ought to have been peremptorily enjoined or provided for, neglect to make the Impropriators pay their Stipendiaries those sums, of which the Acts of Parliament that constitute the Title Deeds of their Estates, in tithes, *absolutely enjoined the payment?* And as to this transfer of a fund, iniquitously and idly demanded and levied, being a *bounty*, or so called, people should be just before they are generous, especially with other people's money; and *this* money was *not* the Queen's, but the Clergy's; for we have seen the futility of the pretence to gather it; a claim which would admit the investigation neither of reason, religion, nor revelation to justify it; but which was, actually, in its contact with the first test, ludicrous; with the second, a burlesque; and, with the third, sheer blasphemy. Queen Anne was guilty of a great neglect in failing to investigate this mockery, or her ministers were, which is the same thing, even as this Ecclesiastical Commission now is; and to give *her credit* for the continuation of blasphemy, however unintentional her countenance of it, would be entirely ridiculous, especially when the whole object of the Bounty Act was to obscure the liabilities of the Impropriators. Just as ridiculous as is the conduct of those now who laud the "disinterestedness"* of our new Church Benefactors,

wherein, also, the evils resulting from the servile ministration of a pauper Clergy are sensibly described.—See Appendix.

* Sir Robert Peel, in his speech in the House, took credit on

(Benefactors to the Clergy with other men's goods, *but not their own!*), men who are doing the very same thing, but in a more barefaced and impertinent manner, as was done by those who perpetuated a tax upon the Clergy, and called it the Queen's Bounty. This is a most contemptible job; so was that. The difference between the cases is, that whereas they are both selfish and profligate, that was impious, this is rapacious; both done under the pretence of serving the Church, by benefiting the Clergy,—in reality to save and screen the Impropiators; of either, therefore, the essential character will not be affected by the fulsome phraseology of Acts of Parliament, or by thoughtless praise of unconscious participators in the acts of either the one or other. That whole thing was, and is, and ever must be, as long as it shall last, and rest on its present rotten foundation, impious and profligate. And shall any act that tends to perpetuate and give a godly aspect to (popish) profanation of Holy Things be commended, either in itself or in its results? "Woe unto those who call good evil, and *evil good!*" This were, indeed, to justify the means by the end; to rejoice, and magnify, and glory in the evil for the good it has seemed to produce. The results, however, of the Bounty Fund Delusion have been singularly unhappy, as we shall see; and that also in numerous particulars. I trust, indeed, that the Acts of this Commission may have a more favour-

behalf of the Commissioners for the extreme "disinterestedness" of their labours. Their disinterestedness consists in what? Echo answers, What?

able issue, if it be right to hope that anything that panders to the selfishness of man, and is founded in mockery of God, should succeed for good. To return, however, to Queen Anne. With respect to herself, I am fully inclined to admit, what I believe also to have been the case, that Her Majesty's intention was good. But if it were, the performance was lamentably defective.

And next, as touching the *expression*, Bounty.

Bounty? Bounty?—I scorn the word "Bounty."

How does Spelman, as by anticipation, disparage the false use of this word "Bounty"? "It is not a work of *bounty* and *benevolence* to restore these applications to the Church, but of duty and necessity so to do: it is a work of DUTY to give unto God that which is God's; and it is a work of necessity towards the obtaining remission of these sins; for, as St. Austin saith, 'Non remittetur peccatum nisi restituitur oblatum, cum restitui potest.'"

Who ever heard of the labourer that earns his daily wages, being paid of the *bounty* of his employer? It is our right to be paid our wages; and woe to the rich man who, seizing or abstracting our aliment, withholds our hire from us! Shall not the cry of the widow and orphan ascend to God, and be heard against him?

{ It takes 300*l.* per annum to live in common decency with a family. } Lord J. Russell and Mr. Hume agree and confess, that this sum is only adequate to meet the common wants of civilised life, for a gentleman of any condition in society. { The average annual income of about 8,000 Clergy,—3,600 being Incumbents, the remainder Curates,—is }

under 100*l.* Whence, then, comes the 200*l.* that they add to their miserable stipends? It is the bread of the widow and orphan, which the father is compelled to spend while alive, and to leave, therefore, those whose it is, destitute at his death. This is lay impropriation, reader.

It is idle to talk of our knowing beforehand in what we engage. Men do not know it; and if they did, shall the misapprehensions of men affect the law and rule of God's government? The rule of Christianity says—and the rule of Christianity is binding on *all* Christians—that the labourer is worthy of his hire, and that he shall live of the altar that he serves. There is no getting away from that plain condition and injunction. It is plain and straightforward; intelligible, surely. Then do I say, that MAINTENANCE is our RIGHT, and if there be “woe” in store “to the rich man that oppresseth the hireling in his wages,” what woe to him, who turns, by the abstraction of his due, the Priest of the Altar into a starveling pauper? In the meantime I do not intend, either on my own account, or that of my ministerial brethren whose cause I advocate, to be cap-in-hand to any man, to *thank* him to give me what I *ought* to have—what is my due. It is his duty to give it me. It is his peril, his soul's peril to withhold it. It is our right to be paid our wages; and woe to those by whom they are held back*!

The Clergy do the work of their cures, and are entitled to their full wages of aliment, and decent maintenance†. The royal power, Rex, fails in its

* Gal. vi. 6, 7; Mal. iii. 7, 8, 9, and *supra*, p. 41.

† Appendix.

duty, in not seeing the ministers of the altar paid that provision which our Saxon forefathers made the law of the land ; ungodly deeds are tolerated ; impious Acts of Parliament are passed, by which, the royal power, Rex, assenting, the Clergy are impoverished ; and then some future Monarch, say, Queen Anne, seeing with regret the ill state of things induced by neglect of Law theretofore, *continues* an indecent robbery of the Clergy on the one hand ; and, applying the fruits of papal rapacity to screen her own want of vigorous determination to do justice between Man and Man and before God, on the other, makes over, by an exertion which costs her nothing*, about the one-hundredth part of what they have earned, and daily earn, and never get,—and calls it “Bounty.” Ridiculous ! When will men learn to call things by their right names ? Bounty ! I want nobody’s *bounty*. But I do want my right, and mean to have it : not, however, by the force of carnal violence, or the cunning of covert treason, but by the irresistible influence of moral force ;—an influence that must, in the long run, prevail, and powerfully. *Magna est veritas et prævalebit* : and I am not altogether without hope, that the movement may be much assisted by this very missile which now goes forth, and fervently do I pray to God it may so be.

From the foregoing statement, and from what immediately follows, it will be at once apparent to the reader, that all the fine sayings concerning the benevolence of the Queen †, and her great service to “her poor Clergy,” were mere “ministerial adula-

* David & Araunah.

† *Vide* the Act.

tion." For, in the first place, she was *bountiful* with the money of others, all unjustifiable exactions made upon whom it was her duty to remit; particularly when such were the manifestations of popish blasphemy*.

In the next place, it was her bounden duty to see the poorer Clergy maintained; and especially, according to the provisions of an Act of Parliament then existing. Waiving all consideration of the justice of continuing the impost, and, as she honoured her God, to make provision that none of his immediate servants should be paupers, the one she

* It is a very mean, however convenient, delusion to maintain that a tax, which once has been laid on, should be continued merely because it has been acquiesced in. All imposts which have originated in misconception of divine truth, naturally, on discovery of the error, lose their foundation; and therefore, if cause and effect have any connexion, die a natural death. This impost was claimed by the Impostor High-Priest of all the Earth. When it was discovered that there was no such character or officer in the Christian Dispensation, none but a rapacious spendthrift, who sacrificed every principle of justice to his inordinate cupidity, *and one also who had enslaved his Parliament to decree that his will should have the force of Law*, would have dared so to juggle with words, as to affirm that the Jewish High-Priest's maintenance was to devolve, by right, on the King of England. A more extravagant burlesque on legislation is not on record; and it is a disgrace to the country that such an occurrence ever took place. What, then, is the obvious duty of Parliament at all times and now? to repeal all the unrighteous Acts of former Parliaments and their own which either tend to throw ridicule on God's Word, or to oppress His Priesthood under any pretence? Queen Anne, therefore, or her Parliament, ought to have repealed the Act for the enforcement of the payment of First Fruits and Tenths, and ought not to have perpetuated it; and, by the same rule, this present Parliament should now set about the repeal of all Acts passed at any time, and under any circumstances, to legalise the exaction of First Fruits and Tenths of the livings of the Clergy.

attempted to do with inadequate funds; the other she altogether neglected. If this be a fair analysis of her act of *Bounty*, and such are the realities of the case, I ask the reader, if he thinks ministerial adulation could go further, than in glossing over a cowardly defection of duty, by calling her act, and giving the ignorant cause to think it was, one of *bounty*?—an act which involved these three particulars, viz.—1st, a sparing the pockets of the rapacious rich; 2ndly, the not sparing the pockets of the Clergy, who were poor*; and 3rdly, the neglecting the interests of the poorest. It is an offence to God—it is mockery of Man, to call it so.

But now, having got this BOUNTY, having observed its origin, let us see to its application; for having affirmed of it, that it is “the occasion of sacrilege and the screen of robbery,” and a great injury rather than good to those who are thought to be benefited by it, it is right to substantiate what we affirm.

Had the livings of the Impropropriators never been augmented with Queen Anne’s Bounty, the payments made by them to their Vicars and Curates, being so ridiculous, so painfully ridiculous, the question of ministerial remuneration of this large body

* I instance a case. My neighbour, the rector of Wootton, has 220*l.* per annum. He lives in an out-of-the-way place, eight miles from his market-town; hence a diminution of his living, of at least 10 per cent. And he has had to pay his First Fruits, and pays yearly his Tenths. I suppose a man who has 200*l.* a-year, will not be called otherwise than, as a clergyman, poor. Now, of this class are many of the contributors to Queen Anne’s Bounty,—a fund collected, and distributed, to save the legal responsibilities of the lay-impropriators. It is a monstrous case.

of Parish Priests would have been, long ere this, nationally adjudicated*. Indeed, the very circumstance of Queen Anne's Bounty (as it is called) being allotted, as it was, so long ago, to the augmentation of small livings, shewed what feeling had then been excited in the country on the subject, ample proof of which the reader will observe hereafter. But as matters have turned out, it has unfortunately happened, that the arrangement has been only the "screen of rapacity," instead of the comely answer to the call of justice; and that the Clergy, instead of being assisted by the arrangement, have had their necessities not met but mocked at. For besides that the Clergy were mocked with the name of the thing, how were they mocked in the operation of the Act itself?

The formation of the Board was an *admission* that the case of the Clergy needed consideration. A man had 5*l.* per annum, who was entitled by the spirit of Laws then in being, and even as yet unrepealed, to a full 150*l.*, in money of that day. He asked for consideration. He was buoyed up with the assurance, and silenced by the hope, that his miserable plight was to be certainly ameliorated by the Clergy's friend, his benevolent Queen. The gratitude of these good servants of the Church and Commonwealth was unbounded. "When may I call for my augmentation?" "Oh, you must wait some fifteen years or more: all the favourites' pensions which have been made payable out of the Clergy Contribution must be first paid off." The

* Appendix—Sheet of Improvements.

miserable dupes starve on how they can; and those who lived over the fifteen years had at length their long-cherished expectation met with a donation of 200*l.*! “What, 200*l.* as a gift?” No; but merely as an *endowment* to the Living; the *interest of 200*l.* being all that they were to add to the 5*l.* a-year pension*, to sustain the weary pilgrimage of beggared old age. Vile hypocrisy! A bounty! The *Queen’s Bounty*? Why, if there had never been any endowment, or any law upon the subject existing to assure it to the use of the Parochial Witness for CHRIST, the *First Duty of the Queen, quasi Vicarius Summi Regis*, would have been, as it was, to see to the comely maintenance of CHRIST’s Witnesses to her people. But here, in this case, with endowments long since made, and laws existing to apportion them and defend such apportionment, she neglected to put them in force; promised great things; cajoled starving men by exciting false hopes; and mocked their misery by giving them a penny where they should have had a pound: the public in the meantime being deceived with a convenient delusion, by which their very inconvenient sympathy for their ill-used Priesthood has been effectually lulled from that time to the present*. I thought ill enough of this amazing deception last year, when I published the first edition of this pamphlet. But the more I think of it, the more strongly my views of the case become defined by the evidence which its practical operation affords, the more I am dis-

* The conduct of Queen Anne in the matter of Whiston and the Convocation, shews how very little Queen Anne cared for the Clergy or their opinions.

gusted with the whole affair; the more acute my feeling against all such Impropropriators as are *conscious* recipients of its funds, and the higher my sympathy for all who have been, and are yet victimised by Queen Anne's Bounty. For, because it has been possible, on a somewhat extensive scale*, to augment the poor livings, and as this has been done to such an extent as to make the ministerial provision in the augmented cases look less extravagantly ridiculous than it would otherwise have appeared, the public attention has been diverted from the facts of the case, and the public scorn from those individuals who have been robbing God's servants for their own carnal profits; and so, a due consideration of Act-of-Parliament right has failed of being insisted on. For, to come to detail, instead of men seeing the livings wretchedly appointed, with some 20*l.*, 10*l.*, or 5*l.* per annum—even 2*l.* 13*s.* 4*d.* (of which I know an instance),—the augmentation by this "bounty," by repeated additions of 200*l.* donations, has made them appear to be livings of 70*l.* or 80*l.* per annum: an income utterly inadequate truly to the maintenance of a gentleman; but yet large enough—according to most men's ideas, I believe—to allow the impression to prevail, that, though it might be better, certainly the case might be worse; and so, the public has been satisfied to leave the matter as it is, to suffer its sympathy to subside, to the manifest and flagrant injustice and wrong to the Clergy. Consequently it has turned out, that this Bounty, though an apparent boon to these plundered

* The Queen Anne's Bounty augmentation column in the Appendix, which exhibits the value of certain Impropropriated livings.

Clergymen, is the cause, in sober truth, of a very great pecuniary loss to them. For, let us suppose that this augmentation had *not* taken place. What would have resulted? This, surely. The people, indignant at an act of injustice so flagrant, as that which causes a man to labour from year's end to year's end for three or four pounds, would have demanded of the Lay-Impropriators that scant measure of bare justice which Act of Parliament decrees, (*vide* Appendix), but which *Protestant* Sacrilege denies, to the Vicars and Perpetual Curates of The Church. And the practical result of such an expression of the public mind would have been, that, instead of a bare pittance of some 60*l.* per annum, now allotted to the Vicar of Brent-Tor for example—which sum is made up of an augmentation of 49*l.* per annum from Queen Anne's Bounty to the 11*l.* stipend paid by the Lay-Impropriator*—a full 250*l.*, *at the least*, according to the spirit of the Act, would have been extracted from the Lay-Impropriator, *together with rent for a house*; as *portion* of the endowment made over by Christians to the Altar of their God for the service of their Priests†: and that, according

* Brent-Tor has received in augmentations from Queen Anne's Bounty in each of the years 1746, 1751, 1767, 1788, 1791, 200*l.*; in all 1000*l.* The interest of which, invested in the stocks, or in land, constitutes, with the Impropriator's stipend, the whole income of the Incumbency: at least the full value of the Living in the Clerical Guide is said to be 60*l.*, and no more; and, without a house.

† If a Vicarage fall into such decay, that of itself it is not sufficient to maintain a Vicar, it ought to be re-united to the Parsonage. 31 Hen. 6, c. 14; 40 Edw. 3, c. 28.—*Degge's Parson's*

to the tenor and injunction of those very Acts of Parliament, which, as I said above, constitute the **TITLE-DEEDS**, as it were, of the property in Tithe, which laymen or *quasi*-laymen claim as theirs.

And hence it is, that the appropriation of this fund, miscalled a **Bounty**, has become, in sober reality, the screen by which the **RESPONSIBILITIES** of the Lay-Impropriators and their sacrilegious acts are kept out of sight, and themselves from that withering scorn of public opinion, which, had their cruel selfishness been adequately exhibited to the public, could not have failed to reduce them to a decent conduct in this matter. And furthermore, because it has been the means of hiding the Impropriator from the public, it has been also the means of hiding him from himself; and thus it is the very cause of **Sacrilege**: for, I verily believe, that many are now actually unaware of the sin of **Sacrilege** which they are *almost*, I hope *quite*, unconsciously committing. For what *is* **Sacrilege**? The abstraction of the things of **God** from their proper application. The things of **God**, in this case, being the legal maintenance of the Clergyman. The things of **God** are abstracted: the Clergyman is allowed to do the duty, and *allowed* to starve.

These few observations will suffice to satisfy the reader, that all the declarations above predicated of **Queen Anne's Bounty**, are not the mere creatures of the writer's brain; but that they are, in very and

Counsellor. The person who has the tithes should sustain the Parsonage-house.

solemn truth, disgraceful burthens under which our unfortunate Church is made to groan.

We have seen that “ It is, in its Name, Adulation of Power; in its Reality, a Solemn Farce;” the bounty being the Clergy’s bounty, not any Queen’s:—the expensive parade about its collection and its establishment as an exclusive tax upon the Clergy* being all the *et cetera* needful to make it appear what it is not, and to disguise from the looker-on what it actually *bonâ fide* is;—viz. a tax upon the Clergy for the pretended benefit of some of their less affluent brethren in Orders, who are robbed of their rights by the power of Acts of Parliament, at once iniquitous in the abstract, and oppressive to individuals.

We have seen that “ It is The Cloak of Injustice,” inasmuch as it is the cause of concealing from public observation the true state of the case; which is, that a multitude of the Clergy are deprived of their rights, and have to labour from year’s end to year’s end, in gentleman’s appearance and circumstances, at artisan’s wages, and less.

It is “ The Screen of Robbery;” for, by its means, the denial of the Impropropriators to conform to the conditions of the Acts of Parliament, (*which Acts constitute the Title-Deed of their estate, in Tithe*), is kept out of view, and such their illegal abstraction and robbery—the act of might against right—

* It is the absurd reality of this case, that the salaries of officers appointed to receive this fund and to exchequer the Clergy who are not ready in their payments, and paid out of the poor Clergy’s contribution, amount to upwards of 3,000*l.* a year. The whole thing is a monstrous job.

screened from that unequivocal call to do justice, the public voice of indignant surprise.

It is the "Premium," and that not inconsiderable, "on Rapacity;" for, on the one hand, the less the Impropiator pays his Vicar or Curate, the greater must be the contribution of the Governors; (reference to the Appendix will make citation of any particular instances needless :) and, on the other hand, the value of his preferment, as a matter of sale, is relatively increased*. It is the fearful "Occasion of Sacrilege," because, those upon whom the liability and responsibility fall, of paying the Minister of the Altar a due and seemly allowance for aliment and maintenance—unconsciously, I repeat, in *many* instances, I would fain hope in most—deprive God's servant not only of his priestly due, but even of that mere stipend and allowance which Act of Parliament allots to him and declares to be his.

It is "Legalised Religious Swindling," inasmuch as it is money gathered under a false pretence, which is swindling; pretence, false in its claim, in its name, foundation, and application; yet it is "legal," as done by Act of Parliament; and "religious," inasmuch as it is pretended to be applied to the cause

* This will be immediately apparent by an instance. Let us take that of Heytesbury, Wilts. The income of that living was 30*l.* per annum; such a living, if sold, would realise, what?—0*l.* 0*s.* 0*d.* Who would take laborious duty to live in Heytesbury, and pay the stipend for rent of a house? By the augmentation of Queen Anne's Bounty, that 30*l.* per annum has been changed into 130*l.* per annum. Such a living in the market would realise, under favourable circumstances, 1,400*l.* or 1,500*l.*: so that the Impropiator who sold Heytesbury would actually benefit to the amount of that sum, by not having paid the *congrua portio* to his Vicar.

of religion ; whereas, in point of fact, its application abets sacrilege, enabling the robbers of churches to carry on their fearful work with impunity : I hope, indeed, as I have already here affirmed, unconsciously*.

* As this assertion appears rather paradoxical, I refer the reader to that Appendix which exhibits in tabular form the monetary value of each impropriated living named; the amount paid as a "*congrua portio*," the net value of the living, and amount of augmentations effected at different times by Queen Anne's Bounty, to compensate so far as a 4th, or 5th, or 6th of anything can be considered a compensation for the whole—for so much of the *congrua portio* that the Incumbent does not receive from the Impropiator. The *names* of the Impropiators have been forwarded to me, but I withhold them, being unwilling to make *Persons* obnoxious to whom, as yet, the requirements of justice may not have been stated. It is the *System* that I desire to make insufferable by exposure. I am in hopes, however, that the effect produced by this tabular view will be such as to cause an anxiety on the part of the Impropiators generally to do justice to their Church, and to such of its Clergy as serve the Impropiations by which they benefit; so that, *hereafter*, the mention of their names, in connexion with the stipend paid to each Incumbent, may redound rather to their honour as Christians than to their disgrace as Men. For, many of them, most of them I would fain hope—charity leads one so to believe—have not as yet given the subject a thought; and have looked upon their receipts of tithe, and their payments of pension, as a matter of course; without entertaining the least idea that they are the abettors of the most wicked laws that the record of this or any other country can exhibit in their Statute Books. Nor let thoughtless people denounce this measure of speech as high-flown or extravagant. The denuding and starving of the Priesthood is the ruin of religion in depriving the people of the means of Grace. This, Julian the Apostate knew: this, Archbishop Peckham and Bishop Greathead affirmed in fearful tones: thus it was in the days of Latimer; and can any one now look at a population of 70,000, *ex gr.* in Bethnal Green District, with Church Accommodation only for 5,000, and deny the truth of the assertion,

We have seen that this “Boon to The Church,” as people imagine it to be, is the cause of “Real Loss” to an astonishing amount to those who receive it, for they are baulked with a mouthful instead of being fed with a meal : while it is, by the terms of its collection, *as applicable only to the Clergy*, a great exaction upon them as citizens, and a contribution or impost without parallel ; their position, as members of a profession, being compared with that of those of any other profession of the Body-Politic.

It is a grievous “Burthen to the Poorer Clergy who pay it;” because, already overburthened with the onus of continual contribution, every additional call made upon them is an actual loss, which few are able, with pleasure, to sustain : while those to whom it is paid would, but for this contribution and augmentation, be benefited, usually, to double, in many instances treble, quadruple, yea, manifold the amount of what they now receive from it.

It is a sin in those Impropriators, who, backing the petition of their Vicars, declare themselves at a loss to discover how the living can in any other way be augmented : and, as offering to a man a *bounty* for the performance of that service, for doing which

that the absence of the Witnesses for Truth, and of the means of Grace of which *they* are the guardians and sole dispensers, is the murder of the Souls of Men ? “*What* will it profit a man to gain the whole world, if he lose his own soul ?”—what ? And therefore it is that I say, that Laws, which go to rob people of those spiritual benefits which their ancestors left for the enjoyment of their descendants, are devilish laws ; and those who carnally profit by them are, in so doing, aiding the devil’s works, and are the unconscious abettors of sacrilege.

he is entitled, by the Laws of God and the justice of our Saxon ancestors, to aliment and comely maintenance, it is a case of great and supercilious insult.

That “it is the Slanderer’s plea for false accusation,” is herein evident: in that the Clergy, because they do not pay the *full* first fruits and tenths of their livings, are assailed with the accusation of being Swindlers of the Common-Wealth, and Robbers of the Public Purse: whereas, it would be much to their advantage, if a full payment were *once* claimed. There would never be another made!

It is “The Jeer of Dissent for its *Bounty*,” because dissenters, in their ignorance, imagining that Queen Anne’s Bounty is a fund which owes its existence (as, indeed, from its name, well they may) to the King or Queen’s benevolence, and that it would therefore necessarily come out of the public purse, flatter themselves—vaunting and strutting with much pomp and circumstance—that *they* help to pay the Clergy, as aiding in the public contribution of taxes. A vain imagination! The Parliamentary grant of 100,000*l.* for some years, in aid of the fund, being miserable compensation for the yearly millions that the Impropropriators’ Incumbents lose, by being deprived of their tithe by Act of Parliament, and then of their *congrua portio*, by the connivance of the Senate.

Are these things true, Christian brethren? If not, disprove them. Let them be disproved. But if they be true; and alas! true they are, then, who shall doubt, but that a system, which first generates, and then tolerates their existence, is “a Disgrace to

the Country"—“a Blot upon [the reputation of] The Church,” which ought to “be without spot, or wrinkle, or any such thing?”—a blot, which, indeed, *she* cannot help; for she is the sufferer, and the loser in every way; the gainer in none. Who can doubt, but that all this “Mockery” and deception “of Man,” which is carried on under the name of Queen Anne’s Bounty,—that an exaction, made from Christian Priests, in ridicule, as it were, of His solemn ordinance of the High-Priest’s maintenance, that High-Priest which was the type and forerunner of the SON of GOD—who can doubt, but that all this *is* “an Offence to GOD?”

And what wonder? for it is Protestant Hypocrisy and Subterfuge, grafted on the bitter trunk of Popish Invention and Delusion; the foundation of the whole system of impious fraud being “BLASPHEMY.”

PART II.

THE ECCLESIASTICAL COMMISSION AND THE
IMPROPRIATORS.

WHAT has been already said may be esteemed by the intelligent reader a sufficient justification of the writer for condemning so strongly as he has that public deception called "Queen Anne's Bounty." But as he has chosen to ask the question, "What is Queen Anne's Bounty? with reference to the Acts and Neglects of the Ecclesiastical Commission," it will be proper that he should here add a few words to shew what the Commissioners have had to do with it, and why he should seek to make their acts obnoxious to public contempt, by mixing up their name and office with this odious and absurd ecclesiastical impost.

The general reader will first of all need to be informed, that this Commission has been discovering how it can best create a fund with which further to augment poor livings, and to provide additional clergymen for destitute and densely populated districts in the North; and that, because it seemed to them there was nothing else available to their hand with which to create such a fund, they have decreed that 360 (more or less) prebendal stalls shall be cut

down, and The Church deprived henceforth and for ever of this means of rewarding the most active and learned of a laborious profession which numbers 20,000 men, of whom above 8,000 labour from year to year, at an average payment not exceeding 100*l.*: and who, *consequently**, out of their private means, themselves contribute 1,600,000*l.* yearly to the maintenance of that profession, concerning which the Christian rule is, that its ministers ought by their flocks to be abundantly maintained in *all good things*, “*ἐν πᾶσιν ἀγαθοῖς,*” Gal. vi. 6. For this is the case with 8,000 Clergy, while the average income of the 11,000 Incumbents is not above an inadequate maintenance of 270*l.* per annum.

I mean, then, in this place, to accuse the Church Commissioners of gross neglect, as Commissioners of Inquiry into Ecclesiastical Income, for failing to apply the remedy of Act of Parliament to the case of those who were obnoxious to its provisions; and to shame them by the proof, that, had they acted in conformity therewith, they would have at once realised a vast deal more, instantly, than they themselves, by their own shewing, hope to do by their own plan in forty years; they having, in the meantime, effected such a breach in The Constitution of The Church as has entirely altered its relation to The State, and betrayed to the minister of the day its hitherto noble and salutary independence. But I beg to say, that I speak of their wanton acts without personal animosity; they touch not *me* individually; their acts would even benefit me—I shall be

* See Note, p. 31.

amongst the first to receive pecuniary advantage*—but I speak of them with that feeling of honest indignation with which I have, as a man, a Christian, and a citizen, a right to stigmatize those who dare to invade my dearest and most honoured privilege—my portion in the dignity, the glory, the excellence of our loved and venerated National Church.

And if I am asked, Who are you to speak in this way? I answer, that I am one of God's privileged chosen people, whose lot has been cast in a Country where the Christian message has been, and by The Church's means, conveyed to all: and that, knowing *thence* my rights and privileges as a Christian and citizen, I am determined, as far as in me lies, to hand down the enjoyment of the same glorious privileges

* When I wrote this, I thought the Act was better than I find it to be. It appears that those livings only are to be augmented which are in the patronage of Ecclesiastical Corporations, whether sole or otherwise; that is, of Bishops, Chapters, &c.; so that all of those who are serving the Impropriations under lay patronage, and are therefore worse used than any others, are to be denied all advantage of the contemplated change, and to lose the only chance they now enjoy of the prospect of getting some small piece of prebendal preferment to compensate, in some degree, for years of expensive and unremunerated service. It is all very fine to legislate in the abstract, and say that it is unreasonable to augment the selling value of the Lay Patrons' Advowson, by making additions to the income of the living to which he presents: in the meantime, what is to put bread into the children's mouths? I hate to witness such callous indifference to the comforts and wants of brethren, *equals of all in all respects*, save that some have money while others have not. Destroy the present system of patronage, and you will then not be driven to the absurdity of augmenting the greater income in the lesser parish, while the less income in a greater is allowed to remain as it is.

to *my* children, and to theirs, if possible, unimpaired; and hence my reprobation of whatever threatens my Church's independence, and therein her efficiency. Now that the time-servers know my title to speak, they shall hear what I have to say.

Without going further at present into their avowed motives for acting in this Commission, which are all, I think, bating their dishonesty, equal to tinkling cymbal and sounding brass, it will be enough for us to know, that they all admit the wants of the inadequately provided Clergy, and the spiritually destitute condition of populous places in the North, to have been their reason, and the only one they had, for meddling with the Prebendal Stalls. All of them have admitted that the case was extraordinary; *ex. gr.* His Grace of Canterbury, who said that his position was without precedent:—the Bishop of Lincoln has confessed that fear was the impulse under which they acted; and they have, all of them, more or less, shewn themselves to be so sensitive under the protests which have been made against their acts and assumptions, that it is very evident they feel they stand, not upon the sympathy of their Brethren of the Priesthood, nor the respect of The Church, but, upon the alliance of Sir Robert Peel and my Lord John Russell. And are these *all* his Grace's allies? Alas, No! The Atheists, Deists, Papists, and other Schismatics in the Houses of Commons and Lords. A hopeful crew for the Primate of England, with which to man his ship called Ecclesiastical Reform! I do not say that *all* who have blindly given in to the motion of the Archbishop, are Atheists and Deists, Papists, or

other Dissenters; but I do say, that the circumstance of finding themselves acting in concert with the visible representation of all the worst wickedness in the Realm, ought to make men of honour and reason open their eyes to what these evil spirits anticipate as the consequences of this *their* act. For whatever the Members of the House of Lords may think of this plain speaking, and however *they* may choose to act, the fact is undeniable, that the backers of the Archbishop of Canterbury and the other Commissioners in this his infatuated act, are the Popish and Dissenting Faction in this Country. Hence it is, that, feeling the disgraceful position in which they have placed themselves, they are impatient under censure;—that they shew, in their letters and charges, symptoms of being galled, and are bespeaking more temper from others than they manifest themselves. This is unreasonable. *We* are the sufferers. *We* are the unfortunate team that is getting thonged, and double thonged: and the whip masters, laying about unmercifully, above, below, on this side and on that, are much astonished at the restiveness of the poor animals on whom they are exercising their awkward cruelty.

The Clergy are suffering cruel handling under these unconstitutional and unconstitutionally appointed Commissioners; the rich Clergy, the poor Clergy, and especially the poorest Clergy, for whom the greatest solicitude is asserted. Such being the fact, they have a right to speak, a right to make themselves heard and felt,—the rich, the poor, the poorest: the richer, upon whom a wicked precedent is to be converted into a perpetual and enormous

impost: the poorer Clergy, who themselves rather need than are able to give assistance to any body: the poorest Clergy, who are still to have their necessities, not met, but mocked at. Among the last class I crave leave to declare, being much interested in the matter, that the poorest Clergy are most injured by their Acts and Neglects. This I proceed to prove, and to give practical illustration of the mischief producible by the two elements of evil, Queen Anne's Bounty and Impropriation, when seen in combination; as seen they are in every parish, where that curse of Popery, the sacrilegious robbery of the Altar, is, under an impious abuse of legislation—of *Christian* legislation! witnessed and legalised. Alas, alas, brethren! How shall we escape the woe denounced in Mal. iii. 7, 8, 9? those amongst us especially who, under the quirks and quibbles of law, dare to call good evil, and evil good? And how does the impious farce of Queen Anne's Bounty tend to hide from men the guilt of their acts? the extent, the character of their sin? It would be, indeed, well, if these or any other Commissioners would give their minds to the consideration of this awful subject. Much more practical good would be derived from it than will ever result from any attempt to pay the Clergy by extraneous funds and with the money of other people. "Let every man bear his own burthen."

In the Spring of 1836, when the Ecclesiastical Commissioners' Report came out, their *ostensible* field of labour had been the finding out some feasible mode of augmenting the livings of the Vicars and Perpetual Curates, and of realising funds to pay

withal Incumbents of new churches in the densely populated manufacturing districts in the North; and it was found, or reported at least, that, to increase those already established to a sum affording anything like a possibility of existence to the incumbents respectively, *i. e.* to 200*l.* a-year, 371,293*l.* per annum were wanted.

It became a question then, how and where this money was to be got?

To apply to Parliament (which had plundered these livings by the sanction of its own omnipotency) to pay the plundered priesthood, who minister more than gratuitously to the spiritual necessities of so many millions of their fellow-citizens, was, *of course*, out of the question. Every thing now is "out of the question" which is commended by common honesty and common sense.

"Where *is* there any money?" We must have money, says the Bishop of London, from any source, and by any means.

"Oh, we have it! The Prebendaries—we will reduce the stalls and seize the revenues of them—nobody will defend them, for nobody cares about them; nobody knows what they are for, nor what they have done; and *they* will not dare to defend themselves, for my Lord Henley, thanks to his lucky ignorance, has made them obnoxious to public opinion*. The thing is done."

"Agreed," said one, and they all "agreed," and the thing *was* done, for they brought in a Bill; and

* Lord Henley's pamphlet on Church Reform, all the statements in which were founded on misconception of facts, ran rapidly through nine editions.

behold! the matter is *now doing*, for they have nearly brought it to bear.

Doubtless, it *is* very desirable to increase the stipends, the wretched stipends of poor Incumbents. Justice manifestly demands it; and if the Commissioners had found out, or rather, had not closed their eyes to the only honest way of doing it, and had then proceeded CONSTITUTIONALLY to have their suggestions assented to by Convocation*, they would have deserved the thanks of The Church here—the praises of The Church departed.

But, what *have* they done? Why, disregarding the only way that was honestly open to them, and very iniquitously taking what did not belong to them, they spared those whose revenues are The Church's and its Clergy's, to seize the incomes of those, upon whose very existence the welfare of The Church, as a national body, in conjunction, or rather identified with the State, depends †.

Very generous, indeed, were they with other people's goods who have a right to what they enjoy; and very sparing of hinting to those, the possession

* Dr. Heylin says, there was nothing done with regard to the Church and religion in the Church of England but what was acted by the Clergy in their Convocations, or *grounded on some act of theirs precedent to it*, with the advice, counsel, and assent of the Bishops, and other learned men, assembled by the King's [or Queen's] appointment: and the Parliament did nothing in it, but that sometimes upon the post fact it was thought fit to add some strength to the decrees and determinations of the Church by civil sanctions.—Preface to “Church of England Justified.” But now,
 “Tempora mutantur, nos et mutamur in illis.”

† *Vide* Reduction of Prebendaries, p. 26, in re Congé d'elire, and Veto on heretical appointments by the Minister of the day.

of whose property is sheer downright sacrilege, the necessity of fulfilling the obligations of the Acts of Parliament which are the title-deeds of their tithe estates.

“Be just before you are generous.” This is an old saying, and it is a *just* one. The Ecclesiastical Commissioners were about to augment, if possible, small livings. Did they know anything of Cause and Effect?—how such livings became small? Did it not occur to them, or, at the least, ought it not, to have asked *how* the livings became poor? how it was that the Parish Priesthood had lost that endowment which the Saxons had provided by entail, for and upon the Clergy of succeeding generations? Did they not know that the monastics had, in their own peculiar way, possessed themselves of the Tithe of nearly half the estates in England*, and that they thenceforward, instead of nominating Rectors to parishes, found out the use of Vicars and Perpetual Curates, as above noted? Did they not further know, that the monastical impropiators, *like some others who profess a purer faith*, starved these their “*servants*”(!); and that, in consequence, divers Constitutions and Canons were made in popish times, by the then Bishops, *ut supra*, pp. 32–4, by which the monastical Impropiators were compelled to pay these “Working Clergy,” besides their vicarial dues, four, and then eight or ten marks a-year†? the mark being thirteen shillings and a groat.

* There were, according to Godolphin, 3,845 Benefices impropriate, and before the time to which he alludes there were many more.

† *Vide* p. 24; and Abp. Chicheley, p. 28.

This was the vicarial allowance, and to celibates we are not to forget, when a shilling would go further than a pound does now*; and when the stipend was aided by a number of other payments, as obits, mass money; sometimes to a considerable amount.

Do they not know that the monastics were subject to these Constitutions, and compelled by the Bishops to abide by them? and also, that, at the time of the transfer of the monastic holdings to private lay-hands, *the conditions of the transfer were*, that the duty should be provided for in as ample a manner as heretofore, and at equal remuneration†?—as I have already shewn at large.

Now, bearing this in mind, the Commissioners, we have seen, wanted to increase the value of stipends of the livings of the Impropiators, as well as the stipends of those who serve chapels in populous places; and, the chief of the poor livings being those of Impropiators, what did they do? Did they examine the *state* of the livings, and the “*congrua portio*” (*i. e. stipends*, quasi the *congrua portio*) of the cures, and compare the *performances* of the laymen with the requirements of the Acts of Parliament which are the TITLE-DEEDS of their estates? No, they did not!

Did they, even if we allow them to sink the absolute and manifest meaning conveyed by the phrase “*congrua portio*,” make an estimate of the relative value of a shilling 400 years ago, and the same coin of this day? and so, frame an Act to compel the Impropiators, clerical or lay, (*it signifies little to*

* In the reign of Edward I. 5s. would buy an ox.

† 34 & 35 Hen. 8, c. 19. Appendix.

a poor Vicar or Perpetual Curate, who, whether Ecclesiastic or Layman, robs his Altar), to meet their obligations? not according to the *now absurdity of the letter*, but according to the intent and spirit of the Act by which a living (*i. e.* an existence) to the Vicar was intended, when the Impropiator was compelled to pay him, at the least, four marks a-year. No! had they done this, they would have found out a large disposable fund of money all ready to their hand, with which to meet the present wants of the populous districts*, and to provide for the ever-recurring and contingent emergencies of the Church.

But what is the case in the present day? I know of a vicarage of which the tithe is 300*l.*, more or less, and the Vicar's stipend from the Impropiator is—what do you think?—even to this day, 2*l.* 13*s.* 4*d.*! But such cases are of frequent occurrence.

And what *is* this 2*l.* 13*s.* 4*d.*? It is the old four marks, *i. e.* 13*s.* 4*d.* multiplied by four. And what was that in the day it was given?—this is a *very* material question—“Maintenance for a man,” as we said. Therefore, the *spirit* of the Act requires the Lay-Impropiators, out of the tithe, to pay the Vicar of that parish whence the tithe is drawn, *maintenance* for a man. Is 2*l.* 13*s.* 4*d.* *maintenance*? And is it given in lieu of maintenance? Shame! Shame! that such iniquitous perversion of law, decency, and Act of Parliament, should find place among the enlightened and intelligent citizens of England in 1839†! What is 2*l.* 13*s.* 4*d.*? Bare living for a gentleman for a week, at 7*s.* 7½*d.* per

* Vide note, p. 86.

† 1840.

day. This Vicar has out of the tithe, which, by the law of GOD*, by the endowment of man†, is his, *all* his, 1s. 0 $\frac{1}{4}$ d. per week! *i. e.* about forty times less than what the Archbishop of Canterbury can compel this same Vicar to pay to a Curate, if he is obliged to keep one. This *is* an equitable reading of an Act of Parliament!

But this Constitution of the four or five marks was afterwards judged insufficient; and from eight to ten marks were declared to be the least that men could live on: and, in Henry the Eighth's time, eight pounds were considered the least sum that was reasonably adequate to maintain a celibate‡.

There can be no doubt as to the intention of the Parliament, at the time that this sum of eight pounds was fixed upon as the vicarial remuneration§; because, in the Act that passed in the 37th year of the reign of Henry VIII., for consolidating small livings, it was enacted, that where two livings of less than six pounds had been consolidated, whenever the poorer parish could assure to a Clergyman such an addition to whatever stipend he was otherwise entitled to, as would make up eight pounds per annum, *then*, such union of livings was to be *de facto* dissolved: there can, therefore, be no doubt, but that

* Mal. iii. 7, 8, 9. "Tillesley, Archdeacon of Rochester, in the second edition of his "Animadversions on Selden's History of Tithes," has given a catalogue of 72 Authors, who, previous only to the year 1215, wrote in defence of the "Divine Right of Tithe." Dr. Cove, p. 48.

† Council of Calchythe.

‡ *Vide* 37 Hen. 8, c. 21, ss. 3, 7. Appendix.

§ *Vide* 21 Hen. 8, c. 13,—1536, exhibiting that eight pounds was a full living for a Priest in those days.

eight pounds was then the equivalent expression for "due and sufficient ministerial aliment." What would the Parliament of that day, *even that Parliament*, say to the present, which seems to think "the use and intent" of its Act is carried out, in recognising the award of twenty bushels of wheat as a year's remuneration for the services of a Parish Priest? and upheld, also, as the Law of King Henry the Eighth's Parliament! at the same time that Henry VIII. in his speech to Parliament states that he held the Church Properties "*in trust* for the Clergy." They would, even *they*, blush for the name of an Englishman, when such is his idea of Reason and Justice.

We may, however, hence very clearly see, and as safely affirm, that at the time the impropriations were passed over to the Russells, Norfolks, &c., of the day, each Impropiator was charged with the maintenance of a Vicar, at a rate equal, at the very least, to 160*l.* per annum of our present money. AND TO THIS CHARGE ARE THE LAY-IMPROPRIATORS *to this day* SUBJECT *by Act of Parliament*. And who can tell why it is that these men, who have shamefully shirked their legal obligations for so many years, are allowed, in the first place, to do so with impunity? Why, again, in the next, they should be allowed any longer to violate Acts of Parliament which are the title-deeds, *and the only title-deeds they possess*, be it well observed, of their possessions? For, does not this *quære* naturally arise—Does not the violating the *conditions* of the title make the title itself, *as such*, null and void? For, are both parties in a compact bound by the conditions? are the conditions on the one side to be maintained, on the other to be violated

with impunity, and the terms of compact still to be considered binding on the weak? If this be law, it is not Justice; and sure I am, that a Court of Equity would decide the case, if brought to issue, against the Impropiator.

For in these transfers there was this compact: "You, the parishioners, shall continue to pay the tithe as heretofore you did to the monastics, but you shall be provided with a sufficient Vicar; to secure the services of whom *the lay rector shall pay to him a salary ADEQUATE to his due maintenance,*" ut supra, pp. 32, 33, et passim.

This is the compact. Who breaks it? The Lay-Rector*. But the parishioners are not allowed to break it. They *must* pay the SACRILEGIOUS demand, even to the most sacrilegious extent; the payment increasing to meet the changed value of money. But, the reader will observe, no corresponding increase has been made all this time in the Vicar's stipend; so that, while the tithe-holders have understood thoroughly how to estimate the value of their tithe in the altered currency of the realm, they have always had a wonderful dulness in apprehending that an increase, equal in proportion to that which they have enjoyed upon their tithes, was due, in each case, to the Poor Vicars and Perpetual Curates.

I say then, that in all equity, the Impropiators

* "The lay rector." One is obliged to use this ridiculous phrase in conformity to the extravagancies of the day we live in. That any layman can be the Rector of a Parish is utterly impossible; and if it were not, it would be a wicked usurpation to attempt to put such a notion into practical effect. We really must get rid of all these wicked anomalies in our land. A *lay rector*?!

have vitiated their titles to their holdings, by the non-performance of their part of the compact.

I say further, that—if “EQUIRY” be not “Law” in England, and that common-sense Englishmen be not made to worship the sound of words, and deny their sense,—*the system of robbery of Vicars and Perpetual Curates has so long had existence*, by the denial of their rights, in the abstraction of their mere Act-of-Parliament dues by the Impropriators, lay and other, *that the redemption of the debt due to each incumbency now would outset the value of the preferment*, (regarded as property); and therefore, again, the demand of Justice is, that these sacrilegious impropriations, *the covenants unperformed under condition of performance of which they were granted*, having been bought up *ipso facto* by the accumulation of debt upon them, be banished the land, with the popery from which they sprung.

But it is said that this spoliation system has been going on so long, that usage and custom have destroyed, by superseding, the Right of the Church; in other words, that Prescription is a justifiable plea to set up against Right, and Custom against the Word of God.

And are we come to this, Brethren and Citizens of this Christian Empire,—that our customs and the Word of God are at variance? Shall we confess it? If we do, what ought to happen? what must? Why, that one *must* give way to the other; and *which* is to give way?..the Word of God? “Is God a man that He should lie” and falsify His own position? If God exists, . What! *If* God exists?—and who wishes to deny His existence?

—do the Impropriators of *His* Tithes? God forbid that *I* should *say* so,—their position truly gives too much reason to many to think so: we shall see shortly whether the present Impropriators are worthy descendants of the infidels whose conduct is described in the subjoined note*. But I say, *if* God exists, and if we believe Him to exist, then all customs at variance with His Word must give way: and if this be the case, the sooner we begin to mend our manners, in this particular, the better.

But *is this* a case in which Prescription can be

* “When this commendable part of Mary’s conduct was not followed by the Impropriators, the Pope complained to the English Ambassadors at his Court, that the Church lands and goods were not restored; an evil which was not to be endured, as they belonged to God, and could not be detained by the Laity without their incurring damnation. He therefore pressed this matter very earnestly upon the nation; for though he was ready to oblige them as far as his power extended, yet he could not pardon and dispense with the profanation of things dedicated to God. His Legate also made a long speech in Parliament, to prove that tithes and impropriations were the patrimony of the Church, and ought to be restored, as the detention of them by the Laity was sacrilege and profanation. The Nobility and Commons, however, would not subscribe to such doctrines; and being unable to answer his Highness by reasoning and arguments, *they put their hands to their swords*, and said, that those possessions were become a part of their estates by the laws of the realm, and therefore they would never give them up, but defend them at the hazard of their lives and fortunes. Thus they opposed the pious intentions of the Queen to improve the miserable condition of the Parochial Clergy; and in the next reign the Parliament annulled what she had been able to do for them: for in their first session ‘they gave back to Elizabeth the first fruits and tenths of all spiritual benefices, with all such parsonages, glebe lands, tithes impropriated, and advowsons, as came to the Crown by the dissolution of the religious houses, and which the late King and Queen had renounced and relinquished.’”—1 Eliz. c. 4.

pleaded against Law? Nay; the law of the Land is, that the Right of the Church never dies—*nullum tempus occurrit ecclesiæ*—so that that plea will not hold in this case; moreover, if it would, it is a maxim of law, one of its axioms, that any law enacted contrary to the law of GOD is *ipso facto* null and void: therefore, all enactments which go to recognise that, as sufficient for the maintenance of him concerning whom it is GOD's decree that he shall live by the labour he performs, which is manifestly insufficient, and so practically negatives the decree of GOD, must be certainly "null and void."

For what are GOD's words?—"Who goeth a warfare at his own cost?"

Are these the words of GOD?—"Thou shalt not muzzle the ox that treadeth out the corn."

Is this a portion of the Word of GOD?—"Doth GOD take care for oxen? or for our sakes was it said?" "For *our* sakes: that he that ministereth in the Gospel should live of the Gospel." And what are the facts of the case? The Clergy do *not* live of the Gospel*: their rights of living are denied, the laws which secure them are derided, for of their sustenance they are robbed:—"the hand is put to the sword" when their Gospel claim is urged; and the answer, the impious answer, is—"these possessions are become ours by the laws of the realm: we will never give them up, but defend them at the hazard of our lives and fortunes," AND OF OUR SALVATION. Be it so! Count the cost, Brethren. Yet know that your plea, wretched as it

* The average income of 8,000 Clergymen is under £100.

is, is as false in assertion as you will find it to be ruinous in that which you may think to be a successful issue. As regards the *congrua portio*, you will find that "the Laws of the Realm," by the sanction of which you would vainly contend against God, are directly against you; for, besides the Statutes which we have quoted, disproving your claim to *full* possession of impropriate tithe, it is well known, and has always been a recognised point by Lawyers and others of the greatest eminence, that (to use the words of Selden) "appropriate Churches are never possessed *pleno jure*: that there is always implied that a *competent* revenue be allowed to a Vicar or Curate." How strange, how discreditable is it to those who dispute these most obvious things, who plead man's iniquity against God's justice. Restore at once, Brethren, of freewill, the rights of God's servants, and no longer dare, under the fictitious plea of "Prescription," to put forth your hands to iniquity and sacrilege.

But, if this shall not happen, and if Parliament, strong in its own power, will not uphold the character of The Church by securing decent maintenance for its ministers, let it at least uphold its own character; let it vindicate its own enactments, and see that those, who have to look to them and their authority, for the title-deeds of that peculiar sort of possession whence they derive their incomes, fulfil such obligations as Parliament has imposed on them. Let it be the guardian of the weak and ill-used. Let it visit the unjust violators of the rights of those whom they pretend to protect, with that degree of just severity which hard-hearted rapacity

and the plunder of the orphan and the widow require and demand*.

Nor need they fear in this case to run against "Prescriptive Rights," for, even according to our present laws, to make "*Prescriptive Right*" good in law, there must be shewn an undisputed possession for a long succession of years or generations, even from the time of King Richard I. Now in this case, the advocates of Law and Justice can shew that the claim of the Vicar and Curate has ever been preferred, as well publicly by Acts of Parliament and Royal Injunction, as privately by the reiterated voices of Bishops, Presbyters, and Laymen, Judges and others, all speaking in the name and on behalf of The Church, as regards on the one hand its oppressed servants, the impoverished Vicars; and as regards on the other "the souls of men, which have been murdered"—as the indignant Greathead and the Primate Peckham justly expressed themselves—by the selfish iniquity of those who dared to put forth their hands unto sacrilege, and, in this fearful act, not only seized the gift and endowment of the Altar, but,—alas,—fearful, awful responsibility to incur!—caused that practical atheism to prevail, which first grew when men came to "abhor the offering of the Lord †." For, even waiving all previous Acts, whether of Synod or of Parliament, we have, on the one hand, James I. "ordering the Bishops to inquire into the endowments of Vicarages, and the ordinary stipends of Curates, that the impropriations of laymen's fees might be charged with a sixth or seventh part of the

* *Vide* Appendix.

† Of this hereafter.

worth of the Impropriation, to the *maintenance* of the preaching Minister." The just intentions of the King being overruled by the wickedness of the courtiers, who observed that "it was necessary for the quiet of the realm, that the general body of the Clergy should be kept poor, as they would then be humble and obedient," proves, not that the protest for injured honesty was not made, but that, as in the preceding reign, "Elizabeth and her counselors were alike unfriendly to the Church" in the persons of the Clergy, so, the accusation of Luther's distich exhibited still the spirit of the age, amongst the rich and powerful:—

Cum mare siccatur, cum demon ad astra levatur,
Tunc clero laicus fidus amicus erit.

Still, session by session, petitions were presented to the King: that which he was unable to do in England, he accomplished in Scotland, augmenting all inferior benefices to 30*l.* per annum, and compelling the Impropriators to assign a *competent maintenance* (again the *congrua portio*) to the Vicars and Curates of their Churches.

When Charles I. ascended the throne, in answer to the petition of his Parliament, *he* recommended the House to provide a *competent maintenance* to the minister of every parish, and that the Impropriator should assign to the Vicar or Curate belonging to his parsonage, *sufficient* stipend. At length a Committee was formed to buy up Impropriations; but it, being turned to a factious purpose, was dissolved, and no beneficial effect of its existence remained but the recorded witness, that the claim of Vicar to the "congrua portio," was maintained in the minds of the Church and Nation.

The Acts of the Commonwealth were most beneficial to the Incumbents ; every man being allotted out of the Improvements, as his *then* “*congrua portio*,” as much as would make up 100*l.* The reward that the loyalty of the Clergy met, for their efforts on behalf of that monster of ingratitude and profligacy, Charles II., was, the allowing the Incumbents of Improvements to revert to their former oppressed condition.

Many persons, however, in the previous reign, moved by the virtuous testimony of Spelman, having restored to the Clergy the tithes impropriate they held, Charles II. enjoined the *Clerical* Improvements to augment the maintenance of the Clergy who served their Improvements, as will be seen by the accompanying extract from a work intitled “*The Abolition of Pluralities.*”

“A bill was indeed brought into the House of Commons for an augmentation of livings appropriate to Bishops, Deans, and Prebendaries; and when it was perceived that the sentiments of the majority of the House were in its favour, the Prelates thinking it more for their honour to make such augmentation voluntarily at the King’s request, than by compulsion from an Act of Parliament, procured a letter and declaration from His Majesty to this purpose, to be shewn in the House of Commons, upon which the bill was dropped. In this letter His Majesty declared how desirous he was that the Church of England might be furnished with a learned and religious Clergy, and how ready to give encouragement to their labours. And conceiving that a competent maintenance was necessary to their encouragement, he resolved that Bishops, Deans, and Chapters, Collegiate Churches and Colleges, and *other single persons*, who had parochial *tithes and profits appropriated to them and their successors, but had not taken due care to ordain sufficient maintenance for the Vicars of their respective places, or for the Curates where vicarages were not endowed, should FORTHWITH*

MAKE *augmentation of all such vicarages and cures in such a manner, that they who immediately attended on the performance of ministerial offices in every parish might have a COMPETENT PORTION.* To this end his will was, that no lease should be granted of any rectories or parsonages belonging to them, till they had provided that the respective vicarages or Curates' places had so much revenue in glebe, tithes, or other emoluments, as commonly would amount to 100*l.* or 80*l. per annum, or more, if it would bear it;* and in good form of law settle it upon them and their successors. And his farther will was, that the Bishops should employ their authority and power, *which, by law, belonged to them as Ordinaries, for the augmentation of vicarages and stipends of Curates, and should with diligence proceed in due form of law* for establishing CONVENIENT MAINTENANCE of those who attended holy duties in *parish-churches.*

“In consequence of this letter many of the churches appropriated to spiritual persons were considerably augmented; and it became the general expectation, that *all* insufficient cures would be equally provided for by the care of Government: for the Laity were equally bound to make *a competent provision* for the Curates employed in their churches. But though Parliament acknowledged that ‘the settled provision for Ministers in most cities and towns corporate within the realm, was not sufficient for the maintenance of able Ministers fit for such places, whereby mean and stipendiary preachers were entertained to serve the cures there, who, wholly depending for their maintenance upon the good-will and liking of their auditors, had been under temptation of too much complying and suiting their doctrine and teaching to the humour rather than the good of their auditors, which had been a great occasion of faction and schism, and the contempt of the Ministry; and though the Lords and Commons were deeply sensible of the ill consequences thereof, and piously desired able Ministers in such places, yet, instead of relieving them by the only proper method of redress,—the restitution of their glebe and tithes,—they could only find a competent and settled maintenance for them by the union of churches, and therefore enacted, ‘That in every city and town corporate where two or more churches or chapels and their parishioners laid convenient to be united, in such case the Bishop of the diocese, with the consent of the Mayor or other chief officer, and of the patrons of such

churches and chapels, should and might, according to due form of law, unite the said churches or chapels or any of them, and appoint at which the inhabitants and parishioners should meet for the worship of God, which should be annexed unto the other, and which should be the presentative church, unto which the parishioners should resort as their proper church, and pay all their tithes and other dues.' Stat. 17 Car. 2, cap. 3. They had the further generosity to enact, that if the settled maintenance of any parsonage or vicarage with cure did not amount to the full sum of 100*l.* per annum, it might be lawful for the Incumbent of the same and his successors to take, receive, and purchase lands, tithes, and other hereditaments without any license of mortmain, any law to the contrary notwithstanding: and the owners and proprietors of any impropriation, tithes, or portion of tithes, should be enabled to give and annex the same, or any part thereof, to the parsonage or vicarage or chapelry where the same did lie or arise; and might settle the same in trust for the benefit of the said parsonage or vicarage, or of the Curate and Curates there successively where the parsonage was impropriate, and no Vicar endowed, without any license of mortmain. They likewise passed an Act, which confirmed and perpetuated the augmentations already made, and which should thenceafter be made by ecclesiastical persons to any Vicar or Curate, out of any rectory or tithes impropriate, in whose hands soever the said rectories or portions of tithes should be. 29 Car. 2, cap. 8. Excepting some augmentations made by private persons, nothing more was done in this and the two next succeeding reigns for the benefit of the poorer Clergy; so that many churches still remained without a proper Incumbent, and were supplied with temporary Curates," * * * [though] "in the Savoy Conference, it was aptly suggested that if the *Usurper* could quickly have brought livings to a competency, there was no question but *lawful* authority might, and ought to do it."

Dean Prideaux agitated the subject under William and Mary, and was supported by Bishop Burnet, in whose *History of His Own Times* are two memorials on the subject of the First Fruits and Tenths, presented in the years 1696 and 1697. His arguments

so effectually excited Queen Mary, that she had formed a plan to raise all small livings to a *sufficient* maintenance. Mary did not live to execute such her intentions, which nothing, it was believed, but the death of the King prevented from taking effect in his reign. Hence we find, as I have before said, that the ministry of Queen Anne found the subject already prepared for them. They had nothing to do, therefore, but to find out a *name* for Queen Mary's plan of taxing in perpetuity the Clergy to save the Impropiators. So they named it *Queen Anne's Bounty*, because, I presume, she offered it to the House on her birth-day, 6th Feb. (1703-4).

Hoping that this may suffice for the *public* testimony on the one hand, which has been from time to time made in favour of the claims of those who serve the Cures of Impropiators, it must suffice, on the other, to mention the names of some of those who have maintained continually since the Reformation, the rights of the impoverished Vicars; amongst whom we have Sampson, President of Magdalen College, Oxford; Humphries, Div. Prof.; Bishop Andrewes, Sir H. Wotton, Latimer, Hooper; Bishop Cox, himself persecuted for opposing the rapacious courtiers; Jewell, Hooker, Seldon, Judge Rastall, Coke, Lord Bacon, Gibson, Basire, Ryves, and a host of others, all agreeing and affirming, that as tithes never ought to have come into the hands of laymen, Impropiators were bound in conscience to restore them to the Churches to which they belonged; and, as *omne majus continet omne minus*, certainly to make a *competent* provision for an able and learned Clergy.

Is it said, "We cannot now interfere with cases which are of so long standing? Nay, but you do interfere, and have done so in a case recently; one which is quite analogous to our present subject, and which, being valuable in illustration of my position, I shall make use of here and now; inasmuch as it proves the *necessity* of interfering with the *letter* of deeds of endowment, when the intent of the donor is frustrated by the altered value of the currency of the realm.

A benevolent individual left a property, charged with the payment of a certain number of marks yearly, to certain objects, as specified in his bequest. The surplus he directed to be applied to the use of Trustees, to make good incidental expenses to which they might be subject in giving effect to his intentions. In the meantime money Decreased, while property Increased in value; and the yearly income of the property became, from adventitious circumstances, very large; the payments, which had been considerable, were altogether as trifling in value; and the Trustees were appropriating 1,000*l.* a-year to their own use while the object of the charity was entirely defeated. What happened? An inquiry took place; the matter was adjusted according to the behest and *intention* of the donor, and the *Trustees* were disturbed in their PROPERTY.

Other instances there are very much to the point, of which two are before me. They shew that the *words* of the endowment are in many cases necessarily superseded by the provisions which the deed of gift has laid down as to the procurement

of certain things, as articles of dress ; and also as to securing the performance of certain duties*.

The boys of Winchester College are, by the Statutes of the Founder, assured the best silk for their gowns, though it should even cost 4*d.* per yard ; this being the highest price, per yard, to which it was conceived silk could ever rise. This statute has long been superseded practically, as to the *price* of the cloth, by the impossibility of obtaining *any* cloth at so low a price. Now, the spirit of the Founder was, that the boys should have the *best* fabric. If, then, they now had the *best* silk, and that the items of college expenditure exhibited such an outlay as for gowns made of the *best* silk, would the Visitor of the College be justified in passing the account ? Assuredly he would ; the spirit of the founder, no less than the impossibility of obtaining the cloth at the price specified, would equally justify the outlay exceeding the nominal value of the specified cost per yard. I doubt much whether the Visitor *would* be justified in passing the accounts of the Institution, if the fabric of the boys' gowns were inferior to the texture of what was the best silk made in those days. The Winchester boys themselves will be able to appreciate this argument, and apply its substance to their own case. I hope that their gowns are what they ought to be.

* In this and the case following, I am not positive as to the sums, nor as to the parties named ; the reader however may rely on the facts, though the details may not be exact. I think the colleges and sums are as stated ; but the illustrations will be quite as well for my argument, if the cases are made suppositious.

The other case is more in point, as affecting the question of "competent maintenance."

By the Statutes of Lincoln College, the Fellows are to vacate their Fellowships if any of them succeed to, or come into possession of any property exceeding (say) 20*l.* per annum. This rule had always met with a liberal interpretation until a Fellow Expectant, feeling that he had a claim to immediate enjoyment of a Fellowship, by the succession of one of the Fellows to a sum of (say) 200*l.* a-year, urged his immediate ejection from the Fellowship on the ground of the literal reading of the Statute. The Master and Fellows, satisfied that they were fulfilling the will of the Founder, resisted, and the case came before the Bishop of Lincoln, Visitor of the College. His decision was, that 300*l.* of this day being no more than the equivalent of 20*l.* in the day of the Founder, therefore, unless a Fellow came into possession of a yearly income exceeding 300*l.*, he was to enjoy his Fellowship notwithstanding.

Here, then, are two cases, one of necessity, the other involving no actual necessity, equally overruling the *phraseology* of the ancient endowment, and maintaining, what is much more important, the *spirit* of the Donor; the one exhibiting a conformity, in one respect, to the changed circumstances of the times, not from freewill, or any anxiety to do justice, on the part of the Governors of the Institution,—the other, the equitable, common-sense, common-honesty view of the case.

Now, the position of the Incumbents of Improvements claims consideration on both of these grounds; and the practical argument which these

several cases furnish, in combination, and which we urge in defence of the claim of the said Incumbents, is, I think, quite unanswerable.

The cases are entirely analogous. The Acts already quoted, viz. to the effect that each particular property should stand charged with aliment and maintenance for an officiating Priest, shew the intent of the Legislators: the very Acts which constitute the title-deeds of the estates of Lay Impropiators, constituting them at the same time Stewards and Trustees, as it were, to husband the properties, and to pay up always "all rents, fees, offices, &c.," 27 Hen. 8, c. 8; and "offices, fees, annuities, profits, and commodities," 32 Hen. 8, c. 7; and "rights, titles, claims, interests, charges, annuities, offices, fees, liveries, livings, portions, pensions, corrodies, &c.," 34 & 35 Hen. 8, c. 19; to which these estates had been subject; and they were all subject to it. The 1 Edw. 6., c. 14, s. 21, in like manner saves out of the Dissolution of the Chantries, all rights of strangers—as rents, *services*, rents seck, fees, *annuities*, profits, *and offices*, &c., as had been lawfully enjoyed out of the same. Now, as in almost all cases, the Impropiators or Trustees have possessed themselves of the Vicar's "pension" and turned it to their own account; and for want of that that the Vicar ought to have, he has recourse to Queen Anne's Bounty, to enable him to make his pittance such as may *perchance*(?) just keep life and soul together, *and no more*. The act of settlement above alluded to (p. 81) and the adjustments made in the other cases, shew that fraudulent Trustees *can be* made to relinquish *unlawful* ill-gotten gains, and that the

actual necessities of the case must overrule the letter of endowments when the changed circumstances of the times require such changes to be made, when such changes are not at variance with the will or intent, as the case may be, of the donor or founder. Surely, the practical results of this evasion of Law, and of this neglect of responsibilities, constitute a case of oppression for the Parliament, in vindication of its own character, to see rectified*.

But, does Parliament decline?

Let it decline to do justice and judgment! But, why do the Ecclesiastical Commissioners decline? How is it that the Primate of England, Guardian of The Church, especially of the houseless and impoverished Vicars and Perpetual Curates†, each robbed upon an average of 250*l.* per annum by their task-master Impropriators, . . . How is it, as asked above, p. 66, that His Grace at the head of this Commission, never sought out, by aid of Act of Parliament, the amount of the obligation of each Lay-Rector, and the amount, *by aid of fraud and avarice*, of the defect of his performance?

I say now—I affirm, and am ready to go into the proof, that the money which the Impropriators should be *compelled* by the very Acts of Parliament which are the title-deeds of their strange possessions (tithe to a *lay* man!), to pay *to the Vicars, and which they*

* *Vide* Appendix, Sheet of Impropriations.

† Is this an unreasonable expectation? Hooker does not think so: "At the hands of a Bishop, the first thing looked for is a care of the Clergy under him; a care, that in doing good, they may have whatsoever comforts and encouragements his countenance, authority, and place may yield."—Eccles. Pol. vii. 24, 3.

do not pay, is, together with the income immediately available to the Vicars, &c., by the release of augmentations already effected by Queen Anne's Bounty*, and which would result from the enforcement of the provisions of the Acts of Parliament alluded to, more, considerably more, than *the whole amount confessedly to be raised* by the Commissioners in the destruction of the Prebendal Stalls. I say then, that their omitting to see to this means of increasing the income of some thousands of the Clergy, was an act of *great* neglect. The Commissioners admit that they want 371,293*l.* to raise 3,600 livings to 200*l.* per annum. And what are they going to get by the spoliation of the Stalls? (which they confess they have no other right to touch than that which is founded on the plea of necessity). £160,000 only. How much will that add, when it is realized, to each living? £44. 7*s.* 0 $\frac{3}{4}$ *d.* And *when* will it be realized? and how appropriated when it is? This is a very practical question; for, let it but get into a *fund*, and how long will it be in finishing the tale of which the disposing of the Canadian clergy-*reserves* is but the commencement?

Now, I have said, that if the Acts of Parliament which Law, Justice, Equity, and Statute, all read alike, were attended to, a more abundant fund would

* *Vide* Appendix, No. VII. To speak in round numbers, we may say that 2,500,000*l.* is locked up in augmentations to livings, by the Bounty Board. The interest of this money is, I doubt not, now worth fully 4 per cent., which will produce 100,000*l.* a-year. The immediate increase of the Vicarages and Curacies will remove *them* from the list of claimants; so that the chief part of the Incumbents expectant, who are the Ministers of the Chapels of Ease to Mother Churches, could have their wants immediately met with this income of 100,000*l.* per annum.

be raised—and available *immediately* to the small livings I now add—than is to be obtained by this prebendal spoliation; for the poor livings, without more ado, would at once average something upwards of 250*l.*

In the former edition of this pamphlet, I went into a calculation, founded upon the supposition that the Impropiator could not be compelled to do more than pay, in present *bonâ fide* value, the amount of the anciently specified pension. I find, however, our case to be so much better than I thought it then, that such calculation is quite unnecessary. Impropiators are to pay their stipendiaries a “*congrua portio.*” When this is done, all the augmentations effected from the Bounty Fund will lapse to the Governors, and so, instead of subserving, as this money now does, the factitious wants of the Impropiators, be immediately available to the *real* wants of The Church, in augmenting the stipends of many of its poor Incumbents. How so? it will be asked. Thus:

Of late years, *i. e.* since the time that Queen Anne gave up the First Fruits and Tenths to improve small livings, that pecuniary improvement in their condition has taken place which has made most poor livings now nearly 100*l.* per annum; not *very* many being less than 75*l.* a-year. But in these cases the Impropiators pay about 9*l.*, or 11*l.*, or 5*l.*, or 7*l.*, or 2*l.* 13*s.* 4*d.*, and so on; and the difference is made up by payment out of this “Bounty,” as it is called. Now, the incomes of these Incumbents being made up to their present amount by additions and bounties from Queen Anne’s Board, this, as it was never intended, so should it not now be made, to stand in the way of the compulsory restoration of RIGHT, by

the Lay-Impropriators, to the impoverished livings ; and the operation of this beneficial arrangement would be this :—The Vicar of Brent-Tor is paid by the Duke of Bedford, the Lay-Impropriator, 11*l.* ; the Vicar receives from Queen Anne's Bounty and other aids 49*l.*, making altogether 60*l.* But the Impropiator, who has only EIGHTEEN THOUSAND a year of Tithes, should, by Act of Parliament, pay to him, at the least, 300*l.* per annum. This arrangement, therefore, taking effect, the Vicar of Brent-Tor would, instead of his 60*l.*, *at once* receive 300*l.* per annum ; while the augmentations, amounting in this case to 49*l.* per annum, already effected, would revert to the Fund.

The sense and intent of this Act of Parliament, is only to be got at now by ascertaining what was the monetary value of the obligations to which the monastics were bound in the maintenance of the stipendiary Priest, as we have already shewn at large, *ut supra*, p. 32, and here reiterate :—“ That in every Church impropriated by the Religious, a Vicar should be instituted by the care of the Diocesan, who should receive a *competent* maintenance out of the goods of The Church : and as it was scandalous and contrary to the Canons, that the Religious who were permitted to convert Churches to their proper use, should personally serve those Churches, they should constitute *Perpetual* Vicars in them, and within forty days assign unto them a certain and *competent* vicarage, according to the discretion of the Diocesan.

Here, then, by the course of bare justice, the Vicar of Brent-Tor would get at once 200*l.* per annum more than the Commissioners propose shall be given,

—and that, by the performance of the most complicated piece of folly and injustice the records of the Country can shew; and all done, be it observed, under the mask of benefiting *The Church!*—to whomsoever may be that functionary forty years hence.

Again—the Perpetual Curate of Yately, Hants, is paid by the Marquis of Winchester, 23*l.* 4*s.* per annum, the tithe being worth 500*l.* per annum. The amount of the living is, by bounties, Clerical donations, &c. &c., worked up to 109*l.* per annum. The Perpetual Curate of Yately resides in a house purchased by a contribution of 400*l.* from the Rev. H. C. Caswall, when Incumbent, and a grant of Queen Anne's Bounty: [for *the Parsonage House* the Marquis of Winchester receives 10*l.* a-year.] Now, 300*l.* being made the value of the living, we have again an excess above the Commissioners' maximum, (109*l.* + 44*l.* = 153*l.*), of 147*l.*, by doing bare justice, and by making the Marquis of Winchester—*who pays to each of his under game-keepers twice as much per annum as he is at charge to supply the spiritual wants of the parish of Yately*—read equitably the Act of Parliament, of which his lordship is, or ought to be, expounder and defender. Upon this statement the reader may rely, because *I know well* the circumstances of the case. This Perpetual Curate of Yately had, unassisted, *i. e.* until the very recent erection of a Chapel of Ease at Blackwater, a parish to look after, which is seven miles long, and half as wide, with a scattered population of 2,000; the Church being, moreover, at one end of the parish.

This is an iniquitous case; and the demerits of it are divided between his lordship above noted, who

is Lessee of the tithes, and the Rev. Lessor, the Rt. Hon. the Earl of Guildford, as Master of the Hospital of St. Cross; and who have, be it here observed, the opportunity, gradually, of increasing this stipend to 300*l.* per annum. But this (*i. e.* the opportunity) is all they have: for they have neither of them the heart to forego one single shilling of their iniquitous gains made under shameless evasions of former Acts of Parliament, for the sake of giving the Perpetual Curate of Yately, Minister in such a parish, the subsistence even of a day-labourer.—*Vide App.*

An Act was passed, now some years since, to enable lessors and lessees of tithes, to agree to reduce the fine gradually, so as to bring up the livings by degrees to 300*l.* per annum. I know that in this case nothing has been done by either of these noble Lords. I know further, that in the Parish there have been, with great difficulty, three schools built; to which their Lordships refused to contribute the least coin of the realm. I know also, that a District Church was wanted grievously for twenty years, and that the building of one was, by the spirit and disinterestedness of a Priest, who happened to reside in the parish, at his own risk undertaken, and almost at his own cost effected. And how much gave their Lordships towards the fabric or endowment of the Church? £0. 0*s.* 0*d.* Nothing!

Did I say rightly above, “the *opportunity* is all they have?” I have been rather taken to task for the assertion. Let this be my justification. Furthermore, while I take this opportunity of reiterating to their Lordships, and to many others, the truth, that when Improvements were made, bad and indefensi-

ble as they were and are, injunctions also were made that the Vicar should have “a competent maintenance,” such as would enable him to bear the burden of his place, and “to *keep hospitality*,” I ask them, “Do your Lordships, between you, allow the Priest of Yately ‘competent maintenance’—such as to enable him to keep hospitality?” No, you do not! Let, then, the words of the Bishop of Lincoln sink into your hearts, and souls if you have any, where he keenly writes, that the “appropriation of Churches was a device and stratagem to rob GOD of His honour, the Clergy of their maintenance, *and the people of their very souls*—a thing prodigiously wicked and destructive of the Chief Office of CHRIST upon earth, which was, to feed his flock; for there neither was nor could be any kind of sin so contrary to the doctrine of CHRIST and His Apostles, and so detestable and abominable to the Lord JESUS himself, as to kill and destroy men’s souls, by thus defrauding them of the pastoral care, office, and ministry.” Archbishop Peckham’s testimony is no less powerful.

Yet such are the inhuman disgraces to manhood who scruple not thus wickedly “to destroy men’s souls,” for whom his Grace the Primate of Canterbury and his co-Commissioners (including that supreme Lay-Impropriator, my Lord John Russell) have had such bowels. Oh no! It is not gentlemanly to look a wry look at a lord: but the poor Priests who hope for honourable distinction in their Holy Church by means of prebendal preferment, are not in Parliament—so what signifies?

And this is Christian, yea, even episcopal legislation for The Church and her Clergy!

I could run up a list of cases in this fashion that would fill another pamphlet, exhibiting, to use the words of Rayner, (Preface to *Tithe Cases*), “such most mean and scandalous manœuvres, by those who are great in titles and honours,” as “shew that the hand of proud oppression hath been exerted to deprive the Parson of his due,” and in such form “as would disgrace the pettifoggers of the law in chicane, duplicity, ignorance, and oppression.” But let what has been set forth suffice to assure the reader, of the right of the Clergy who serve Improvements to their CONGRUA PORTIO, and that means *were* and *are* in existence, and equitably available to the Commissioners, honourably, justly, statuta- bly, by Law—not *divine*—DIVINE LAW DEMANDS THE WHOLE OF THE TITHE TO BE PAID TO HIM WHO SERVES THE ALTAR, NOT TO HIM WHO CANNOT SERVE IT*,—to increase the revenue of the poor livings, and that, not in the meagre manner contemplated by the

* *Vide* note on Archdeacon Tillesley’s book, against Selden, p. 68. I beg it may be understood, that while I advocate with all my power the preservation of the Prebendal Revenues to their legitimate uses, I never justify, nor mean to do so, the abstraction of a sheaf of tithe from any Parish Priest to support a Stall. All tithes whatever must be restored to the Altars from which they have, by common robbery and fearful sacrilege, been diverted.—A rule this that admits of *no imaginable* exception. He who advocates the abstraction of tithe in any form, or under *any* circumstances, is as bad as he who takes it. And let men beware how they rob God, Mal. ii. 7—10. This must be altered if our Church stands; and the Prebendaries and Chapters will surely not allow the laity to shew them how to make restitution to the Altars they now rob. I always use plain English. Every Prebendary, Bishop, or other spiritual person who takes tithe of a Parish he does not serve *robs* the Altar, quite as much as if he were a *Lay-Impropiator*. Can such gains thrive? and admit of the accompaniment of God’s

Church Commissioners, and by a most daring act of injustice, for the purpose of adding a mere 44*l.* 8*s.* 0 $\frac{3}{4}$ *l.* to each living per year, but at the *sensible* rate of from 200*l.* to 300*l.* per annum; in the aggregate of 600,000*l.* yearly: which sum is as much *now* the respective Vicars', *by the law of the land*, as the rest of the parochial revenue is, and, by the same law, at present located in the hands of the tithe Impropiators.

Now, as respects THE PREBENDAL REVENUES, with which the Commissioners have so unaccountably ventured to make free, all that I, as a member of The Church, have to say, is this; if it be the opinion of The Church in corporation assembled,—I care not how The Church agrees to assemble, by *what* mode of representation, *so it be a representation of The Church*,—that The Church shall henceforth have no Prebendaries; well. *I* shall think it a most vehemently stupid determination of The Church, and one which only vehemence and stupidity combined could arrive at and determine on: still I should thoroughly admit the abstract *right* of “The Church” so to determine if it would. But, until “The Church” determine, that, for some *special* occasion, one man shall represent it, I will never admit the right of a man, or of two or three men in thirteen, to determine for The Church. Let us then find out whether it is the will of “The Church” that the prebends shall be reduced. If “The Church”—

blessing? Let all set about to make restitution. Some will say “It is very hard,” &c. When the Parish Priest is robbed, the Priest and the Parishioners suffer. When the Impropiator *restores*,—he is the only sufferer.

i. e. the baptized body, by its accredited organ, the Clergy in Convocation assembled, so determine, then, indeed, the Prebendaries no longer being in existence, their revenues respectively may be appropriated, and still, to poor livings. And very many, besides livings in the hands of Impropriators, are wretchedly poor; for, does any body think that 300*l.* per annum is more than a *living* for a gentleman in these days? Having augmented each poor living, by making the Lay-Impropiator do his duty by Acts of Parliament, *then* add, if you will, the 44*l.* 8*s.* 0 $\frac{3}{4}$ *d.* of prebendal spoils to each, and no such Clergyman will have too much money for his yearly income then. But to allow the Church robber to escape scot free, *because it is thought* that he and his companions in guilt are *too strong to touch**, and to pounce upon the helpless, who have no carnal power to resist unjust aggression,—this is an offence before GOD and MAN which I am unwilling to *endeavour* to describe. A parable may aid the poverty of our language, and help us faintly to put the case before our readers :

“ How much, Most, or Right — Impropiator, *owest* thou to my Lord’s servant who serves this Altar in — — ?”

“ Three hundred measures of money.”

“ Take thy bill and sit down quickly and write—How much cumberest thou thyself now to *pay?*” “ Nine measures.” “ Write then,—‘ nine ’ measures; and we will give thee a discharge for the rest. In return, give us civil usage and we shall be quits.”

* *Vide* extract from Johnson, *ut supra*, pp. 29, 30.

“ And now, ye Prebendaries, how much owe ye to my Lord’s servants?”

“ Nothing.”

“ Nothing! What have ye to shew in proof?”

“ The proof of the constant creation of those riches, without the possession of some of which your Lordships would have been fitter for teachers of dissent than masters in Israel.”

“ Yes, yes, we know all that,—that’s an old story. What have you *now* to shew?”

“ The steady and rapid increase of the same valuable stores, *in every case where the patronage of The Church has not been absorbed by worthless members of episcopal and ministerial connexion**.”

“ But ye cannot help yourselves. We have determined that you have a troublesome sort of independence about you. You will be slaves to no man, and your office shall be destroyed: and though the dictates of justice, the cry of wisdom, the experience of history, the voice of the dead, the supplication of the living; and, more than this, the Constitution of The Church, all demand that ye shall be spared, your functions restored, yourselves reinstated, the system invigorated; yet *we* are strong in this generation; we have made friends of the carnal arm † by the giving of our sanction to the gross perversion of the unrighteous mammon from its legitimate purpose, and so we have determined that your offices shall be destroyed; and reason as ye will, it is in vain; we are

* Who will dare me to the proof of this assertion?

† When His Grace the Archbishop is asked how it happens that he and the dissenting and infidel factions are agreed upon this point, His Grace maintains silence.

‘assuming men, who think ourselves in honour bound to defend what we have done,’ *evil though it be*, and nothing shall save nor spare your offices”

This may be considered to speak very severely of the Episcopal Commissioners. It *is* to speak severely, but just in the true and only adequate terms to describe their most indecent act.

I have elsewhere said, the whole business was a Fraud. I have long affirmed that the object of legislation for sometime past, with respect to The Church, has been to slur over and conceal the liabilities of the Lay-Impropriators to pay their just debts, and every day more and more confirms my conviction—no longer suspicion; for when I began to see that it was so in the reign of Queen Anne, and that the fund called “Queen Anne’s Bounty” was formed to shut out their short comings of duty and to screen them from the indignation of public opinion, examination caused suspicion to change to conviction; I was thence induced to examine the case, and here the reader has my report.

What was Lord John Russell’s question of Irish Church reform? a re-appropriation of The Church’s Revenues. And this by a Russell!!

What was Lord Morpeth’s bill? a re-appropriation of The Church’s Revenues. And this by a Howard!!

And what is this bill of Church Reform, but a re-appropriation of Church Revenues? Truly one would think by these practical answers to the question, What is a Church? that *Money* was The Church. Instead, however, of the acts of reform bearing any affinity to Reformation of The Church, the result has been the violation of the laws of

property, and the continuation of an impious tax, unconstitutionally imposed under a ridiculous and untenable pretence on one Order of Men, for the benefit of a mixed multitude, whose business and duty is to reverence as well as sustain those whom they rob and insult. Every other act, also, which has been done seems to have been undertaken for the one sole and entire object of making good the bad titles of the Lay-Impropiators to their sacrilegious possessions, in legalising by recent Acts of Parliament the violent transfer of endowments in the tyrannous reign of Henry VIII.: a fit precedent for the Christian and free legislation of 1838 (now 1840).

That this plan should have been adopted and practised by a man who has neither law, justice, nor equity, moral, religious, or political, for the enjoyment by his family of Church plunder to the amount of 200,000*l.* per annum, is only natural; but that five Bishops of CHRIST'S Church should have lent themselves to help forward this "unprecedented" violation of right and of sound policy, and by a process in direct violation of the Constitution of their Country, whether that Constitution be considered as of Church or State, or the inseparable union of both, is an act, that it is not possible sufficiently to reprehend. With Ignorance or Indecency they have been charged; but to which of the imputations they may be liable, (to one of them I conceive they must), to that of Fraud they are clearly liable, inasmuch as, pretending to have a desire to help and defend their Church, they have neglected the legal and statutable means, by the use of which to accomplish the object

professedly at heart; they have used their unconstitutional power, unconstitutionally come at, to plunder the weak and innocent—on whom, for their office-sake, they have also by implication thrown, in the apprehension of the uninformed, an immoveable load of odium—that the strong and the guilty may escape unsuspected, untouched; and between whom and the scorn and execration of Public Opinion, they have dared to throw the shield of their Episcopal protection. This is the sum and substance of their Church Reform.

But they were reforming The Church *as to money matters*. Why, then, did they not move for the total and effectual repeal of every Act of Parliament affecting and requiring the payment of the First Fruits and Tenths of the livings to the Bounty Board? Why is the Statute Book to be longer disgraced,—the consciences of Christian Priests to be longer violated, by the blasphemous foolery of paying to the Lay-Impropriator, (for this is the practical effect of its distribution), the revenue of the Aaronitic High-Priest of all the Earth? a great injustice towards him who contributes—a great injury to him who receives. This is a scandal and reproach to our Church, which is ill concealed by the substitution of the name “Bounty Board,” for “The Pope’s Treasury for the First Fruits and Tenths.”

By what RIGHT, I ask, is this exaction made upon The Clergy? Every writer on Church Reform, lay as well as clerical, has cried out against it. To their voices I desire now to add mine, observing, that as long as The Clergy’s contribution to the Bounty Fund shall rest on the foundation of First-Fruits and

Tenths, it will be an offensive burthen to any Christian conscience to be compelled to pay it. For was it in the plea for its original exaction, less than blasphemy against The HOLY GHOST? It was in its transfer by Henry VIII. to himself little less, as appropriating to himself, as Head of The Church, that which was the previous blasphemous exaction of a pretended "High-Priest of all the Earth." But it has been endured so long, that it is ridiculous, we are told, to think of its being now given up. What? and is it come to this? that we are to justify anything essentially wrong, because of its long continuance? Verily, if so, we shall soon, as has been aptly observed, justify the *φρονημα σαρκος*, and save ourselves all trouble of bearing witness against it, as that is the most ancient of abuses.

Let the reader bear in mind the abhorrent foundation of this impost, and then read the stringent provisions of the bill, which compelled Christian citizens—those citizens the Clergy—to pay the heave-offering of the Aaronitish High-Priest of all the Earth to the King of England. The provisions were as follows:—

By the 26 Hen. 8, c. 3, and 2 & 3 Edw. 6, c. 20, persons making default in payment were to be deprived of their benefice; and the reason of this severe penalty was, because upon the Reformation many Clergymen scrupled and refused to pay these Tenths to the King, it being (as they supposed) a duty properly due to the Pope*. But, now, by the 3 Geo. 2, c. 10, persons making default of payment shall for-

* Degge, p. 2, c. 15.

feit double value of the Tenths*. And by the 27 Hen. 8, c. 8, in cases where the successor shall be chargeable to the payment of tenths unpaid in the time or life of his predecessor, he may distrain such goods of his predecessor as shall be upon the premises, and retain the same till the predecessor, if he be alive, and if he be dead, till his executors and administrators shall pay the same; and if the same shall not be paid in twelve days, then he may cause the goods to be appraised by two or three indifferent persons, to be sworn for the same; and, according to the same appraising, may sell so much thereof as shall pay the same, and also the reasonable costs that shall be spent by the occasion of distraining and appraising the same; and if no such distress can be found, then such predecessor, if he be alive, and if he be dead, his executors or administrators, may be compelled to the payment thereof by a bill in Chancery, or by action or plaint of debt at common law. So this ridiculous impost and exaction still continues in name: and oppressive and arbitrary recovery of it by summary process, if the Clergy are dilatory in the payment of it, is the mode in which it is levied upon those who are too poor to pay it in time†.

It was a good deed in Queen Anne, according to her light, not to continue the misappropriation to herself, and to give over to the poor Clergy the First

* Sect. 2.

† As the reader will hardly believe this, I extract from the Report of the Committee of the House of Commons, enough to satisfy him, that, exaggerated as the statement appears, the audacious exaction is yet made, and in this very manner, and for the benefit

Fruits and Tenths of the Livings; but she would have done better had she remitted it altogether, as of some of those valuable servants of The Church who pick up four thousand a-year for gathering and dispensing fourteen:—

FIRST FRUITS' OFFICE.

	£	s.	d.	£	s.	d.	
H. Warre, Esq. Remembrancer.	{	Annual average Amount					
		of Fees.....	560	0	0		
	{	Payment from the Court					
		of Exchequer, in lieu of certain abolished Fees	63	0	0		
				<hr/>	623	0	0
G. Arbuthnot, Esq., Receiver					250	0	0
Mr. G. Gun- thorpe, Sen. Sworn Clerk.	{	Annual average Amount					
		of Fees	262	14	2		
		Under Receiver's Patent	20	0	0		
	{	Allowance from Receiver,					
		out of his Salary	80	0	0		
				<hr/>	362	14	2
Mr. J. Geesin, Jun. Sworn Clerk.	{	Annual average Amount			282	14	2
		of Fees			118	4	9
					<hr/>	<hr/>	<hr/>
					£ 1,273	18	11

TENTHS' OFFICE.

T. Venables, Esq., Receiver,	{	Salary	300	0	0		
		Fees	125	0	0		
R. Griffiths, Senior Clerk, Salary.....			100	0	0		
W. Bridges, Junior Clerk, (<i>besides the Fees on</i> <i>Notices, the amount of which is not stated</i>)}			100	0	0		
Office-keeper.....			25	0	0		
Rent of Office, Stationery, Coals, and Sundries			99	0	0		
			<hr/>	<hr/>	<hr/>		
					£ 749	0	0

QUEEN ANNE'S BOUNTY OFFICE.

C. Hodgson, Esq., Secretary and Treasurer	1,000	0	0		
Allowance for Coals, Candles, &c.	40	0	0		
C. Ansell, Esq., Auditor	100	0	0		
Mr. J. Holford, Clerk in the Secretary's department..	300	0	0		
Mr. G. Aston, First Clerk in the Treasurer's depart- ment	}	300	0		
Mr. B. Aston, Second Clerk in ditto	200	0	0		
J. Dyneley, Esq., Solicitor, for attending the Boards	50	0	0		
D. Beckley, Messenger.....	70	0	0		
			<hr/>		
			£ 2,060	0	0

Total annual Expense of the Three Boards£ 4,082 18 11

Queen Mary did, and grappled with that same *radix omnium malorum* of Impropriation, which our pre-

“*Abuses in the Boards of First Fruits and Tenths.*—Your Committee regret to state, that into these Boards abuses have crept, through that want of control which arises from the absence of the principal officers. They find that in the manner of levying the arrears, The Clergy have been unfairly dealt by, apparently with no other object than that of augmenting the fees. The fee on a simple notice or letter is 2s. 6d.; but the fee on the writ is 5s. 8d. When, therefore, your Committee observe that a system has been introduced of withholding the second notice, which, in many cases, would supersede the necessity of a writ, the motive of such a practice is sufficiently obvious. It appears not to be imperative to enforce the payment of arrears at any particular time; and, after the name of the clerical defaulter is once put on the Non-solvent Roll, it is not the duty of any one to renew the demand, but each succeeding year entitles the Remembrancer and his Clerk to additional fees; and when at last the demand is made, the debt astonishes the forgetful, or necessitous man, with its compound interest. Nor must it be forgotten, that the *succeeding Incumbent* is liable for his predecessor’s arrears of Tenths, and if they have been suffered to accumulate, may inherit a serious legacy. Delays of this injurious nature have taken place. In one instance, that of the Vicars Choral of Salisbury, ten years elapsed before the claim was urged, and when the money was paid, nearly a year elapsed before it found its way into the Tenths’ Office.

“Independent of these irregularities, (chiefly attaching to the Senior Sworn Clerk of the First Fruits), the complication of so many Boards is productive of much inconvenience. Their duties are confused, their transactions uselessly multiplied, and not easily traced; business is obstructed by reference from one office to the other; and if a complaint is made, it is easy for one Board to represent that the other is in fault.

“*Abolition of the Boards of First Fruits and Tenths recommended, &c.*—Your Committee consider that, under the present construction of the Boards of First Fruits and Tenths, a large sum is most unprofitably diverted from the augmentation of poor livings; and they have arrived at the opinion, that both these Boards ought

sent great Episcopal Church reformers leave, in the abundance of its strength, in the ground, to prosper and flourish; bettering its condition daily by the improvement of impropriate advowsons in augmentations from the Bounty Fund, while they flatter themselves in thinking that blotches and pimples on the face of their patient, the evidence of disease in the system within, are to be cured by salving them over with ointment, compounded of carnal expediency and unfaithful mistrust of the ordinances and designs of God. This was the evil that should have been grappled with. This, and the correction of Church Patronage, with the abolition of Pluralities, and the repeal of such Acts of Parliament as interfere with the free exercise of Episcopal jurisdiction and discipline, is all that was requisite to be done in Parliament in the way of Reform*.

Impropriations are, however, chiefly themselves the consequence of many other evils, which are now, as they have been for these several hundred years last past, the curse and blight of The Church in England: the nuisance *must* be abated at some time,—why is it not attempted *now*?

The object which the Ecclesiastical Commissioners had in view was, it is confessed, twofold: 1st, to increase the value of the poor livings; and, 2ndly, to provide for an increase of Clergymen in the densely populated districts in the North.

These two great wants it *is* certainly most desira-

to be forthwith abolished; and that the receipt, as well as the expenditure of the funds appropriated to the augmentation of small livings, should be concentrated in the Board of the Bounty."

* *Vide* note (†) p. 26.

ble to see well met. How the one might have been met, summarily, we have shewn. How the other may be, by means of the Bounty Fund, we shall now exhibit to the reader.

By the slow, yet long continued operation of the Bounty Fund, a vast number of the Vicarages and Perpetual Curacies in England and Wales have been augmented. To what amount, in the total, I do not know. That can be ascertained; but the aggregate must be great. Setting the income from First Fruits and Tenth at 14,000*l.* per annum, this sum, multiplied by number of years of its payment, will produce little short of 2,000,000*l.*, and the eleven grants of Parliament of 100,000*l.* each superadded, will make up a full 3,000,000*l.* The amount, also, of private benefactions to it must have been considerable*.

These benefactions, however, it must be observed, having *usually* been local and particular in their object, *i. e.* for the benefit of some express place, or some particular cure, must, as such, be deemed sacred; when made by the Impropiator, he would of course have credit for the gift as portion-in-*part* of the “*congrua portio.*” In a few instances, few, that is, compared with others, in which benefactions have been made, they have been given by the Impropiators. The occasional large grants from the public

* I transfer from the pages of the British Magazine a schedule exhibiting at one view the amount of augmentations, &c. made by this Fund, from the commencement of its operations to the present time. “It was composed by a Rev. Gentleman, who had,” I am informed, “a great aptitude for such calculations,” and may, I believe, be relied on as far as it goes.—*Vide* Appendix, No. VII.

purse, with the contributions of the First Fruits and Tenths, will be justly considered as funds available for Church augmentation *generally*, without reference to *particular* places.

It is not unlikely that a claim may be preferred by certain parties to have the 1,100,000*l.* of successive Parliamentary grants refunded. But to such a claim we fairly answer—You have by your iniquitous laws robbed the Priesthood of what is now worth a million a-year, for some centuries. Restore to us, by the repeal of all laws empowering Laymen to receive TITHE, the ancestral endowments of our Altars, and you shall be heartily welcome to your 1,100,000*l.*; but until then, regard it not otherwise than as an insufficient *admission* of your sense of your own duty to sustain your cruelly injured and impoverished Clergy, and the practical exposé of your own small sense of justice, which has led you to suppose, that in giving 1,000,000*l.* for the purpose to which it is applied, you had either met the wants or responded to the reason of the case.

Now, it will be evident, that, when the Lay-Impropriators are made to pay the full amount of alimnt due to the Minister of the Altar, including house or *house-rent*, out of the Tithe of each parish, their livings will each, for the most part, receive so great and sudden an increase, that an Act which might be passed to enable the Governors of the Bounty Board to resume such income as has accrued from the outlay of their grants, in every parish so augmented, would be no injustice to the present Incumbents; *i. e.* when due allowance and deduction are made for such portion of income as is derivable from

those *private* endowments which have been given to *meet* the donations of the Bounty Board, where the object has been particularly specified*; and such monies it would be most easy to obtain, by making the Incumbent pay to the Board so much of the rent of his Bounty Farm or Estate, or so much rent for his house, built out of augmentation money, as would amount to the due interest of the donation of the Board.

Now, this sum, thus disengaged from all these incumbrances, would form a large disposable fund, which might be applied in aid of the *present* urgent necessities of impoverished districts. This sum—the interest of 3,000,000*l.*, *i. e.* 135,000*l.* per annum—would be altogether, I doubt not, fully equal to the amount proposed to be applied to that particular purpose, out of the whole fund sought to be raised by the confiscation of the Revenues of the Prebendal Priesthood.

It will be said, why should you impoverish the Livings which you have affirmed to be inadequate to the maintenance of a Clergyman, if less than 300*l.* per annum? I say in answer.. I have a very good reason to allege, which shall be set before the reader, why it is better that the *permanent* stipend should not always be equal to the wants of the minister: in the meantime, I affirm that there would be no violation of the original terms of gift of the Bounty Board in the Governors *now* withdrawing

* This observation does not apply to the Horner and Pyncombe, Mrs. Ursula Taylor's and others' bequests. These donations were made for the general service of The Church, not for the local advantage of any particular place, nor for that of any individual Clergyman.

their augmentation* whenever the Impropiators shall be made to pay their due congrua portio; inasmuch as, if they had known that any living had had an income of 100*l.* per annum, recoverable from any source, *they would never have made the grant* which it is now sought to recover, except in certain cases; and the assistance has been, therefore, as one may say, given under misapprehension of the facts of each case respectively.

It may occur to the reader to object,—Why, instead of proposing and petitioning to do away with them, do you not add the 14,000*l.* First Fruits and Tenths income to the interest of the 3,000,000*l.* recoverable gift, making a yearly sum of nearly 150,000*l.*? I answer,—Because that impost, which, as the 6 Hen. 4, c. 1, well affirms of it, is “a horrible mischief and damnable custom,” *must be done away with*. It must be utterly and irrevocably banished from our system, as a disgrace to the Nation which tolerates it; and *at this time, most particularly*, when, under a change of name and form, by report of a Committee of the House of Commons†, it is proposed to make it a legal and *regular* impost.

It ought, however, to be known, that the recommendation which appears on the face of the Report of the Parliamentary Commission of Inquiry, appointed to examine into the subject and Fund of Queen Anne’s Bounty, was inserted rather at the

* *Ut supra*, note, p. 86.

† See Appendix. For the Report of the Committee of the House of Commons on this subject, see Gilbert’s Almanack of 1838, where the Report, though called an abridgment, is given nearly verbatim and in full.

wish of an individual—that individual being the Honourable Chairman, Mr. Gally Knight—than according to the desire of the majority of the Committee. The proposal to this effect having been made when but very few members of that Committee were present.

Of Mr. Gally Knight, and of his sincere desire to benefit his Church and befriend its Clergy, there can be but one opinion, and that the highest; but, in this case, it must be confessed his zeal has outstepped his prudence, .. may I not say honesty? for what honesty is there in endeavouring to pounce upon a helpless set of men, and in mulcting them of a yearly contribution to make good deficiencies of income arising from the short comings of the honesty of others?

As a regular impost and tax upon the Clergy, I do not object to it, nor to any other that may be proposed, provided, first of all, that God's words be not ridiculed in its name, and next, that the Clergy are not the *only* class taxed. If the Country choose to determine that The Clergy shall pay a *full* First Fruits and Tenths of their preferments, I think I may answer that *they* will not object, provided, first, that the tax is understood to have no connexion in any way with Popes, High Priest, nor Head of the Church, nor with any pretended rights of the Crown, under any of these impositions; and next, *that every other order of men who succeed by inheritance or otherwise to property or estates, suffer the same measure of justice, and by the same rule.*

Saving, indeed, the impious misuse of the name of the Tax, I think, myself, that such would be a most

equitable and admirable way of reducing the National Debt, or of doing any other great benefit and service to Church or Commonwealth: and, as far as my vote goes, the sooner we set about making the New Regulations the better. For what will be the effect?

We shall then have an Income Tax of ten per cent. on *all* property, plus a twenty-fifth of the whole landed and funded income of the Country,—in the shape of the First Fruits of all possessors of property. *This* will doubtless satisfy Mr. Baines. We shall have an immediate reduction of the expenses of the Army and Navy, the Civil Department, the Diplomatic, the Ministerial—Officers in each branch of the public service will serve their first year for nothing, the Ministers of the Crown likewise. Happy and beneficial change! quite new times for the Country! What patriotic Parson, the exemplar of his people, but will rejoice at this universal manifestation of the sacrifice of Self for the good of his Country? Which of them will decline to do his utmost to aid this self-sacrificing demonstration? None, I will answer for the Clergy, not one. *But*, UNTIL this excellent plan shall be put in practice *generally*, I think it is most mean to expect, that men, whose professional income at present is not adequate to the wants of decent respectability, should suffer the onus of an exclusive tax*.

Now, I am perfectly serious in all that I have said; and I do honestly before God and my Country assert, that I, for my part, am quite ready to act up fully to the letter and spirit of such a regulation, if made The Law of the Land; but, before the recom-

* *Vide* note (*) p. 45.

mendation of the Committee of the House of Commons last year* on the subject of Queen Anne's Bounty be seriously entertained, I would beg to be allowed to suggest as a motto and sentiment to guide and control the labour of all legislators, these five words—

“LET US ALL START FAIR.”

It will be an honourable race; a noble example to other nations, worthy the best times of British dignity and munificence. Let Lords, Squires, Merchants, Bankers, Lawyers, Doctors, Soldiers, Sailors, *Members of the Civil and Diplomatic Departments*, lay down *their* First Fruits of Office and *their* Tenth's yearly; then the Clergy will be no more backward to do their duty as loyal citizens, than they are now, as Christian Priests, to obey every ordinance of Man for The LORD's sake, however great or severe the pressure of any Acts against themselves. But, let us not talk of one-sided justice. Let us not turn the pyramid of society on edge, and leave it to bear its whole weight on an angle or a point. A thing ridiculous physically, but not one whit more so than is that scheme monstrous morally, which proposes to put on one class of men the burthen that should be borne by the whole community. For, where is it to be found in the whole record of Revelation that the Clergy of one district are to pay the Clergy of the next? that the money, in fact, which the parishioners of A. pay to support *their* minister should be taken to support the minister of

B., whose parishioners do not choose so far to deny themselves as to find him food and raiment?.. that the Apostle at Antioch was fleeced to maintain the witness to the riches of the kingdom of CHRIST at Corinth? Hear, we do indeed, and in terms which it is impossible to misunderstand, the generous sarcasm of the disinterested Apostle, against those miserable speculators in money, who sell the next world for this, their souls for their money,—who allowed other Churches and people to maintain their Priests for them. Alas! for our times, when what was the disgrace of the Church then, is become the practice, yea, even the glory of our Church now! Is, for instance, my neighbour, the Incumbent of Dover, with 10,000 parishioners, and a miserable pittance of 300*l.* a-year, to be called upon to pay a tax which is to be applied *inter alia* to pay the Priest of Tamworth? Does the Priest of Tamworth need*? He does. Let, then, the people of Tamworth, headed by Sir Robert Peel, do their duty; then others may follow their example, and the Country will be relieved of the disgrace which now brands it, of mulcting yearly from the Clergy of the kingdom two millions of money, *the sum they now pay for the privilege of serving the Altar.* A *privilege*, indeed, it is, and one beyond price or estimate; *but then*, that does not relieve the people from their responsibility to maintain their Priests, any more than it, in the absence of the two millions of money, would put bread into their children's mouths.

“Well, but,” some will exclaim, getting rather

* The Priest of Tamworth has a population of 5,000 people, and an income of 175*l.*

ashamed of their favourite scheme, when they see it fairly set before them, “*we don’t want to benefit by your exclusive tax, as you call it. We desire merely, that the rich among you should support the poor among yourselves. Is not that your Christian duty?*”

No, IT IS NOT; and simply for this reason: that it is yours, or any body’s but ours.

There is no command given anywhere for The Clergy to support The Clergy; but there is everywhere the command, graven on tables of gold with the finger of God, “Let him that is taught in the word communicate unto him that teacheth, in all good things.” Gal. vi. 6.

However, not to be stiff on such a point, and to descend from reason, which it seems few understand, and to make use of sarcasm which none can misconstrue, I freely say, Neither do I, neither will we object to the introduction or adoption, nor to recognise the introduction of such a principle, if you will but agree to use our five words again, “LET US ALL START FAIR.” Where shall we begin? with the Army? It is very well known that an Ensign cannot live upon his pay, neither even a Lieutenant. Let us see, then, will the Field-Marsals, Generals, Colonels, Majors—shall we exempt the Captains?—pay a graduated tax for the increase of the comforts of the Subalterns of the Army? Or will the Admirals, Captains, &c., do the same for the benefit of the Midshipmen, who, if report says truly, are not overburthened much with superfluous means? On this rule, we shall have the upper clerks of the Post-Office equalising incomes with the juniors—the Mi-

nisters at home with the *Attachés* abroad—the great Merchants with the small, &c.

Now, I must here ask the reader, If this is not strikingly absurd? How, then, is the system of graduated taxation of the Clergy, so gravely suggested by the Committee of the House of Commons last year in their Report, (*vide* Clergyman's Almanac for 1838), to escape the sarcasm of cheap benevolence? a recommendation, by which those not affected, except indirectly in benefiting by our labours, stand forth as the taxors of that class of men who are denied that privilege which every other man in the state enjoys, namely, of being taxed by his representative. Willing, indeed, we are to be taxed as Citizens—and are; but, to be taxed *as Clergy*, by other than Clergy, is not accordant with the spirit of our Constitution: and I say further, that to tax the Priests as Priests, or in the Income which they receive as Priests, for the maintenance of those Priests whom others should maintain, is to tax, not men, but Him whose paid servants they are; that such suggestion is not only mean and pitiful, but that it is anti-christian.

But, the sympathy of all these good Commissioners and others, is for the *poor* Clergy. Again, I ask, how is it that they are poor? Is it not by the robbery of their Altars? the robbery, on the one hand, by Impropriators; the neglect of those to whom they minister, on the other? And here, in this Report, which would be ludicrous if the subject were not melancholy, the vice, the crying sin of the Nation, which is a most depraved exhibition of sacrilegious selfishness, is to be screened, by robbing still, once again, those whom former spoliators have

by accident* left untouched, in order to save to the ancient delinquents and others, the enjoyment of their lusts, fancies, appetites, and inclinations. How despicable is this! Robbing Peter to pay Paul, and that by Act of Parliament! The Robin-Hood process once again! All praise to that excellent benefactor who robbed the rich man, that he might enjoy the refined satisfaction of bestowing the goods of others on the poor!

I would not willingly speak slightingly of the legislation of my Country; but, indeed, indeed, I must say here, with reference to this point and subject, that the closing suggestion of the Committee for examination of the Board of First Fruits, affords as rich a specimen of cool and heartless impudence as can easily be found out of the records of its own honourable house.

The Committee differ, indeed, which is so far satisfactory, from Mr. Christian, who, in his notes on Blackstone, thinks, that, because men never pay taxes with so much cheerfulness and alacrity as upon the accession of good fortune, The Clergy ought therefore to pay a full First Fruits and Tenths. This Committee, however, express their opinion, "that the First Fruits ought to be abolished as an oppressive impost, more particularly felt, at the time when the expense of moving and settling himself falls most heavily upon an Incumbent."

It is, indeed, highly satisfactory, that this "Committee," in common with many others who have written on Church Reform, "are disposed to think

* Lord Leicester's proposition, *ut supra*.

that First Fruits should be totally abolished." So far well. "But"—the reader's attention is requested—"they incline to the opinion, that whenever this shall be done, *in place of the present Tenths,*"—(the reader will not forget the blasphemous foundation on which this Tenths impost rests, it is convenient to get rid out of our Statute Book of the *word*, savouring as it does of popish blasphemy)—"a moderate and graduated impost might be charged upon all holders of benefices above the yearly value of 300*l.**"

For what purpose?

"For the more speedy augmentation of small livings."

We have quite settled that question †.

"For the provision of a retiring pension for infirm Incumbents of small livings."

Who pays the pensions of Army and Navy? Do the Army and Navy? Who pays the retirements of Officers? The Officers? Who pensions my Lord Brougham, *cum multis aliis*? Do the holders of office? Not they. Shame! then, that such *un*-even-handed *justice* should proceed from that House, which vaunts itself as being the collective wisdom of England, and the pattern Legislature for the whole world! How unspeakably discreditable is this!

But we proceed:—

"And to assist in the endowments of new churches in various parts of the Country."

St. Paul has answered this part of the Committee's suggestion; *this is his* answer. "Every man shall

* *Vide ut supra*, pp. 103, 104, note.

† *Vide* pp. 84, 90, 104, 105, *et passim*.

bear his *own* burthen. Let *him* that is *taught* in the word COMMUNICATE unto *him* that *teacheth* in ALL GOOD THINGS. Be not deceived. GOD is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And LET US NOT BE WEARY IN WELL-DOING." Gal. vi. 6, 7, 8, 9. If men are Christians, why do they not *keep* their ministers? Is not such the rule of Christianity? If they are not Christians, why do they go through the mockery of *pretending* to provide for them? why volunteer the injustice of doing so with other people's money?

But, again, the Report.

"The extraordinary calls upon The Church for ministers and church-room, will," it seems, "always need to be met;*" so, as "The Clergy" are "The Church" according to the House of Commons' definition, The Clergy are, of course, to be at hand to do all this *extra-ordinary* work for "The Church," and to pay for its being done. Some of The Clergy are to slave from year's end to year's end for 50*l.* or 60*l.* a-year, and the rest of The Clergy are to be pillaged to pay them, and this is Christian Legislation. This is Mr. Gally Knight's equitable proposition, and he, too, is really a friend of The Church! No money is to be taken from the *Laity*, who are to be benefited; but The Clergy, who have no *direct* concern in the matter, are to bear the whole burthen. Can any proposition be more manifestly unjust? any

* *Vide* Report.

law more oppressive? any conduct more iniquitous? The multitude won't do what they ought to do; so The Clergy must do it for them. Sir Robert Peel won't pay the Priest of Tamworth, so The Clergy must pay him for him!

They must! They shall! and here is a draft of an Act that shall compel them. A graduated tax is the admirable plan: it has been recommended by this Parson and by that Bishop, and that is "The Church;" and so the thing is settled. Not quite! Our "five words" again, if you please, good gentlemen of the House of Commons, Guardians of the People's liberties, especially of your own—

"LET US ALL START FAIR!"

I have not the least objection to this plan, under *such* proviso; but under any other, that is, any compulsory system of action, it will be nefarious robbery, and nothing less than robbery. The plea for seizing on The Clergy Revenue in divers ways, is, There is a great and urgent State necessity to be met. "State necessity? No!" the objector briskly interjects; "surely a *Church* necessity." Well! and is not the necessity of The Church that of The State? Are they not identical? In a *Christian* State must they not be identical? for is not the providing a witness for CHRIST for every portion of the population the duty of *Rex, quasi Vicarius summi Regis*, and the performance of a great State duty? the acquittance of a great *State* responsibility? This duty, when acknowledged, is the virtual junction of Church and State, and it is happily of ancient recognition in this Christian kingdom, de-

clared by the laws of Edward the Confessor*, as is conspicuously manifest from the following sentence:— Rex quasi Vicarius summi Regis ad hoc constituitur, ut regnum, terram et populum Domini, et *super omnia*, sanctam ecclesiam Ejus, veneretur et regat, et ab injuriosis defendat.

The Bishop of London having affirmed the present necessity, this want of Witnessing Priests, being real, is a great State emergency, and it is to be met by imposing a Graduated Tax on Church people, who are “The Church.” But “The Clergy” are *not* “The Church,” unless we have it propounded gravely that a part is the whole, and that part the thousandth part of the body. This great absurdity, of considering “The Clergy” as “The Church,” being exploded, in subjecting The Church to the graduated Tax, where shall we begin? The Marquis of Westminster will do. It is said that his Lordship has, at the least, 400,000*l.* a-year. Let us suppose that such is his Lordship’s modicum of means, and that the Rectory of Wootton is 200*l.* per annum; how much, yearly, shall the Marquis of Westminster pay, to make his contribution virtually equal to 6*l.* per annum of the Rectory of Wootton? Certainly not less than 300,000*l.* per annum. Why? Because the 6*l.*, in the one case, is taken from the *wants* of a family, the 300,000*l.*, in the other, from the luxuries and superfluities of

* Those persons who desire to see *the identity of the obligations* of the descendants of the Saxon monarchy who now rule us, with them from whom they have sprung, will do well to make themselves acquainted with the admirable treatise of the Rev. Dr. Silver, formerly Fellow of St. John’s, Oxford, and Vicar of Charlbury, On the Coronation Service of the Saxon Kings.

fashionable life. Under these circumstances, I vote for the Graduated Tax. But will the Marquis of Westminster vote for it? When his Lordship recognises the principle of a graduated property tax as applicable to The Clergy, let him and others look out for the consequences. The public money-scoop will soon find its way into the Marquis's *Westminster Bank*; and when expediency has determined upon the necessity of the case, we know that necessity is no respecter of persons.

But now, since all these things are alike imposed on The Clergy, let us see what encouragement they have, to take the spoiling of their goods with contentment and pleasure.

The fiat is gone forth to cut down 360 Prebendal Stalls, the value of many of which is actually worse than nothing*. At all events, money is wanted. "*We want,*" says the Bishop of London, "*for these purposes, all the money that we can obtain, from whatever sources derived.*" The Clergy won't find it; and so they must lose their Stalls: we want the money, and these Stalls will produce us 135,000*l.* a-year.

Now, Brethren of the Church, this I say,—that this taking away of the Dignities of the Church is a most abominable invasion of The Rights of The

* The Prebendary of ——— paid, under the charge of First Fruits and Tenths, more than two years' income of his Stall. Another Prebendary paid, in law expenses, &c., concerning it, more than the profits of the Stall since the days of the Reformation. These gentlemen are not the only Prebendaries who have thus paid for their honours.

Clergy—it is nothing less than downright robbery of privilege; and the pretence of the gain of 135,000*l.* per annum, is, as taken from The Clergy, an ungrateful and sordid return for the much more considerable sum they bring yearly into the Church.

There are, in this Church, *i. e.* in England alone, 8,366 Clergy whose annual incomes do not average 100*l.* a-year. The expenses of their maintenance average 300*l.* a-year: whence, then, comes the difference of 200*l.* per annum that they are compelled to spend?

Out of their own pockets! that is, they pay 200*l.* per annum for the privilege of doing the duty. And yet, the condition of their calling is,—*HE THAT serveth THE ALTAR, SHALL live OF THE ALTAR.*

Now, besides the necessary expenditure of this money, these men have no houses; that is, 4,234 Curates, and upwards of 3,600 Incumbents, have no houses: shall we deduct from their wretched pittances, for lodging, 30*l.* each, and thus make their 100*l.* but 70*l.*? But they must, taking no notice of this want of houses, spend every year, as above, out of their own pockets, in doing the duty of their Church, ($200\textit{l.} \times 8,366 = 1,673,200\textit{l.}$) ONE MILLION, SIX HUNDRED AND SEVENTY-THREE THOUSAND, TWO HUNDRED POUNDS. And the Archbishop of Canterbury, and Sir Robert Peel, and Lord John Russell, are going to deprive this mass of men of the poor chance of obtaining a remuneration for their 1,673,200*l.* out of 135,000*l.*! Cruel, cold-hearted, calculating, *mis-calculating* policy!

Shame! Shame! My Lord of Canterbury, this is too bad! That the cold-blooded politicians should

carve and hack The Church for their carnal ends is natural. When was a mere politician anything more than a mere “natural man?” But that your Grace should consent to degrade your Clergy and denude them of the dear-bought, hard-earned chance of honourable distinction, and which it would be ill, my Lord, to your Church if they did *not* honourably covet,—this is, indeed, not their disgrace, but yours.

It is *not* The Church’s voice that cries for this levelling of the groves of Lebanon. Your Grace has slighted it, as expressed by The Church’s representative and guardians, the Convocations, and the great body of the Clergy of the Empire.

It is *not* The Church’s voice. Your Grace has defied it, while you rejoice in working out the wish of the knot of Infidels who lead the banded enemies of our Country; those who are recklessly heaving our Monarchy and all that Britons have hitherto held dear and sacred, their Altars and Homes, into the abyss of Revolution.

It is The Church’s request, that your Grace may stop this headlong career of devastation and spoliation. But, no! One million, six hundred thousand pounds that we bring annually, cheerfully bring, to the service of the Church is nothing to be thought of.

“ We want 135,000*l.* a-year; and we want it from you, because we are not afraid to do *you* injustice, and because we fear* to attempt justice to those who rob, defraud, and violate the terms of the compact of service.”

Is this godly? Is it Christian? Is it to protect

* *Vide* extract from Johnson, *ut supra*, p. 30.

the weak against the strong? Nay, my Lord, the strong with the wicked are your allies. Muster them, my Lord, and classify them, and, analyzing their acts, judge of their motives; selfishness, the main-spring of the one; revolution, the sole hope of the other: the weak—your defenceless, gagged, crippled Brethren—are the victims on the altar of sacrilege, where the craving Moloch of selfishness is ministered to by that reckless High Priest of the worldly-minded, Expediency: Your Grace being the agent or implement of both.

I say, my Lord, that 1,670,000*l.* demands a small sacrifice in return. Is a twelfth too much to restore to the Widows and Orphans of 8,000 Priests of Christ's Catholic Church? For such, my Lord, is the practical effect of the existence of the present now threatened Stalls.

I speak, my Lord, as a man and a citizen; and I say, that this Bill is as heartless and wanton a violation of the feelings of The Clergy as the direst enemies of The Church could have desired, to humble and oppress it; and if your Grace, or any other more or less interested party, need a practical proof of how it is esteemed by them, it is merely necessary to remind your Grace that your supporters are *your* enemies, the Atheist, the Papist, the Socialist, and the Deist, and every one of every species of Dissent; your opponents are your Grace's known and sworn friends, **YOUR CLERGY**,—The Clergy of the Kingdom, the Brethren of your own order,—those who even yet are unwilling to believe, however strong the evidence against your Grace, that the Primate of their Church is ————— * * *

Your Grace may be anxious to promote the well-being of The Church, but, in your anxiety, you have attempted an experiment which has arrayed the whole Clergy against you. It is indeed a painful contingency! and all for the sake of getting *money!*—the root of all evil, truly!

Take, my Lord, the screen of Queen Anne's Bounty away from the Lay-Impropriators, and The Church will in so far, and to a great degree, right herself, and your Bounty Board will have at once the disposal, for the immediate wants of the Church, of three millions of money. Allow this hateful impost to continue, and all who are aware of its foundation, and are willing to tolerate its continuance for the sake of the money it brings, will be guilty of that vicious species of infidelity which makes God the agent of evil, by justifying the means by the end;—"whose damnation," says St. Paul, "is just."

CONCLUSION.

FOR what I have said against Queen Anne's Bounty and its longer continuance, I was not unconscious that I should be assailed as the vituperator of the good and great, and the senseless reviler of a system that has been productive of much real advantage to the Church of England.

I find also that I have not miscalculated in this respect. I have been called every sort of name, and reviled by time-servers, sneered at by sycophants. Having been quite prepared for all this, I am equally prepared not to heed it. So, vehement indignation notwithstanding, I still breathe, and happily *now*, under the consciousness that I have the concurrence, and can, I am sure, always secure the co-operation, in my labour of love for the Church and Brethren, of many hundreds of The Clergy. Such men have dared to think for themselves, have not been frightened by great names, nor mentally trammelled by the mistakes of their venerable and pious ancestors and predecessors. They have seen a brother lead a forlorn hope, they have respected his motive, they have approved his act, they have recorded their sentiments, and I have their testimony by me. Under such as-

surances, I am not likely to flag in this labour of love, and I trust, indeed, to be able to persevere in it, until the great Incubus, Lay-Impropriation, disappear from The Church in England; and, Queen Anne's Bounty, being henceforth called by its right name and understood to be what it is and not what it is not, no longer existing, shall not further lend its unfaithful aid to hide from The Church the cruelty of Impropriation, and the lawlessness of Impropriators.

I have spoken of facts—discreditable ones. If they be not discreditable, there is, of course, no harm done in giving them publicity. If they are, the blame be upon those who are the cause of, and consenting to, the demonstrations we witness.

I have a twofold object in view: on the one part to see The Church purified of the sores which empirics have with their quack salves established, and almost, I fear me, confirmed on her surface. This will be, to a great degree, effected by the removal of Queen Anne's Bounty Impost, in Name, Thing, and Principle. But, having spoken of this at large, I now proceed to say a few words on the other part: viz.,

My desire, that all my Brethren of this British family may be found accepted of THE LORD in the day of account. As this can only be according as they shall do their duty by CHRIST'S Church here on earth, I am anxious to see every one acquitting his soul, *particularly*, as to his duty of providing for the comely and honourable maintenance of her Priests. We may not deceive ourselves herein. We may establish a standard of action for ourselves, and compare ourselves with ourselves; *but*, let us not be deceived, "GOD is not mocked."

Now, in the Act of the Ecclesiastical Commission, I see a PRINCIPLE recognised, tolerated, used, sanctioned, encouraged, promoted by every recommendation of the Commissioners, which goes to uproot from the mind of every citizen his Christian duty,—“ Let every man bear his own burthen. Let him that is taught in the Word communicate unto him that teacheth, in all good things.”

And the Principle upon which Queen Anne's Bounty was established was that of the Church Commissioners now. It is this,

“ Let every man shift the burthen off his own shoulders.

“ Let him that is taught communicate unto him that teacheth, *as little as he can* ; and let any body, person, or fund, but himself or his own, pay his minister.”

Christian People, is not this palpable ? We may indeed deceive ourselves, but let *us* not be deceived, God is *not* mocked ; for, whatsoever a man soweth, that shall he also reap. He that soweth Selfishness, shall reap its reward ; but he that soweth to the Spirit, shall reap life everlasting. And bear in mind, that these words were spoken by the Apostle under the influence of THE HOLY SPIRIT, and in connexion with, yea, on the very subject of, Sustentation of the Ministers of CHRIST'S Holy Gospel.

Now, I dare to affirm, *that the provisions of the Act of the Commissioners are such as to encourage this very Selfishness* ; and if that be the case, they are to be scouted as anti-christian, and anti-christian they are.

We have seen what the operation of Queen Anne's Bounty is. It screens from Christians their great and solemn duty, of paying, or of seeing to the payment of, their Ministers. And what do the Ecclesiastical Commissioners propose to do? This; they mean to pay Clergymen, whom they determine are to be located in certain places, a stipend to be realized out of the revenues of present Prebendal Stalls: that is to say, . . . The revenue drawn from some parish in the South, shall be taken to make good that deficiency of Ministerial Income which is the result of the *selfishness* of those who form the population of some thickly peopled place in the North. Where is the equity of this? Where is its Christianity? Are we prepared to say that such a system *can* be grateful to God? It *is* very grateful to God that we should evangelize the Heathen. Every sympathy of the Christian heart dictates the performance of this duty. But it is *not* grateful to God to encourage Selfishness and Abstinence from Offerings in the Christian. It is true that every man must do his diligence *gladly, of a ready mind, not grudgingly*, as of necessity; but still he *must do* it. And here is, in one passage of Holy Writ, the authority on the one hand, for saying thus—and the curse of its neglect set forth on the other:—

“ Even from the days of your fathers, ye are gone away from Mine Ordinances, and have not kept them. Return unto Me, and I will return unto you, saith The Lord of Hosts. But ye said, ‘ Wherein shall we return?’ Will a man rob God? Yet ye have robbed Me. But ye say, ‘ Wherein have we robbed Thee?’ In Tithes and Offerings. Ye are cursed

with a curse, for ye have robbed Me, even this whole nation*.”

I declare it to be my conviction, steadily come at from long observation, that the cause of the irreligion of the people, their infidel neglect of the solemn Service of the Temple, arises from the omission of The Clergy to shew the people the necessity of making “Offerings at the Altar” as a means of keeping up their communion with God. Let us see now, how they, the Priests, suffer for this neglect, and properly. For what is the Offering at the Altar? It is the aliment of the Priest. (As to quibbling about the word “Priest” and “Sacrifice,” as that *our* Clergy are not Priests, and that our Service is not Sacrifice—this is all Satan’s delusion, which we can sufficiently answer elsewhere. Again, “let us not deceive ourselves” with such magniloquent verbiage. *GOD* is *not* mocked; *He* can see through the flimsy cobweb which selfish cunning has woven to screen its carnal neglect of His ordinance, and of him who ministers therein.)

The 6th chapter of Galatians as much enforces the payment of the Christian Minister, as ever the Old Testament required the payment of the sacrificing Priesthood; and if the payment go, after all, for the Offices of God, is not the payment made *for* God? And where, I ask, shall that payment be so fitly made as at *His* table, when *offered* with prayer and thanksgiving in *His* temple, and in the midst of The Congregation, assembled to keep *holy*-day?

Now, the practical effect of the Ecclesiastical

* Malachi iii. 7, 8, 9.

Commissioners' regulations is, to hide from men this their solemn duty and obligation, and to *establish* and confirm him who should be a simple-minded, self-sacrificing Christian, a selfish ear and tongue worshipper.

I aver my belief, that the money, if realised, and applied as they mean to apply it, will have the effect rather of starving than of *maintaining* the Clergy sent to minister to the dense populations—for they will get their miserable stipend, and *no more*. Whereas, were they commanded by their bishops expressly to tell people of their duty, of maintaining the services of the temple by shewing them the Altar whereon the Offering is laid, and God, *their* God, the undoubted receiver and registrar of their gifts;—what man so heartless, so cold, so infidel in his practice, who, believing the asseveration, would not rejoice to realise his exceeding great privilege of being accepted of God in his gift? YEA, and in his gift he SHOULD BE BLESSED. Who can doubt it?

But now, instead of teaching people this their great privilege and blessedness, *we* shrink away from our duty; and great is the people's loss. And what is ours, Brethren in the Ministry? Do we fail to magnify to the people *every* means of grace?—*any* source of blessedness?—*any* exercise of faith? Is it not "more blessed to give than to receive?" Let then none who neglect their duty herein, dare to ridicule these notions. Let none assume that men won't make Offerings. Let men be tried. We have no right to "accuse the brethren" until they have condemned themselves by their acts or neglects. In

the meantime, *let us of the Clergy* condemn ourselves, when we fail to speak as we ought to speak, both as to what we should say,—“the *whole* counsel of God,”—and the mode of delivery, “boldly, *as we ought to speak.*”

The intention and offer to knock down 360 Prebendal Stalls for the sake of those who ought to shew the sincerity of their faith by their kindly offering at the altar, is a mean and unworthy sacrifice of solemn truth and holy practice to a carnal, worldly, selfish, narrow-minded, anti-Christian expediency; it is a sacrifice to popularity. Another manifestation that more would have acted as Pilate did, had they been tried as Pilate was.

To condense into one page the all that has been said, and to set before the reader the gist of the argument, as affects the Acts and Neglects of the Ecclesiastical Commission, with respect to the Vicars and Perpetual Curates, whose incomes need augmentation, we see, in the Act before us, a gratuitous and wanton and cowardly invasion of much prized (and for the most part ill-paid) preferment, for the sake of sparing those, whose duty it is to sustain these valuable men in their office, suitably and honourably. With respect to the proposed Chapelries, we observe an injudicious, unfaithful gift, leading the people to infer, that they are *not* required, as a matter of Christian duty, to maintain their own minister. In both cases, an obscuring from a people their proper and necessary view of their great privilege and glory of sustaining the service of God's Holy Temple among them, and, THEREFORE, of the men who minister therein.

And further, in the matter of Queen Anne's Bounty, I cannot but think, that, while the Ecclesiastical Commissioners have been guilty of gross neglect, with respect to their consenting to continue this impost,—or, with respect to its discontinuance, failing to report upon it and the proper mode of increase of the Vicars and Perpetual Curates' stipends by power of Act of Parliament, as affects their suggestions for the proposed Northern cures, in the intended absorption of the funds of some,—to make good the deficiency of faith of others, they have made a recommendation as little consistent with a knowledge of manifestly practical divinity as the provisions by which it is, *if at all*, to have effect, are with common justice, and, with what ought to be the Christian integrity of those who are enjoined "not to be lords over God's heritage."

And if it be asked, What would you do with Queen Anne's Bounty? Efface its existence, if it were possible, from the Records of the Empire. As this, however, is not possible, let the blasphemous absurdity and cheat, considering the foundation on which it stands, at once and for ever, cease and determine. Let the estates which have been purchased with it be gathered into the care and management of the present First Fruits Board, if you will—since the poor Southern *must* pay for the Clergy of the rich and selfish manufacturing Northerns,—and let the income derivable from them go in aid of building churches for the districts where men are needed to minister; *but, let those who go, after a maintenance of three years, be told that the message they have to convey to the*

faithful in Christ, is, "Let him that is taught in the word communicate to him that teacheth in all good things;" and upon the strength of GOD's word and promises let them RELY.

"Oh! you would introduce the voluntary system?"

Nothing like it:—the furthest from it. "The Voluntary System" is, Give what you like to the man that you like, to the man that you don't, give nothing. The Christian system is, Give to GOD and not to Man: support the man for his Office'sake, and you shall be blessed in your deed.

When we teach the people this, GOD will bless us. *Those* to whom we speak, fearing Him, will be afraid to mock Him, by not contributing of the best of their means to our necessities. And having this injunction of GOD on which to rely, my notion is, that, if we mistrust it, or are afraid to urge it, we ought to starve.

"LET HIM THAT IS TAUGHT IN THE WORD COMMUNICATE UNTO HIM THAT TEACHETH IN ALL GOOD THINGS."

"BE NOT DECEIVED; GOD IS NOT MOCKED: FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP. FOR HE THAT SOWETH TO HIS FLESH SHALL OF THE FLESH REAP CORRUPTION; BUT HE THAT SOWETH TO THE SPIRIT SHALL OF THE SPIRIT REAP LIFE EVERLASTING. AND LET US NOT BE WEARY OF WELL-DOING; FOR IN DUE SEASON WE SHALL REAP IF WE FAINT NOT*."

* Gal. vi. 6, 7, 8, 9.

A P P E N D I X.



No. I.

Extracts from the Royal Instructions given to the Commissioners for taking the "VALOR ECCLESIASTICUS," in the time of Henry the Eighth, for the Rating of the First Fruits and Tenths.

Item, after the said commissioners by examynacion of the registers and other ministers shall have knowlege of the nombre and names of all the denryes within the lymytts of ther commission and in whois dioses or jurisdiction they byn and of the nombre and namys of all the dignyties monasteries priores benefyces and promotions spirituall within the lymytts of every denrye or ells where within the lymytts of ther commission then the said commissioners shall devide them selfys by thre and thre in nombre or by any other nombre above three by ther discrecions allottying to every nombre so divided so many denryes rurall and other distinct placys within the lymytts of ther commission as they by ther assentts shall think convenyent And that every suche nombre soo divided shall with all diligence without favour mede drede or corrupcion enquier serche and knowe of the hole and yerly values of all dignyties cathedrall churches collegys churches collegiat houses conventuall hospitals monasteries priores relygyouse houses prebends parsonagis vicarigis chauntris freechappells and all other cures offices and promotions spirituall what name or nature so ever they bee within the lymytts of ther charge to them allotted as well in placys exempte as nott exempte And in whois dioses or jurisdiction they byn and for true execucion of ther charge in this behalf shall examyn such incumbentts ther receyvours and auditours by ther othes and also se and veu suche registers bokes of accompt Ester bokes & all other

writings as by ther discrecions shall be thought convenyent and reasonable for sure declaracion of the premises and over that use all suche other ways and menes whereby the true and just yerly values of all the said dignyties cathedrall churches collegiat churches collegis hospitalls houses conventuall abbeys monasteries priores houses relygyouse prebendys parsonagis vicarigis benefyces cures officis chauntris freechappells and other promocions spirituall may playnly and distinctly appere without any manner of concealment therof usyng them selfys after the order manner and forme as in thes articles next ensuyng ys mencyned and declared makyng a playne boke therof after the auditours fashyon accordyng as shall be exemplified in the last of the said Articles underwritten.

* * * * *

Foreseeing always that in the makyng of the yerly values of any manner of dignities monasteries abbeys priores houses relygyouse prebendys benefyces chauntris freechappells or other promotions spirituall above rehersed there be made an hole and entire value of every of them by them selfys and nothing to be allowed ne deducted oute therof for reparacions fees servyng of cures or any other causis or things whatso ever they be except only suche annuell and perpetuall rents pensions almes synods proxis and fees for officers as before speycally ys mencyned in the articles aforewritten and after that the said boke be made then the said commissioners shall certyfe the same unto the Kyngs Exchequor under their sells according as ys lymytted by the tenour of the commission as they wyll aunswere unto the Kyngs Hyghnis att their uttmost parel to the entent that the tenth of the premises may be taxed and sett to be levied to the Kyngs use according to the Statute made and provided of the graunte therof.

No. II.

15 RICH. II. CAP. 6.—A.D. 1391.

In Appropriation of Benefices, there shall be Provision made for the Poor and the Vicar.

Item, because divers damages and hindraunces oftentimes have happened, and daily do happen to the parishioners of divers

places, by the appropriation of benefices of the same places ; it is agreed and assented, That in every license from henceforth to be made in the chancery, of the appropriation of any parish church, it shall be expressly contained and comprised, that the diocesan of the place, upon the appropriation of such churches, shall ordain, according to the value of such churches, a convenient sum of money to be paid and distributed yearly of the fruits and profits of the same churches, by those that shall have the said churches in proper use, and by their successors, to the poor parishioners of the said churches, in aid of their living and sustenance for ever; and also that the vicar be well and sufficiently endowed.

Confirmed by 4 Hen. 4, c. 12; 39 Hen. 6, f. 20; Plowden. 495; 6 Hen. 7, f. 13; 10 Hen. 7, f. 19; 3 Edw. 3 f. 11; 38 Hen. 6, f. 19; 11 Co. 9; Cro. Jac. 516; 2 Roll. 99, 100.

Mr. Townsend refers to chap. 12 of 4 Hen. 4, commanding that provision be made for the vicar and the poor where benefices are appropriated. This provision was called the "Congrua Portio."

4 HEN. IV. CAP. 12.—A. D. 1402.

In Appropriations of Benefices, Provision shall be made for the Poor and the Vicar.

Item, it is ordained, that the Statute of Appropriation of Churches, and of the Endowment of Vicars in the same, made the fifteenth year of King Richard the Second, be firmly holden, and kept and put in due execution: and if any church be appropriated by license of the said King Richard, or of our Lord the King that now is, the same shall be duly reformed, according to the effect of the same statute, betwixt this and the feast of Easter next coming. And if such reformation be not made within the time aforesaid, that the appropriation and license thereof be made void, and utterly repealed and annulled for ever. [An exception being here made in favour of Hadenham, Ely, the Act goes on.] Moreover, it is ordained and stablished, that all the vicarages united, annexed, or appropriated, and the licenses thereof had after the first year of the said King Richard, how well soever that they which have united

annexed, or appropriated such vicarages be in possession of the same vicarages, or by the virtue of such licenses may, in any wise be in possession of the same, in any time to come, they shall be also utterly void, revoked, repealed, annulled, and disappropriated for ever. And that from henceforth, in every church so appropriated, or to be appropriated, a secular person be ordained vicar perpetual, canonically institute and induct in the same, and *covenably endowed by the discretion of the ordinary to do divine service, and to inform the people, and TO KEEP HOSPITALITY THERE*, except the church of Hadenham aforesaid; and that no religious be in anywise made vicar in any church so appropriated, or to be appropriated by any means in time to come.

34 & 35 HEN. VIII. CAP. 19.—A.D. 1542-3.

An Act for the Payment of Pensions granted out of the late Abbies.

Whereas the archbishops, bishops, archdeacons, and the other ecclesiastical persons, of both the provinces of Canterbury and York, within this realm of England, have heretofore, in the right of their churches, had and received out of the late monasteries, abbaties, priories, nunneries, colleges, hospitals, houses of friars, and other religious and ecclesiastical houses and places now dissolved, and out of the manors, lands, tenements, and hereditaments belonging to the same, divers pensions, portions, corrodies, indemnities, synodics, proxies, and other profits. And whereas, also, in the parliament begun and holden at Westminster, the twenty-eighth day of April, in the thirty-first year of the reign of our Sovereign Lord, Henry the Eighth, by the grace of God, King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, the Supreme Head, it was ordained and enacted by the authority of the same parliament, that as well the said late monasteries, abbaties, priories, nunneries, colleges, hospitals, houses of friars, and other religious and ecclesiastical houses and places, with the manors, lands, tenements, hereditaments, and other profits belonging unto the same late monasteries, abbaties, priories, and other religious and ecclesiastical houses and places as then were, or then hereafter should come unto the King's

Highness's hands, should be vested, deemed, and adjudged in the actual and real possession and seisin of the King's Highness, his heirs and successors.

II. *Saving to all and every person and persons, and bodies politic, and their heirs and successors, and the heirs and successors of all and every of them, other than the late abbots, priors, abbesses, prioresses, and other ecclesiastical governors and governesses of the said late monasteries, abbathies, priories, nunneries, colleges, hospitals, houses of friars, and other religious and ecclesiastical houses and places, and their successors, and the successors of every of them, and such as pretend to be founders, patrons, or donors of such monasteries, abbathies, priories, nunneries, colleges, hospitals, houses of friars, and other ecclesiastical houses and places, or of any manors, messuages, lands, tenements, or other hereditaments belonging to the same, or to any of them, their heirs and successors, and the heirs and successors of every such founder, patron, or donor, and the then abbots, priors, abbesses, prioresses, and other ecclesiastical governors and governesses of such monasteries, abbathies, priories, nunneries, colleges, hospitals, houses of friars, and other religious and ecclesiastical houses and places, which then hereafter should happen to be dissolved, suppressed, renounced, relinquished, forfeited, given up, or come to the King's Highness, and such as pretend to be founders, patrons, or donors of such monasteries, abbathies, priories, nunneries, colleges, hospitals, houses of friars, and other ecclesiastical houses and places, or of any manors, messuages, lands, tenements, or other hereditaments to the same belonging, or to any of them, their heirs and successors, and the heirs and successors of every of them, all such right, title, claim, interest, possession, rents, charges, annuities, leases, farms, offices, fees, liveries, livings, portions, pensions, corrodies, commons, synodics, proxies, and other profits, which they or any of them have, claim, ought, may, or might have had, in or to the premises, or to any part or parcel thereof, in such like manner, form, and condition, to all intents, respects, constructions, and purposes, as if the same act had never been had ne made (rents-services, rents-seck, and all other services and suits, only except), as by the same act, among divers other things therein contained, more plainly is shewed, and may appear.*

III. And yet, notwithstanding the said general saving contained in the said act, the said archbishops, bishops, archdeacons, and other ecclesiastical persons of both the said provinces of Canterbury and York be, and sithen the making of the said act have been, disturbed and denied of the having, receiving, and gathering of the said pensions, portions, corrodies, indemnities, synodics, and proxies, with other profits belonging unto them, by divers of the farmers and occupiers of great part and parcel of the said manors, lands, tenements, and hereditaments of the said late monasteries, and other ecclesiastical houses and places, or being parcel of the possessions of them, and have no direct mean to obtain, recover, or come to the same, not only to their great hurt and damage, but also like to grow and be to the great loss and disherison of the King's Majesty, concerning his first fruits and tenths.

IV. For reformation whereof, be it ordained, established, and enacted by the King's Highness, with the assent of the Lords spiritual and temporal, and the Commons, in this present parliament assembled, and by the authority of the same, that if any person or persons, being farmer or occupier of any manors, lands, tenements, parsonages, benefices, or other hereditaments of any of the said late monasteries or ecclesiastical houses or places, or belonging to them or any of them, by the King's Highness' gift, grant, sale, exchange, or otherwise, out of which premises any such portions, pensions, corrodies, indemnities, synodics, proxies, or any other profits have been heretofore lawfully going out, answered, or paid to any of the archbishops, bishops, archdeacons, and *other ecclesiastical persons* abovesaid, do, at any time after the first day of April next coming, wilfully deny the payment thereof, at the days of payment heretofore accustomed, of any of the said *pensions, portions, corrodies, indemnities, synodics, proxies, or any other profits* whereof the said archbishops, bishops, archdeacons, or other *ecclesiastical persons* were in possession at or within ten years next before the time of the dissolution of any such monasteries or other ecclesiastical houses or places; that then it shall be lawful for the same archbishops, bishops, archdeacons, or other ecclesiastical persons aforesaid, being so denied to be satisfied and paid thereof, and having right to the same thing in demand, to make such process as well against every such person and persons as shall so deny payment of

the *same pensions, portions, corrodiess, proxies, indemnities, synodics*, or any other profits which of right ought to be paid as is aforesaid, as against the church or churches charged with the same, as heretofore they have lawfully done, and as by and *according to the laws and statutes of this realm, they may now lawfully do, for the true payment and recovery thereof*; and if the party defendant be lawfully convict in any such suit, cause, or matter according to the ecclesiastical laws, then the *party plaintiff shall have and recover against the party defendant the thing in demand, and the value thereof in damages, with his costs for his suit.*

V. And be it further ordained and enacted, by the authority aforesaid, that if it fortune the cause or matter of variance between any of the said parties be determinable at the common law, that then the party grieved to sue for his recovery and remedy therein at the common law; and if the party defendant fortune to be by the course of the common law lawfully condemned to the party plaintiff, then the said party plaintiff shall likewise have and recover against the party defendant the thing in demand, and the value thereof in damages, with his costs for his suit.

VI. *Provided always*, and be it enacted by the authority aforesaid, *that all and singular such of the said archbishops, bishops, archdeacons, and other ecclesiastical persons, which have right or title to claim, demand, or enjoy any of the said pensions, portions, corrodiess, indemnities, synodics, or proxies against any person or persons to whom the King hath made, or hereafter shall make in writing, under seal, any sale, gift, grant, or lease for term of life, lives, or years, of any of the said manors, lands, tenements, parsonages, benefices, and other hereditaments, charged or chargeable to or with any of the said pensions, portions, corrodiess, indemnities, synodics, or proxies, and also hath covenanted, granted, promised, or agreed, or hereafter shall covenant, grant, promise, or agree, by the said writing to acquit, discharge, or save harmless the same person or persons, of all pensions, portions, corrodiess, indemnities, synodics, and proxies, going out of the premises, or any parcel thereof, as be or shall be mentioned in the same writings, or any of them, shall sue for their remedy and recovery thereof, in the court of the augmentations of the revenues of the King's crown, and not*

elsewhere; and that the party defendant, having any such discharge, being covented, called, or sued in any other court or place, or before any other judge, for any the causes above said, shall be discharged and dismissed out of the same court or place, without anything paying for the same, by the only shewing forth any of the said writings, sealed under any of the King's seals, proving or declaring the King to have covenanted, promised, or agreed to acquit, discharge, or save harmless the said party defendant thereof, as is aforesaid; anything contained in this act to the contrary notwithstanding.

37 HEN. VIII. CAP. 21.—A. D. 1545.

The Bill for the Union of Churches.

III. That an union or consolidation of two churches in one, or of a church and chapel in one, the one of them not being above the yearly value of six pounds, as it is rated and valued at to the King's Highness in his court of the first fruits and tenths, and not distant from the other above one mile, in any place or places within this realm of England, may be from henceforth had or made by the assent of the ordinary and ordinaries of the diocese where such churches and chapels stand, and by the assent of the incumbents of them, and of all such as have a just right, title, and interest to the patronages of the same churches and chapels, being then of full age; and that all such unions and consolidations had or made of two churches in one, or of a church and chapel in one as is aforesaid, shall be good, sufficient, lawful, firm, stable, and available in the law, to remain, endure, and continue for ever united and knit in one, in such manner and form, as, by writing or writings under the seals of such ordinaries, incumbents, and patrons, it shall be declared and set forth.

VII. Provided also, that where the inhabitants of any such poor parish, or the more part of them, within one year next after the union or consolidation of the same parish, by their writing sufficient in the law, shall assure the incumbent of the said parish for the yearly payment of so much money as, with the sum that the said parish is rated and valued at in the King's Highness' said court of the first

fruits and tenths, shall amount to the full sum of eight pounds sterling, to be levied and paid yearly by the said inhabitants to the said incumbent and his successors, that then all such unions or consolidations hereafter to be had or made of any such poor parish as is aforesaid, shall be void and of none effect; any thing statuted or ordained to the contrary hereof in anywise notwithstanding.

1 EDW. VI. CAP. 14.—A. D. 1547.

The Act for Chantries Collegiate.

XXI. Saving to all and every person and persons, bodies politic and corporate, their heirs and successors, and the heirs and successors of every of them (other than the masters, wardens, ministers, governors, rulers, priests, incumbents, fellows and brethren of the said colleges, chantries, free-chapels, and other the premises, given, limited or appointed to the King by this act and the successors of them and every of them; and other than such be or pretend to be founders, patrons or donors of the premises or any of them, or of any part or parcel thereof, and the heirs, successors and assigns of every or any of them; and other than such as be or were feoffees, recoverees, conisees, grantees or devisees of any of the premises, to or for any of the uses, purposes or intents above mentioned, or to the use of any of the said colleges, free-chapels, chantries, or other the premises, given, limited or appointed by this act to the King, or to the intent to employ the rents or profits thereof to the use of the masters, rulers, incumbents or ministers of them or any of them; and other than such person and persons and bodies politic and corporate, their heirs, successors, and assigns, as claim or pretend to have estate, right, title, interest, use, possession or condition, of, in, or to the premises, or any part or parcel thereof, by reason of any feoffment, fine, bargain and sale, or by any other ways, means, or conveyance to them made of any estate of inheritance, without the said late King's license, assent, consent or agreement, and without the license, assent or agreement of the King's Majesty that now is, by any of the said deans, masters, wardens, ministers, governors, rulers, priests or incumbents, or by the founders, donors or patrons of them or any of them), all such right, title, claim, possession, interest, rents, annuities, commodities, commons, offices, fees,

leases, liveries, livings, pensions, portions, debts, duties and other profits, which they or any of them lawful have, or of right ought to have, or might have had, in, of, or to any of the premises, or in, of, or to any part or parcel thereof, in such like manner, form and condition, to all intents, respects, constructions and purposes, as if this act had never been had or made, and as though the said chantries, colleges, and other the said promotions, had still continued and remained in their full being; and saving to all and every patron, donor, founder or governor of any such college, chantry, free-chapel, stipendiary priests, and other the premises, given, limited or appointed to the King by this act, and the donor, feoffor and giver of the aforesaid lands, tenements or hereditaments, to them or any of them, or to any uses or purposes before mentioned, all such rents-services, rents-seck, rents-charge, fees, annuities, profits and offices; and also all leases for term of life, lives and years, whereupon the accustomed rent or more is reserved, as they or any of them lawfully had, perceived and enjoyed in, or out of any of the said promotions, or out of any of the said lands, tenements or hereditaments, before the first day of this present parliament.

2 & 3 ANNE, CAP. 11.—A. D. 1703.

An Act for the making more effectual Her Majesty's gracious Intentions for the Augmentation of the Maintenance of the poor Clergy, by enabling Her Majesty to grant, in Perpetuity, the Revenues of the First Fruits and Tenths; and also for enabling any other Persons to make Grants for the same Purpose.

Whereas, at a parliament holden in the six-and-twentieth year of the reign of King Henry VIII., the first fruits, revenues, and profits for one year, upon every nomination or appointment to any dignity, benefice, office, or promotion spiritual, within this realm, or elsewhere, within the said King's dominions, and also a perpetual yearly rent or pension, amounting to the value of the tenth part of all the revenues and profits belonging to any dignity, benefice, or promotion spiritual whatsoever, within any diocese of this realm, or in Wales, were granted to the said King Henry VIII., his heirs and successors; and divers other statutes have since been made touching the first fruits and annual tenths of the clergy, and

the ordering thereof: And whereas a sufficient settled provision for the clergy in many parts of this realm hath never yet been made; by reason whereof, divers mean and stipendiary preachers are in many places entertained to serve the cures and officiate there, who, depending for their necessary maintenance upon the good will and liking of their hearers, have been and are thereby under temptation of too much complying and suiting their doctrines and teaching to the humours rather than the good of their hearers, which hath been a great occasion of faction and schism, and contempt of the ministry. And forasmuch as your Majesty, taking into your princely and serious consideration the mean and insufficient maintenance belonging to the clergy in divers parts of this your kingdom, hath been most graciously pleased, out of your most religious and tender concern for the Church of England, (whereof your Majesty is the only Supreme Head on earth), and for the poor clergy thereof, not only to remit the arrears of your tenths due from your poor clergy, but also to declare unto your most dutiful and loyal Commons your royal pleasure and pious desire, that the whole revenue arising from the first fruits and tenths of the clergy might be settled for a perpetual augmentation of the maintenance of the said clergy, in places where the same is not already sufficiently provided for: We, your Majesty's most dutiful and loyal subjects, the Commons of England in parliament assembled, to the end that your Majesty's most gracious intentions may be made effectual, and that the Church may receive so great and lasting an advantage from your Majesty's parting with so great a branch of your revenue towards the better provision for the clergy not sufficiently provided for; and to the intent your Majesty's singular zeal for the support of the clergy, and the honour, interest, and future security of the Church as by law established, may be perpetuated to all ages, do most humbly beseech your Majesty that it may be enacted; and be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same, That it shall and may be lawful for the Queen's most excellent Majesty, by her letters patent under the great seal of England, to incorporate such persons as her Majesty shall therein nominate or appoint, to be one body politic and corporate, to have a common seal and perpetual succession; and also at her Majesty's will and pleasure, by the same, or any other letters patents, to grant,

limit, or settle, to or upon the said corporation, and their successors for ever, all the revenue of first fruits, and yearly perpetual tenths of all dignities, offices, benefices, and promotions spiritual whatsoever, to be applied and disposed of, to and for the augmentation of the maintenance of such parsons, vicars, curates, and ministers, officiating in any church or chapel within the kingdom of England, dominion of Wales, and town of Berwick-upon-Tweed, where the liturgy and rites of the Church of England, as now by law established, are or shall be used and observed, with such lawful powers, authorities, directions, limitations, and appointments, and under such rules and restrictions, and in such manner and form, as shall be therein expressed; the statute made in the first year of her said Majesty's reign, intituled, *An Act for the better Support of Her Majesty's Household, and of the Honour and Dignity of the Crown*, or any other law to the contrary in anywise notwithstanding.

II. Provided always, and it is hereby declared, That all and every the statutes and provisions, touching or concerning the ordering, levying, and true answering and payment, or qualification of the said first fruits and tenths, or touching the charge, discharge, or alteration of them, or any of them, or any matter or thing relating thereunto, which were in force at the time of making this act, shall be, remain, and continue in their full force and effect, and be observed and put in due execution according to the tenors and purports of the same, and every of them, for such intents and purposes nevertheless, as shall be contained or directed in or by the said letters patents.

III. Provided also, That this act, or anything therein contained, shall not extend to avoid, or any way to impeach or affect any grant, exchange, alienation, or incumbrance, at any time heretofore made, of or upon the said revenues of first fruits and tenths, or any part thereof; but that the same shall, during the continuance of such grant, exchange, alienation, or incumbrance respectively, be and remain of and in such force and virtue, and no other, to all intents and purposes, as if this act had not been made.

IV. And for the encouragement of such well-disposed persons as shall, by her Majesty's royal example, be moved to contribute to so pious and charitable a purpose, and that such their charity may be

rightly applied; be it enacted by the authority aforesaid, That all and every person and persons, having in his or their own right any estate or interest in possession, reversion, or contingency, of or in any lands, tenements, or hereditaments, or any property of or in any goods or chattels, shall have full power, license, and authority, at his, her, and their will and pleasure, by deed enrolled, in such manner, and within such time, as is directed by the statute made in the twenty-seventh year of the reign of King Henry the Eighth, for enrolment of bargains and sales, or by his, her, or their last will or testament in writing, duly executed according to law, to give and grant to, and vest in the said corporation, and their successors, all such his, her, or their estate, interest, or property in such lands, tenements, and hereditaments, goods and chattels, or any part or parts thereof, for and towards the augmentation of the maintenance of such ministers as aforesaid, officiating in such church or chapel, where the liturgy and rites of the said Church are or shall be so used or observed as aforesaid, and having no settled competent provision belonging to the same, and to be for that purpose applied according to the will of the said benefactor, in and by such deed enrolled, or by such will or testament executed as aforesaid, expressed: and in default of such direction, limitation, or appointment, in such manner as by her Majesty's letters patents shall be directed or appointed, as aforesaid. And such corporation, and their successors, shall have full capacity and ability to purchase, receive, take, hold, and enjoy, for the purposes aforesaid, as well from such persons as shall be so charitably disposed to give the same, as from all other persons as shall be willing to sell or alien to the said corporation any manors, lands, tenements, goods, or chattels without any license or writ of *ad quod damnum*, the Statute of Mortmain, or any other statute or law to the contrary notwithstanding.

V. Provided always, That this act or anything therein contained shall not extend to enable any person or persons, being within age, or of *non sane* memory, or women covert, without their husbands, to make any such gift, grant, or alienation; anything in this act contained to the contrary in anywise notwithstanding.

VI. *And whereas four bonds for four half-yearly payments of the first fruits, as the same are rated, and also a fifth bond for a*

further value or payment, in respect of the same first fruits, have been required and taken from the clergy, to their great and unnecessary burden and grievance : for remedy thereof be it enacted and declared by the authority aforesaid, That from and after the twenty-fifth day of March, in the year of our Lord, one thousand seven hundred and four, one bond only shall in such case be given or required for the four payments of the said first fruits : which said first fruits, as well as the tenths payable by the clergy, shall hereafter be answered and paid by them according to such rates and proportions only as the same have heretofore been usually rated and paid; and no such fifth bond already given shall, from and after the said twenty-fifth day of March, in the year one thousand seven hundred and four, be sued or recovered.

1 GEO. I. CAP. 10.—A. D. 1714.

An Act for making more effectual her late Majesty's gracious Intentions for Augmenting the Maintenance of the poor Clergy.

I. That bishops shall inform themselves of the yearly value of every benefice, &c., and certify same.

IV. That all augmented churches, &c., shall be perpetual benefices, and ministers, bodies politic; and defines what improprators, rectors, &c., are excluded from the benefit of such augmentation; and determines allowances to ministers officiating.

V. Provides what rectors, &c., are not to be discharged from cure of souls.

VI. Provides for the lapse of augmented cures.

VIII. Determines what agreements with benefactors shall be good in law; and what advowsons shall be vested in such benefactors.

XV. *Restricts augmentation of donatives without consent of patron.*

XVI. Sets forth the agreement between governors and patron,

&c., of donative for allowance to minister, and in what case governors may refuse augmentation.

XXI. In what case lands, &c., allotted to any church, &c., by governors, shall go in succession, &c.

43 GEO. III. CAP. 107.

An Act for effectuating certain Parts of an Act, passed in the second and third Years of the Reign of her late Majesty, Queen Anne, intituled, “An Act for the making more effectual her Majesty’s gracious Intentions for the Augmentation of the Maintenance of the Poor Clergy, by enabling her Majesty to grant in Perpetuity, the Reveuues of the First Fruits and Tenths; and also for enabling any other Persons to make Grants for the same purpose;” so far as the same relate to Deeds and Wills made for granting and bequeathing Lands, Tenements, Hereditaments, Goods, and Chattels, to the Governors of the Bounty of Queen Anne, for the purposes in the said Act mentioned, and for enlarging the Powers of the said Governors.

Sect. 1, after reciting so much of the 2 & 3 Anne, c. 11, s. 4, as empowers persons to grant estates, &c., in their own right to the Governors of the Bounty of Queen Anne, towards the augmentation of the maintenance of the clergy, enacts that that part shall remain in force, notwithstanding the Mortmain Act, 9 Geo. 2, c. 36; and sect. 2 extends the power of exchanging lands, &c., under 1 Geo. 1, c. 10, s. 13, to all the lands, &c., of augmented livings.

Sect. 3 enables the Bounty Board, where there is no suitable parsonage-house, to provide one.

An Act for making more effectual the gracious Intentions of her late Majesty, Queen Anne, for the Augmentation of the Maintenance of the poor Clergy, so far as relates to the Returns of Certificates into the Exchequer, and Gifts of Personal Property.

After reciting 1 Geo. 1, c. 10; 5 Anne, c. 24; 6 Anne, c. 27: enacts, that bishops and guardians are to inquire into value of benefices returned into the Exchequer, and certify the same to the Governors of Queen Anne's Bounty, who shall be empowered to act upon such new certificate as they are now enabled to do with respect to livings not returned into the Exchequer.

III. Provides for facilitating the intentions of persons disposed to contribute towards augmentation of livings.

No. III.

The act of the Bishop of Rome interfering with the jurisdiction of the bishops of sees was uncanonical, as opposing the spirit of these canons, which I here transcribe.

The 6th canon of the Council of Nice, A. D. 315, is as follows:—
 “Let ancient customs prevail—those, for instance, in Egypt, Lybia, and Pentapolis—that the Bishop of Alexandria have power over all these, since the same is customary for the Bishop of Rome. Likewise in Antioch, and other provinces, let the privileges be secured to the churches. England, of course, which was never under any patriarchate but its own, suffered a violation of these canons, when the bishops of Rome presumed to make monastics here and there, independent of the authority of the bishops of their sees. But, even if the Bishop of Rome had been Metropolitan, he had no right to innovate in the dioceses of any, without consent of all; for we have, again, the 27th Apostolical Canon, ordaining that, ‘the bishops of every province ought to own him who is chief among them, and to esteem him as their head; and to do nothing extraordinary without their consent, but every one those things only which concern their own parish, [diocese,] and the country subject to it: *nor let him that is [chief bishop] do anything [extraordinary] without the con-*

sent of all; for so there will be a unity of mind; and GOD will be glorified by the LORD JESUS CHRIST, and the FATHER by THE LORD, in the Holy Spirit; even the Father, the Son, and the Holy Ghost."

To the spirit of this canon, that of the 9th canon of the Council of Antioch is similar:—

"In every country it ought to be generally understood and acknowledged, that the bishop of the metropolis has upon him the responsibility of the province, that all who have business to transact may assemble at the chief city. It is, therefore, the pleasure of this Council, that the Metropolitan should have the first place in honour; and that the other bishops of the province should do nothing without his consent, (according to the ancient rule of our fathers,) *those things excepted which pertain exclusively to their own diocese*, and the places which are immediately subject to them. Let each bishop have the power over his own diocese, to rule it with becoming dignity; and let him take charge of every thing belonging to his own see, viz., *to ordain presbyters and deacons, and to rule over them with justice and judgment*. But let him not attempt to do anything more than this without the consent of the Metropolitan; *nor let Him attempt to do anything without the general consent of the presbyters*.

Apostolical Canon, 28.—"Let not a bishop presume to ordain in cities and villages not subject to him; and if he be convicted of doing so without consent of those to whom such places belong, let him, and those whom he has ordained, be deposed."

Ephesine Canon, 8.—"The Bishop of Antioch hath not so much as ancient custom to plead for performing ordinations in Cyprus, [therefore] they who preside over the churches in Cyprus shall retain their inviolable and unimpeachable [right], according to the canons of the holy fathers, and ancient customs, viz., that the most religious bishops do, by themselves, perform the ordinations; and the very same shall be observed everywhere, in other dioceses and provinces, so that none of the bishops do assume any other province that is not, or was not formerly, and from the beginning subject to him, or those who were his predecessors. But if any one have assumed, or reduced under his power [any church], that he be forced to restore it; that so the canons of the fathers be not transgressed, nor the secular *fastees* be introduced under the mask of the sacred function; and that we may not by degrees secretly lose that liberty which our Lord Jesus Christ, the Re-

deemer of all men, hath given us by his own blood. The Holy Synod hath therefore decreed, that the rights of every province, formerly and from the beginning belonging to it, be preserved clear and inviolable, and that ancient custom prevail. Every Metropolitan having power to take copies of the things now transacted for his own security. But if any one introduce a regulation contrary to the present determination, the Holy General Synod decrees that it be of no force."

Constantinopolitan Canon, 2.—"Let not bishops go out of their diocese to churches out of their bounds; but let the Bishop of Alexandria, according to the canon, administer the affairs of Egypt, and the bishops of the east the affairs of the east only, with a salvo to the ancient privileges of the church of Antioch, mentioned in the Nicene canons. Let the bishops of the Asian diocese administer the Asian affairs only, and they of Pontus the Pontic, and they of Thrace the Thracian. And let not bishops go out of their dioceses to ordination, or any administration, unless they be invited. And by the aforesaid canons, concerning dioceses being observed, it is evident that the Provincial Synod will have the management of every province, as was decreed at Nice. The churches amongst the barbarians must be governed according to the customs which prevailed with their ancestors."

Again. *Apostolical Canon, 27.*—"The bishops of every province ought to own him who is chief among them, and to esteem him as their head, and to do nothing extraordinary without their consent; but every one those things only which concern his own parish, and the country subject to it. Nor let him that is chief bishop do anything [extraordinary] without the consent of all; for so there will be a unity of mind; and God will be glorified by the Lord Jesus Christ, and the Father by the Lord in the Holy Spirit, even the Father, the Son, and the Holy Ghost."

No. IV.

Hume's Account of the Origin of the First Fruits and Tithes.

"The levying of First Fruits was also a new device begun in this reign, (Edw. I.), by which his holiness thrust his fingers very fre-

quently into the purses of the faithful: and the King seems to have unwarily given way to it."

Blackstone's Account of First Fruits and Tenths.

"These were originally a part of the papal usurpations over the clergy of this kingdom; first introduced by Pandulph, the Pope's legate, during the reigns of King John and Henry III., in the see of Norwich, and afterwards attempted to be made universal by the Popes Clement V. and John XXII., about the beginning of the fourteenth century. The First Fruits, *primitiæ*, or *annates*, were the first year's whole profit of the spiritual preferment, according to a rate or *valor* made under the direction of Pope Innocent IV. by Walter, Bishop of Norwich, in 38 Hen. 3, and afterwards advanced in value by commission from Pope Nicholas III. A. D. 1292, 20 Edw. 1., which valuation of Pope Nicholas is still preserved in the Exchequer. The Tenths, or *decimæ*, were the tenth part of the annual profit of each living by the same valuation; which was also claimed by the holy see, under no better pretence than a strange misapplication of that precept of the Levitical law, which directs, that the Levites "should offer the tenth part of their tithes as a heave-offering to the Lord, and give it to Aaron the *high* priest." But this claim of the Pope met with a vigorous resistance from the English Parliament; and a variety of Acts were passed to prevent and restrain it, particularly the statute 6 Hen. 4, c. 1, which calls it a horrible mischief and damnable custom. But the popish clergy, blindly devoted to the will of a foreign master, still kept it on foot, sometimes more secretly, sometimes more openly and avowedly; so that in the reign of Henry, VIII., it was computed, that, in the compass of fifty years, 800,000 ducats had been sent to Rome for first fruits only. And, as the clergy expressed this willingness to contribute so much of their income to the head of the church, it was thought proper (when, in the same reign, the papal power was abolished, and the King was declared the head of the Church of England,) to annex this revenue to the crown; which was done by statute 26 Hen. 8, c. 3, (confirmed by statute 1 Eliz. c. 4,) and a new *valor beneficiorum* was then made, by which the clergy are at present rated.

No. VI.

But a few words will be needed to verify this assertion. Facts are the best of all possible arguments.

Some time since, having occasion to purchase some trifling article at my bookseller's, the wrapper in which it was folded proved to be a list of the contributors to the Clergy Orphan Society. I opened, and read it. It consisted, chiefly, of 1*l.* per annum subscriptions from the noble and the great, as also from the clergy. I counted 1,100 subscribers; so that about 1,200*l.* a-year is gathered over all the kingdom from the willing, to aid the poverty of the clergy in providing for their orphans. The array of names, in very small print, looked prodigious; but, the counting of the names caused me involuntarily to throw off this ejaculation:—What! and is this all that is gathered throughout the kingdom for these poor sufferers, who are where they are, and what they are, suitors for alms, not from their own fault, but from the cruelty of the system of which their fathers and themselves are thus the victims; the sons of gentry turned into paupers?—beggars? And this all that can be vouchsafed to them in restitution, from all over the kingdom, when even *five* clergymen, in five continuous parishes in the valley in which I live receive 500*l.* a-year amongst them all, while they are necessitated to expend 1,500*l.*, not one of them having a Parsonage? Why, these five brethren are yearly robbed, by impropriation, as much as the whole community vouchsafes, in its liberality, to restore to the sons and daughters of many thousand dead clergymen: men, who have exhausted their patrimony in the performance of their duty!

Another fact, and I have done.

I find in the list of children *apprenticed* by the funds of the Sons of the Clergy Festival, that the Earl of Ashburnham's Vicar of Pembrey, Carmarthen, which living has received 2,000*l.* from Queen Anne's Bounty, and is only 69*l.* a-year, has been driven to seek 10*l.* for a daughter, to enable him to keep her at school; and 10*l.* for a son, with 20*l.* from another fund, to apprentice him to a chemist. What is the value of the impropriation, I should be glad to know, and how much does the impropriator pay to the servant of the altar, who is, according to God's decree, to live by it, in lieu of the due sustentation and maintenance the Incumbent is

guaranteed by Act of Parliament, 15 Rich. 2; 4 Hen. 4, &c. &c.; and for want of which *congrua portio* he is driven to the heart-breaking necessity of seeking alms for himself and his children?

Again, the same list exhibits the Perpetual Curate of Nunkeeling, Yorkshire, which living has received from Queen Anne's Bounty 1,000*l.*, of which Mrs. Dixon is the impropiator, the income 55*l.* a-year, and with no house for the incumbent, seeking to the same fund for 20*l.*, and to another for 20*l.* more, to apprentice his son to a grocer.

How long will Christian England tolerate this most unjust, yea, this most iniquitous treatment of GOD'S Priests?

The Perpetual Curate of Lindfield, Sussex, who has 60*l.* a-year, and no house, obtains a trifle to apprentice his son to a draper. The circumstances of this living I cannot discover, because it is stated in the Clerical Guide as having furnished "no return," which is suspicious; a friend, however, confirms the suspicion, by assuring me it is "a horrible case."

The Vicar of Heanor, whose living has received in augmentation from Queen Anne's Bounty 2,200*l.*, who has a population of 5,500 to oversee, and is *remunerated* (!) by 109*l.* per annum, gets from one charity, 20*l.*, and 20*l.* from another, to apprentice his boy to a chemist somewhere.

And what wonder in all this? Whose is the shame? The Impropiators'. They plunder the livings and the Priests; and as they make the Priests paupers in their lifetime, make their Widows and their Orphans beggars at their death. And is not the Country disgraced, that sanctions, by tolerating, such enormous injustice, and cruelty, and wrong?

The same list exhibits other cases, varying in shade and degree from the above; but, in truth, fit companions for the foregoing cases. I have not chosen the worst. The reader will say, "Impossible!" Not so when he has read, that the Clergyman of Bampton, who has 51*l.* a-year and no house, apprentices, out of the same two funds, his children to a schoolmistress and to a druggist; and that the Priest of Skircoats, whose stipend is 15*l.* a-year, and who has a population of 4,060 to attend, applies for money to help to keep his daughter at the Clergy's Daughters School.

Some people, in their hardness of heart and conceit, are pleased to hold their Reverend brethren in great contempt, for apprenticing their children to such and such trades. I hold them to deserve the

warmest sympathy, the kindest consideration, from every brother in Orders; and as long as they enjoy this they will little mind the insolent sneer of the vulgar, great, or little. It is no disgrace to a man that he is robbed; . . . that his poverty is the consequence of the acts of others. The shame, disgrace, and iniquity of the whole case, which is, indeed, not to be exaggerated, lies with those, who are not ashamed to rob man, whose impiety fears not to rob God!
Palnam qui meruit ferat.

I have said before, it signifies little to a father degrading and family famishing, who he may be that robs the Altar from which they should be fed and sustained. In no case ought Priests to be accessory to such wicked and cruel robbery; but if they choose to make common cause with other impropiators, and with them to shut up their sympathies against the calls of justice and of nature, what treatment can they look for hereafter at the hands of that God who has left them His word to expound, and part of which says, "Touch not mine Anointed. Do my Prophets no harm."

That such a system is drawing to a close I fervently hope, and indeed anticipate. The following extract, from a recent leading article of *The Times*, shews that the evil is beginning to be understood; and that the public voice is making preparations to exert itself in behalf of the Clergy of its Church; to advocate the rights, and resent the wrongs, of their much injured widows and orphans:—

"Let but the Capitular Impropiators of great tithes be brought, as they ought to be brought, to release their plundered and impoverished vicarages, and we shall see whether other impropiators cannot be induced, by some wholesome law of disgorging, to do their duty also."—*June 4, 1840.*

STATEMENT OF THE WHOLE EFFECTS OF QUEEN ANNE'S BOUNTY.

NAMES OF DIOCESES.	Description of augmented Livings - whether Curacies, Rectories, or Vicarages.		Number of Livings Augmented.			Whole Number of Livings augmented.	Number augmented BY LOT of 1000 souls and upwards.	Number augmented BY REFAC-TION of 2000 Souls and upwards.	ROYAL BOUNTY.		PARLIAMENTARY GRANTS.		Total of Augmenta-tions by Royal BOUNTY.	Total of Augmenta-tions by Par-liametary Grant.	Total of Augmenta-tions to meet Bene-factions.	Total of Augmenta-tions by Lot.	Grand Total of Augmenta-tions in each Diocese.
			Amount of Augmenta-tions to meet Bene-factions.		Amount of Augmenta-tions to meet Bene-factions.				Amount of Augmenta-tions by Lot.	Amount of Augmenta-tions by Lot.							
			1. By Lot alone.	2. By Bene-faction alone.	3. By Bene-faction both.						£.	£.					
St. Asaph	C.	R.	V.	28	8	9	6	4,000	13,800	300	14,000	17,800	14,300	4,300	27,800	£. 32,100	
Bangor	41	10	8	35	5	19	11	2,600	30,400	7,000	21,600	33,000	28,600	9,600	52,000	61,600	
Bath & Wells	72	31	47	26	67	57	15	31,400	31,800	22,200	23,600	63,200	45,800	53,600	109,000	109,000	
Bristol	15	21	23	17	22	20	59	10,000	12,600	6,600	10,800	22,000	17,400	16,600	40,000	40,000	
Canterbury	34	12	36	15	39	28	82	14,400	7,200	15,400	17,400	21,600	32,800	29,800	54,400	54,400	
Carlisle	56	11	14	28	15	38	81	12,200	25,600	5,600	26,200	37,800	31,800	17,800	51,800	69,600	
Chester	386	16	44	106	93	241	440	96,400	128,000	59,800	204,600	221,400	204,400	156,200	332,600	488,800	
Chichester	20	19	25	27	19	18	64	7,600	20,000	4,700	14,200	27,600	18,900	12,500	34,200	46,500	
St. David's	164	34	99	248	14	35	297	11,800	153,400	2,100	89,000	165,200	91,100	13,900	242,400	256,300	
Durham	72	10	15	15	21	58	97	22,400	22,400	19,300	29,800	44,800	48,800	41,400	52,200	93,600	
Ely	14	1	25	20	11	14	45	5,600	10,400	2,300	11,800	16,000	14,100	7,900	22,200	30,100	
Exeter	82	41	33	59	46	52	157	18,700	37,400	22,900	63,000	56,100	85,900	41,600	106,400	142,000	
Gloucester	60	18	25	39	26	38	103	14,800	28,000	7,200	30,200	42,800	37,400	22,000	58,200	80,200	
Hereford	68	27	44	59	46	34	139	21,200	45,800	10,200	12,600	67,000	22,800	31,400	58,400	89,800	
Hereford	64	20	28	86	11	15	112	5,600	59,600	2,400	28,400	65,200	30,800	8,000	88,000	96,000	
Lich. & Cov.	225	7	72	92	70	142	304	49,000	86,800	36,900	121,600	135,800	158,500	85,900	208,400	294,300	
Lincoln	121	57	232	238	100	72	410	43,200	123,000	20,400	64,200	166,200	81,600	63,600	187,200	250,800	
London	30	14	56	24	52	24	100	21,600	15,400	6,700	13,000	37,000	19,700	28,300	56,700	56,700	
Norwich	128	78	114	195	64	59	318	23,600	121,600	14,700	145,200	145,200	72,300	38,300	179,200	217,500	
Oxford	33	12	30	17	27	31	75	14,400	16,000	17,800	17,400	30,400	35,200	32,200	83,400	65,600	
Peterboro'	6	9	41	12	30	14	56	11,000	6,600	4,800	7,000	17,600	11,800	15,800	13,600	29,400	
Rochester	3	10	11	1	22	1	24	5,200	200	200	600	5,400	800	5,400	800	6,200	
Salisbury	39	14	42	27	43	25	95	17,600	12,600	13,900	19,800	30,200	33,700	31,500	32,400	63,900	
Winchester	45	20	26	28	34	29	91	16,200	17,000	6,300	25,400	33,200	31,700	22,500	42,400	64,900	
Worcester	28	12	31	26	23	22	71	9,800	18,800	5,500	16,400	28,600	21,900	15,300	35,200	50,500	
York	296	27	194	230	112	173	615	68,000	163,600	41,500	187,300	231,600	228,800	109,500	350,900	460,400	
Totals	2131	532	1321	1696	1023	1268	3987	558,300	1,208,000	356,400	1,197,500	1,766,300	1,483,900	914,700	2,335,500	3,250,200	

NB. The population of the augmented livings is taken from the last return in 1831. The two columns headed "Royal Bounty" and "Parliamentary Grants" together with the totals of augmentations by each of these, are copied from Mr. Hodgson's Appendix lately published. A separate calculation has been made from the details in his "Account of Queen Anne's Bounty," which came within £1,000 of his official statement of the whole amount.

" A Summary of the Benefices in each Diocese, not in the Patronage of the Church or of the Universities, which have received AUGMENTATIONS from the Royal Bounty, and from Parliamentary Grants, stating the Amount they have received from these Sources, and from the Benefactions of benevolent Individuals.

To 1825 inclusive.		Augmented by							
Diocese.	No. of Benefices.	Queen Anne's Bounty.	Patrons.	Benefactions and Subscriptions.	Incumbents.	Bequests and Trusts.	By Lot.	To meet Benefactions.	By Lot.
	£.	£.	£.	£.	£.	£.	£.	£.	£.
St. Asaph	14	1,600	200	1,500			5,400		7,800
Bangor	21	600	1,800	575			1,600	3,000	7,000
Bath & Wells	74	11,800	4,700	7,640	2,600	6,620	19,600	13,200	10,200
Bristol	42	6,600	3,777	5,300	100	1,300	7,200	4,200	9,200
Canterbury	18	2,400	200	1,500	500	1,800	2,200	2,700	7,600
Carlisle	36	4,800	2,200	800		2,600	12,200	900	11,800
Chester	277	56,200	25,735	38,518	3,350	14,908	82,200	38,700	124,800
Chichester	22	2,200	2,010	2,050			5,800	3,000	5,200
St. David's	117	5,600	800	4,010	200	1,050	53,600	300	37,000
Durham	31	6,000	2,150	5,350	100	2,800	5,200	6,600	12,000
Ely	7	400		100		300	2,000		400
Exeter	80	10,700	3,600	4,350	1,950	5,950	20,000	6,300	28,000
Gloucester	42	4,800	3,125	3,110	200	700	9,600	2,400	15,600
Hereford	82	12,200	6,300	8,220	600	1,900	24,000	6,600	8,000
Llandaff	67	3,200	2,500	700	400	1,200	30,200	600	9,800
Lichfield & Coventry	209	36,300	14,130	21,977	3,100	14,200	55,800	16,200	71,000
Lincoln	232	23,400	10,625	11,020	2,233	6,800	64,000	9,300	26,000
London	57	10,800	2,220	7,051	1,008	2,350	8,600	2,400	8,200
Norwich	208	17,000	9,660	10,530	1,540	1,600	75,800	8,100	31,200
Oxford	27	3,000	3,667	1,600	300	1,000	5,800	3,300	5,200
Peterborough	38	7,400	4,350	2,300		1,400	5,400	900	5,000
Rochester	10	2,000		500		1,500			600
Salisbury	33	4,600	2,900	1,840	150	1,650	4,000	2,400	5,800
Winchester	38	4,800	2,200	3,100	1,100	1,100	8,200	3,300	10,400
Worcester	35	4,600	3,570	3,060		593	9,000	3,600	9,800
York	260	31,000	12,810	25,018	1,800	4,850	78,400	15,300	96,200
	2,077	273,600	125,230	171,660	21,231	78,171	596,400	165,300	563,800
Crown	328	35,200		27,623	3,810	13,063	84,400	11,700	92,800
	2,405	308,800	125,230	199,284	25,041	91,234	680,800	177,000	656,600

" In augmentations where the patron gives nothing, and in all augmentations by lot, should the presentation or advowson be sold, then whatever is produced by the charitable increase of the income is so much clear gain to the patron. But surely the clergy are not taxed for such a purpose as this. It is quite enough, if lay livings are eligible to be augmented by the funds raised for the better maintenance of the poor clergy; but that the patrons, who have the greatest portion of the tithes and ecclesiastical revenues of the parishes, should also, by barter and sale, get pecuniary benefit from the augmentations, rendered necessary by their selfishness, is very far from reasonable."

FINIS.

9 0 8 2 6

UNIVERSITY OF CALIFORNIA AT LOS ANGELES

UNIVERSITY OF CALIFORNIA
AT
LOS ANGELES
LIBRARY

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 979 584 0

