The Reconciler:

OR, SOME

REMARKS

UPON TWO

PAMPHLETS

Lately publish'd, (viz.)

ALETTER from a Lord to a Commoner, concerning the two Church Bills lately Rejected.

AND

CONSIDERATIONS upon Two Bills sent down from the R_____ H____ the H_____ of L____, to the H_____ the H_____ of C____, Relating to the Glergy of I___d.

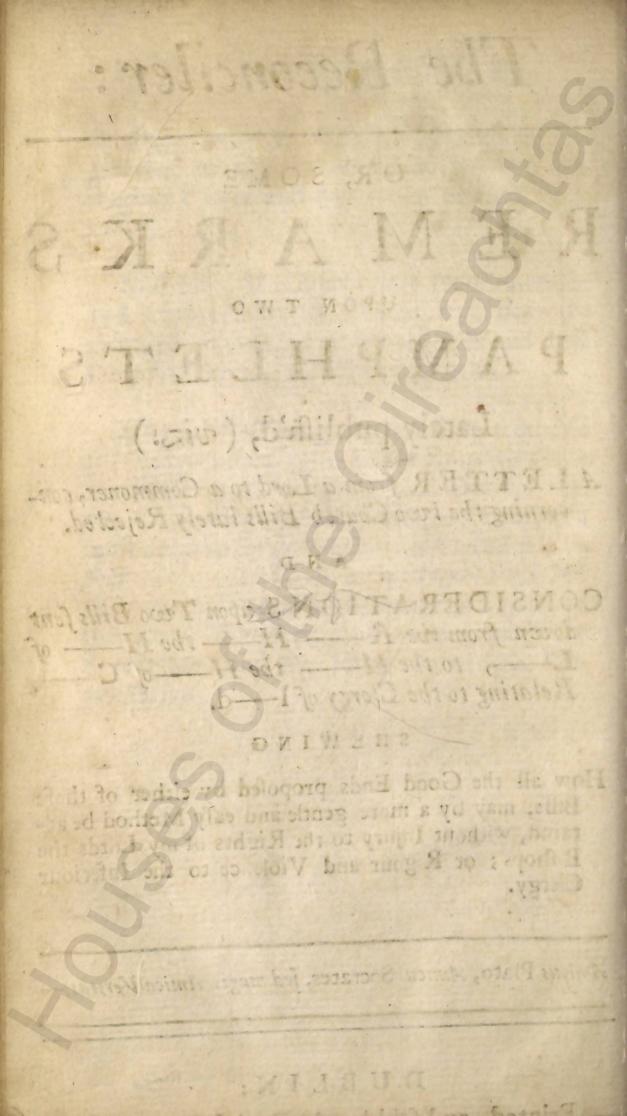
SHEWING

How all the Good Ends proposed by either of those Bills, may by a more gentle and easy Method be attaind, without Injury to the Rights of my Lords the Bishops; or Rigour and Violence to the Inferiour Ciergy.

Amicus Plato, Amicus Socrates, sed magis Amica Veritas .--

DUBLIN:

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OR,

Some REMARKS upon twoPamphlets lately published, &c.

N fuch a Critical Juncture as this, when the Bifhops and Clergy of the Established Church seem fo unhappily divided, as to Pursue each other with the greatest Heat and Animosity; to the manifest hazard of the Puine and Subwarfan at

manifest hazard of the Ruine and Subversion of our most Holy and Excellent Constitution: I think myself bound by the strongest Obligations of Charity, and Duty; as a Zealous Professor of the Religion Establissed amongst us; to use my utmost Endeavours, to preserve the Peace and Unity of the Church, and heal and Compose those Differences, which may otherwise, contrary to the Intention of both Parties, give occasion to DEISTS and LIBERTINES, to turn the whole facred Order into CONTEMPT, and RIDICULE: Or to HERETICKS, and SCHISMATICKS, to break down our Inclosures, and Ravage and Devour the Flock of Christ.

And truely, whoever duly Confiders the Publick and Secret Transactions of the late Session of Parliament, the great Numbers of the Inferiour Clergy, that appeared publickly there, to give Opposition to those Bills; the Triumph the Papists express'd, to see so many Formidable Attacks made upon them by the same Body of Men

Defeated ; and the vast Multitude of Diffenters, who constantly attended the Debates; with a prospect, some time or other, to Fish in those troubled Waters : Will, I hope, excule me, who have been only a melancholly stander by, and too Inconfiderable to be ingaged on either fide ; if I think such dismal Presages of Disaffection amongst ourselves, vented in bitter Words and Virulent Writings; portend the utmost Mischief and Danger both to the Bishops and Clergy; if some Timely ANTIDOTE be not applied, to reduce them to a more peaceable and forgiving Temper: That they may live like Brethren, in Love and Unity; the Bishops Presiding after the Pattern of our Lord Jesus Christ, and his Holy Aposties; and the Interior Clergy chearfully submitting to their Lawful Ordinances and Injunctions, as in Confcience and Duty they ought to do.

And now, without Questioning the Truth of the Treatifes on either fide, reter'd to, in the *Title Page*; I shall take the Arguments just as I find them, and interpose my Opinion, without the least Prejudice, or Partiality between them.

In the first Place then, we are told, by the NOBLE, or RIGHT REVEREND LORD (for I know not which to call him) that the Bill brought into the House, this last Session of Parliament, was only in order to amend the Defects of a former Bill, made in the first Year of his prefent Majesty, and to bring the Qualification, which was before a Benefice worth 150 l. per Ann. still lower, by enacting, " That if any Perfon shall here-" after accept of any Deanry, Arch-deaconry, Dignitary, " Prebend, or of one, or more Rectories, (having no " Vicarage endow'd) Vicarages, perpetual Curacies, or other Ecclesiastical Preferments, with Cure of Souls 86 66 belonging thereto, which either fingly, or joyntly, or together with what he at the time of the Acceptance thereof, shall enjoy in the same Diocese, shall make 66 66 up the Sum of One Hundred Pounds sterling, per 22 22 Ann. Every such Dean, Archdeacon, Dignitary, Preee bendary, Rector, Vicar, Curate, or other Ecclesiastical e Person having Cure of Souls, after he hath been three

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" Years in Possession thereof, and having no House thereon fit and Convenient for his Refidence; and any .. one of luch Benefices being endow'd with fuch Portion 66 of Glebe Land, as the Archbishop, or Bishop of the 66 Diocese shall judge fit and convenient for Building 66 thereon; shall within a Time certain, to be limited 66 and appointed by the Archbishop, or Bishop of the ... Diocefe, build and improve on fuch Glebe Land, in " such a manner, with such Consent, under such Rules " and Limitations, and with fuch Benefits and Advan-66 tages, and be entitled to fuch Proportion of the " " Money laid out in Building and Improving on fuch " Glebe Land, as by the faid Recited A& is mentioned " and express'd.

By all which, as it is urged by the Noble Lord, the Reader may perceive at first Sight, that the Main End of this Claule, which makes up the bulk of the Bill, was to promote the Refidence of the Clergy therein described, without which it were impossible for them to answer the Great Ends, for which they were made Clergymen - And therefore in this General View, it must be allowed that the Bill was good.----- Why then wasit Rejected ? Why? Truly, because amongst. many other Objections of less Moment and Confideration, that which was Painted in the most Formidable Colours, was the Power this Bill would give the Bishops, to Tyrannize over their Clergy, and Reduce them to a State of Slavery, by Cruel and Arbitrary Sequestrations; committed, too often, to the Management of Unjust and Griping Exactors; who might perhaps set their Livings, at less than half Value, and ont of the Remainder, not allow the Incumbent a necesfary Provision, to support him, in the discharge of his Duty; which would be a most severe, and intolerable Oppreffion."

But I shall Wave all these Temporal Views and Confiderations, as matters which may perhaps be too much dreaded and apprehended by the Inferior Clergy, from Angry Bishops; and chuse rather Charitably to conclude with the Nable Lord that is power entred into the Hearts

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of my Lords the Bishops to Conceive, or Devise such rigorous and unnatural Treatment towards their Brethren, which must in the End, render them justly odious both to Clergy and Laity, and give too great umbrage of Suspition, that, so far from Confulting the True Interest of the Church, as the Chief Pastors and Governors; they meant rather with a most Arbitrary, and Tyrannical Sway, to Domineer, and Lord it over Gods Heritage, and Vex and Grind their Fellow-Helpers in the Miniltry, to such a Degree of Servitude, and Vassale, that they should neither dare to lift up their Tongues, or draw their Pens against them, even in the lowest Whispets, or Complaints.

In one Position, p. 5. I most heartily Concur with the Noble Lord, and believe that by Effecting that single Point, the Whole Controversy may be easily and amicably determined, viz. THE UNIVERSAL RESI-DENCE OF THE CLERGY, without which, I freely grant it imposible for them, to answer the great Ends, for which they were made Clergymen.

Let it be therefore admitted, that the Residence of the Clergy upon their feveral Cures, is a facred and Indispensible Duty; That the Benefice is granted for the fake of the Office; Thatevery Man has it in his Choice, whether he will accept of that Benefice, or no, to which fuch Service and Attendance are annexed .- And if he means not Religiously and Confcientiously to discharge his Duty in that Sation, he ought not to accept it. - As he that will not Work, if God has given him power and ability fo to do, neither should he Eat, - because he Eats not his own Bread, but the Bread of others, who would be glad to earn it, by their honest Labour, and Industry - Therefore the Bishops must be allowed fo far in the Right, to recommend this to all their Clergy, in the most tender and affectionate manner, with a Pastoral, and Paternal Care - And if that will not avail; to Enforce it by all Legal Methods for Confcience lake; in discharge of the Great Trust reposed in them ; as a Pare of their Duty, for the Instruction and Confutati-

on of the Flock of Christ; of which they are, by Divine Providence, appointed the chief Pastors and OVER-SEERS.

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. And

But some of the Inferior Clergy perhaps may say; Does not this Duty of Residence equally oblige the Bishops, with their Clergy? Without doubt it does.— And I believe it will be extremely difficult, if not Impossible for any one to assign a Reason, why the one should be exempted more than the other, unless at such times as they are called up by the Kings Writ to the House of Lords in Parliament. And were a Convocation to sit, such Members of the Inferior Clergy, as were Return'd to ferve in the Lower House, would be entitled to the same Priviledge, and Dispensation.

Why then, fay the Clergy, fince Example must be allowed to have greater influence than Precept; let our Bishops practice in their own Persons, what they so punctually Expect from us; and if we fail in our Duty, (they at the same time as constantly, and punctually performing theirs:) may we be cash off as Undutiful, and Disobedient Children, unworthy of their Lordships Patronage and Protection Let their Lordships alone be Guiltless, and may the Blame lie on us for ever.

They further infift; and defire it may be put to the Conficiences of my Lords the Bishops: Whether they devised this Compulsory Law, in order to depress and enflave them: Or, out of Conficience towards God, in order to oblige them to the necessary Discharge of their Duty? They charitably Hope, and believe, they will disclaim the former Imputation, and answer, That they meant the Latter only.

If io then, my Lords, fay the Clergy, what need of any farther Laws to amaze, and terrifie us? fince we have already Sworn Canonical obedience to your Lordships in all things Lawful and Honess.— Might not any of your Lordships more easily have Reconciled us to a fense of our Duty, by Addressing us at your Visitations after the following Manner.

" Brethren, It has pleas'd Almighty God, in his Divine Providence, to appoint me to Preside over you.

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And I fincerely mean to postpone all fecular Interest,
and worldly Confiderations; and constantly Reside,
and Live amongst you; in order to discharge the Duty
of that Station, to which God has called me. And to
Inspect, and Provide that you likewise may with the
fame Zeal, and Diligence perform yours.

" I hope, none of you will defert, or oppose me, in fo Lawful and Commendable an undertaking; but rather Contribute to Affist and Support me, with your joynt Labours, Advice, and Prayers, to promote the Glory of God, and the Edification of his Church, and People.

The Clergyman, who, upon fuch an Exhortation as this, (would not most heartily concur with his Bission;) would, in the Sence and Opinion not only of the Laity, but of his Brethren too, defervedly incur the Cenfure of being unworthy of the Gown he wears, or the Character he bears. For what more Powerful Incentive can be thought of to vertuous and commendable Actions, than a Noble and Generous Emulation? And who could, without the utmost Confusion and Reproach, refuse to follow, where his General and Commander leads?

This Argument made such Impression on the Noble Lord, that by way of Apology, he tells us, p. 30. "That "of the twenty two Bishops of Ireland, Seventeen are provided with See-Houses; of the five remaining, one will be always unnecessary, by (reason) of the Bishops Residence in Dublin, as Dean of Christ-Church. The rest are preparing, and providing for Residence, assast as they can. There was therefore no occasion for that Infinuation, to mislead People into a belief, that the Bishops have themselves failed on that Article: So far "from that; He wishes that the Clergy had built Glebe-"Houses, in the same proportion: For if that were "the Case, he is perswaded, the Bill in question, had "never been thought on.

To which the Clergy reply, by wifhing they were as well inabled by good Incomes and Fines, to build Glebe-Houses, as their Bischops; And it would be the Pleasure and Glory of their Lives to do it. But for want

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of Money, or want of Glebe, they are forced to make the best shirt they can; and where they have not Houses and Land of their own, to Rent them from others. Very often at so extraordinary a Price, that it becomes a burden they are scarce able to bear; yet still, in Imitation of fo good an Example, as Reliding Bishops; they will Contorm at any hazard, any Expence.

And for this, there want no more Laws to Compel them; fince my Lords the Bishops very well know, that, at their Institution, they took a Solemn Oath to Refide in some one Living of their Union. And fany are not thus obliged, it must be the fault of their Bishops, that they did not Tender them the Oath of Residence, as they were bound to do. With which the Bishops alone can dispence, according to a Clause, in the Oath it self, to that purpose. And if they refuse to Dispense; is it poffible to Conceive that any of the Clergy should deny to comply, without some extraordinary occasion of Sicknels, or unavoidable businels; in which Cales they doubt not, but the Bishops, out of their Paternal Lenity, will

always indulge them ? Or can there be a more infamous Brand fix'd upon any Clergyman, than to swear Residence, when he receives Institution to a Living; and yet after he is Inducted, to refule to Refide? Who would afterwards take that Man's word in any thing, who is Capable of fuch a Notorions Breach, and Violation of his Oath?

At this the Noble Lord seems to Hint very justly, p. 10. and p. 16. makes a further Concession, sufficient to Rop the Mouths of all Gainfayers, viz. " That for his " own part, if Residence be made effectual, he shall not " Cenfure it, though it be not in every Point Cano-" nical," Would to God, that all the Bifhops may be of the same Opinion; and that the Inferior Clergy may pay such Regard to their Duty, as to Labour first atter Canonical Residence, in whatsoever Place, the Bishop shall judge to be of greatest Importance; and it that cannot be obtained, to make it as effectual as they possibly can, in some adjacent Place; with the Bishops Consent and Approbation. divisit 2 todas vone mant a voie.1

And thus having done all imaginable justice to the Arguments contain'd in the Letter from the Noble Lord; I proceed to enquire into the objections mention'd in the Second Paper, refer'd to in the Title Page; viz. Confiderations upon two Bills, &c. in which I find but one, not mention'd before, with relation to the Bill of Refidence: Which, if it be true, is a sufficient Reason, why the Clergy should appear against, and the Commons reject the Bill, viz p. 13. " That if there be a fingle spot in " the Glebe, more Barren, more Marshy, more exposed « to Winds, more distant from the Church, or Skeleton " of a Church, or trom any Conveniency of Building : " The Rector, or Vicar may be obliged by the Caprice, " or Pique of the Bishop, to build under pain of Seque-ftration, upon whatever Point his Lordship shall Com-And it they refule to D urpoic. w mand.

This, I cannot help thinking, a most Exorbitant Power for the Bishops to defire; but much more monstrous and unreasonable to Execute; were it in their Power: Which ought to be employ'd chiefly, for the honour and Glory of God, and the Comfort, and Convenience of the Refident Clergyman. And therefore, not any Spot, however Bleak, Marshy, or Remote from the Church, where Divine-Service was to be Celebrated, ought to be preferibed by the Bishop; but rather, which by its contiguity, or nearness to the Church, would Place the Minister to the greatest Advantage, for the Discharge of his Duty.

And I cannot but own my Surprize, that the Noble Lord, who acknowledges he has feen this Pamphlet, and wrote a Poffcript on purpofe, to take Notice of three grofs Miftakes in it, fhould omitt to take Notice of this, which it was more to his purpofe to have difclaimed, and refuted, than all the other. Becaufe every Man, at first View, may eafily perceive, that the Dread and Apprehension of fuch an Arbitrary Power as this, to be lodged in the Hands of an Exasperated, or Angry Bishop; would be apt to make deeper Impressions of Bitternets, and Refentment, on the Minds both of Clergy and Laity; than any other Suspicion whatfoever.

The Noble Lord perhaps meant to obviate this Acculation, p. 10. where he tells us, that " Cruelty has " not been the Fault of the Bifbops towards their Clergy; if they have Erred, it has been on the fide of Lenity, ¢\$ and Indulgence: And if any thing can bring them to ... " Repentance, it must be the ungrateful Behaviour of many of the Clergy, in going about to infinuate, that 32 their Bishops are crecting themselves into Tyrants; 66 and in hireing other Peoples Tongues, to fay those " " Things, which they did not think it Prudent to fay " themfelves.

To which, I think, nothing more can be added, than what the fame Noble Lord fays, p. 9. "God only, "who fees the Heart, can certainly know what was the "true Intention of any Bifhop, either in Oppofing, or Promoting this Bill; whether any one, by oppofing the Power of Bifhops, aimed at a greater Degree of Power, and Popularity, by fetting himfelf up, as the Protector of the Clergy; or whether any other, by Promoting the Bill defign'd to Opprefs and Enflave them.

The former Part of this Apology, I am forry to fay it, carries too great an Air of Infulting, and Menacing the Inferior Clergy; the Latter is fo folemn an Appeal, to fo High a Tribunal; as, I am fure, ought not to be called in Question, against him that makes it.

And so much shall suffice to have said, concerning the Bill of Residence; I come now to Consider the Bill of Division, which suffered the same Fate, as the Former.

"This Bill, (as we are told by the Noble Lord p. 17) "Recites, that there are in this Kingdom, leveral Pari-"fhes of very Large Extent and of Great yearly Income; which, if divided, would make a Comfortable "Support, and Maintenance for Two, or more Incumbents" And then Enacts, "That when the Church is Vacant, or if the Incumbent of any fuch Parish, shall "Refuse to give his Confent, to fuch Division, that it fhall be lawful to, and for the Chief Governor, and Governors of this Kingdom, for the time being, with the Affent of the major Part of the Pivy Council, in "Council Affembled; (Six ar least Confenting) where

it shall be made appear to them, That in the Division of luch large Parish proposed to them, for their Ap-" probation, the Church of the Old Parish, will, after " luch division made, continue worth at least, Communi-. bu: unnis, 300 l. per Ann. with the Approbation, and " Consent of the Archbishop of the Province, the Bishop " of the Diocele, and the Patron, or l'atrons of fuch Pa-" rish, to make and establish such Division of such old " Parish, in such manner, and under the same Savings " and Provisoes, as they might have done, by Vertue of " two former Acis, viz (2 d. and 10 th. Gen. 1 ft.) « In case the Incumbent had given his Consent thereto, " or the said Church had not been Vacant, with a sav-" ing Clause for the present Incumbent of such old Pa-" rifh, during his Incumbency, fo that he cannot pof-" fibly suffer any Diminution of his Income by it.

To which the Confiderations in behalf of the Inferior Clergy object, p. 14. That supposing 300 l. per Ann left to the Mother Church, yet the Bishops, by another Act pals'd some Years ago; can d vide that likewise, and crumble it as Low, as their Will and Pleasure shall dispose them. Therefore it might be dangerous to submit to such an Innovation.

And that the Cafe is really such, the Noble Lord admitts, p. 12. with this only difference, that the Consent of the Incumbent was required by two former Acts, which was fet aside in this Bill.

And yet again p. 24, the fame Author tells us, which is very difficult, to be reconciled; that "this Bill impower-"ed no fuch Subdivision of the Income of 300% a Year, "left to the Mother Church, into Six Parishes; with "the Noble Income of 50% per Ann. to each. Because, "by the former A& it could not be made without the confent of the Incumbent; who being, (as it has been maintain'd,) a Trustee for his Suceffor, could never be for unfaithful to his Trust, as to give his Confent for an Action for Extravagant, and unreasonable."

To which the Interior Clergy Reply, that they do not know how present or future Incumbents, may be Influenced by their Patrons, or a Promile of better Prefer-

ments; and therefore are loth to leave the matter to such a doubtful and uncertain Issue.

The next Objection urged in the Confiderations, p. 17. is, "That the Landlords and Farmers, by this Scheme, "will certainly be Lofers, because if the large Northren Livings were split into a Dozen Parishes, or more; it would be necessary for the Poor Clergyman, his Wise, and Children, and Proctor, to watch the Fields in Harvest time, for sear of losing one single Sheaf, which he could not afford, under Peril of a Days flarving. For, according to the Scotch Proverb, A HUNGRY LOUSE BITES SORE.

"And this might occasion many Vexatious and Litigious Suits, and put the wretched Paftor at perpetual Variance with his whole Parifa. Whereas the Clergy, who are Effablished in Competent Livings, are not under the Necessity of being to Sharp, Vigilant, and Exacting. But, on the contrary, think themselves very well treated, it they Lose only a fingle third of their legal Demands.

Upon which the Noble Lord argues p. 20. by desir-ing us to " look into the Church Preferments in England, " and we shall find that not one Clergyman in a hundred, " has a Benefice of 300 %. per Ann. and yet they are not " less Considerable for Learning, than their Neighbours. To which the Confiderations Reply, by ascribing this to " a mistake of those Divines, who are sent over hither " from England to Govern this Church ; and have not " leemed sufficiently to confider the Difference between " both Kingdoms, with respect to the Inferior Clergy. " The Poverty of many of whom has been the continual " Complaint of all Men, who wish well to the Church. " And yet an English Vicar of 401. per Aun. lives more "comfortably, than one of double the value in Ireland. " His Farmers, generally speaking, being able, and " willing to pay him his full Dues; and if he gets the Love of his People, to make him many little uleful " Presents besides: The Reverse of all which is Prac-" tiled in Ireland.

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Upon which the Noble Lord exclaims against " the "Inconfistency of Gentlemen with themfelves; who, to day are alarmed at the Growth of Popery, by reason of the Increase of Popish Priests, and the want of more Protestant Clergymen, to oppose, and check their Attempts. To-morrow, when an Expedient is offer'd, for encreasing the Number of such Clergymen, and at the same time for providing a Support for them, without laying any new Burthen on the Laity; they raise a Great Cry against it, and run it down before they have half confider'd it.

It would perhaps appear invidious to animadvert, that by this Scheme, the Protestant and Popish Interest of this Kingdom, would have been brought to so near a Ballance, that it were easy to forsee, which was in the End most likely to prevail; when by another Bill, providentially rejected in the last Session of Parliament, the same August Honse, in order to come at the Regulars more effectually, was pleased to tolerate an Officiating Romis Priest in every Parish; and to oppose and check his Attemps, leave only one poor Clergyman of the Established Ghurch, of Forty or Fisty Pounds per Ann. Or, if any Union of small Vicarages was necessary to make up that Sum, perhaps not so much.

I am unwilling to pursue this Argument, as far as it will bear; neither perhaps were it prudent to enter into the Comparison. I shall rather chuse to leave it to the Confideration of every impartial Man, which were likely to apppear in the most decent Garb, and strut with the greater Air, and Figure ; the Romifs Priefts, whole Dues would be most punctually paid; and who by their Protession, are obliged to lead fingle Lives; or the Proteftant Incumbents, who might perhaps be Married Men, with a Numerous Charge of Children ; and from whom their Popish Parishoners would, without the least Scruple of Coulcience, Jubstract as much as they possibly could, in favour of their own Clergy; to turn the Ballance on that side, by depressing the One, in order to es relect in beland. Exalt and Aggrandize the Other.

Besides,

Befides, fhould the Protestant Incumbent labour to preferve his Flock from being perverted, and seduced might not the Romif Priest plausibly Reply, what, Sir, do you pretend to be Wiser than your Bishops? Have not they indulged and tolerated me, to celebrate Divine Offices, and instruct the Catholicks of this Parish? Do you think, Sir, if there were any Evil either in Faith, or Practice that they would have tolerated it? The Pretestant Clergyman would make a fine Hand of it, who, it he pursued the Argument further, must be forced to give up his own Bishops—or set up himself as a Man of greater Learning and Piety, than they.

But the Noble Lord, p. 27. is fure, "The Bulk of the Clergy are Wife enough to fee their own Intereft; and hopes not many of them were in the Combination to oppofe the Bill. For it would be monftrous for Men flenderly provided for in the Church, and especially for Men not provided for at all, except with precarious Curacies, to be against a Law, for Dividing the *Over-grown* Livings, which would give them more Opportunities, and Chances of better Preferment "----So that he prefumes, the Curates are all on that fide of the Queftion.

But whoever will give himself the trouble of enquiring into the Sence of that Laborious Part of the Ministry, will find; that they would rather chuse to live upon an Allowance of Forry Pounds per. Ann. Punctually paid by the Incumbent; than be set upon their own Legs, with the Name of a small Rectory, or Vicarage of 50 L per Ann. payable at the Discretion of the Wielders, and Farmers.

Add to this, that the Prospect of a better, and more comfortable Provision, and Settlement for Life; is all they have to luftain their finking Spirits, during the Low Estate, they for many Years live under.

And for Proof of this, I could with that the Scale of all the Curates in the Kingdom, were taken by Balloting, fo that their Names might be concealed from their Bifhops; whether they would not rather continue in the Condition they are; than undergo the Trouble and Expence of Titles and Proxies, for the Nominal Grandeur of a Benefice, in Value perhaps about Ien Pounds a Year more: With the torment and vexation of gathering and scraping it together, in such small Parcels, as would infenfibly flip through their Fingers, and Anlwer no necessary Purpole of Life.

But, it it be true, what the Nuble Lord fays, p. 19. " That in those long Parishes, the People who live towards the extreme Parts, cannot, especially for one " half of the Year, repair to Divine Service; and that the Protestant's so situated, do not in Fact see their " own Church, for many Years, and are rarely vifited " by their Parish Minister, which is matter of fie-"quent, and malancholly Complaint.

Might it not be, in such Cales, more expedient, and adviscable, to build Chappels of Ease at convenient Distances; fo that every Parishioner might by two Miles riding at furthest, be able to repair to some Place of Divine Service; and oblige the Incumbents to Provide, by a sufficient Curate, that it should be constantly, and regularly Celebrated ; than to Erect fuch a part of the Parish into a separate Benefice, to be guided and governed at the Discretion of a Poor Incumbent, perhaps of Imail Learning, and in fuch low and abject Circumstances, as could not possibly influence his Hearers, to any thing but Pity and Compaffion, and the build how

Two Heads, it is commonly faid, are better than one; And therefore the Curate; may be presumed to Conduct himselt more warily, and circumspectly, by the Advice and Instruction of his Incumbent, who may reasonably be, supposed a Man of more Years, and better Learning Add to this, that the Profock of a banamgbul bas-He For my own part, if fuch a Scheme as this should take place, I should think any COMMON GAGER more to be envied, than such Clergymen. Because, beside their Sallary, Punchally paid ; they might, by Concealmants, and Furfeitures, receive many Emoluments, 10 which the Clergy could by no means be Intitled. 201 The next objection made in the Confiderations, P. 21. is, "That the Gentry of this Kingdom would fuffer

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by it; most of them having little expectation of providing for their younger Children, other wife than by the Church; in which there might be some nopes of getting a tolerable Maintenance. Becaule, after the Patrons should have settled their Sons, Nephews, Nieces, Dependants and Followers invited over from the other fide, there would still remain an overplus of finaller Church-preferments, to be given to such Clergy of the Nation, as shall have their Quantum of whatfoever Merit may be then in Fashion; but by these Bills, they will be all excluded.

To which the Noble Lord Replies p. 20. 21. by Sup-15 poling, " That though the Gentry should not breed " up their Sons for the Church, yet Religion would not " suffer by this means ; For, fays he, " Are the Sons of re meaner Families found to have lefs Learning, or Piety, or Industry in their Functions? Is not their Poverry " rather an Incentive to them, to Excel in their Pro-" feffion; as being the only means in their Power, to " Rile to the best Preferments in the Church? For a " youth Bred up in High Life, and entred early into the " Polite part of the World, cannot fo cafily Relish the " Conversation of Rude, and unbred Pealants, nor " Buckle to the mean Offices, that are Incumbent on the " Minister of a Country Parish, as one obscurely Born. But, with all Submiffion to that Noble Lord, does not this way of Reasoning tend to ditablige the Gentry of Ireland, in the most tender, and sensible manner ? As it their younger Children were only made ule of as Tools, to Receive the Profits, and Emoluments of the Church; but unqualified, by their having been bred up in high Life and entring early into the Polite part of the World, to Reliff the Conversation of such Rude and unbred Pealants, as may be their Parishioners; and depending more upon their Friends and Interest, than their Learning, and Real Merie Dos ylastop of gran

Now, according to my way of thinking, Gentlemens entring into Holy Orders, is so far from being a Disadvantage to the Church, that it is rather its greatest Detence, and Ornament. For if they were not equally

Qualified with others, to be admitted into Holy Orders, why did the Bishops Ordain them? If they were, why should not they be equally intitled to Preferments?

Their being bred up in High Life, and yet Submitting to the loweft Offices of the Ministry; evidencly thews their Humility, by Renouncing the World, and all its Grandeur, tor the Service of Jelus Chrift. Which, though to the unthinking part of Mankind, it may appear Folly; is perhaps their greatest Glory, and the Highest Honour they aspire after. Their Acquaintance with the Polite part of the World, may Contribute to Influence fuch fine Gentlemen and Ladies, to Pay a greater Regard to Religion, and its Ministers. Their Numerous Friends, and Interest may be of excellent use to support, and preserve the Rights of the Church, from fuch as would otherwife Invade and Detain them Nor is there any truer Sign of a genteel Spirit, and a liberal Education, than to be able to Converse eafily and familiarly, even with the very meaneft Perfons ; and cheartully submit to the lowest Offices which are annexed to Duty. I must confeis, as the World now goes, Gentlemen have imall Encouragement to Breed up their Sons to the Ministry : But if the Genius of a Youth should incline that way, rather than any other; or, if he fould think himself inwardly called of God; Is it lawful for him to

Difobey? Or, can it be lawful for his Friends to indeavour to divert him to any other Profession, contrary to fuch a Divine Impulse and Motion?

I happened once to be in Company with a Reverend Clergyman, and a Lay-Impropriator. The Clergyman zealoufly Harangued against the Sacrilegious detention of Tithes, from the Perfon who Officiated. The Impropriator calmly Replied, Good Doctor, Do not push this Matter too far; for I can affure you, if many Laymen were not concerned in Tithes as well as you, you would not enjoy them fo quietly and peaceably as now you do. Talk not therefore for much of Sacrilege; but if you think it of publick Ufe, for the Service of God, that the Tithes should be reftored to the Church, let the Clergy try to prevail upon the Parliament, to raife

a Fund to Purchase them; and you will find the Impropriators as willing to Sell, as they to Buy. To apply this; Though I hold every Clergyman

To apply this; Though I hold every Clergyman who has a Teflimonial of his Learning, and good Behavour in the University; however meanly born, to be a Gentleman, by his Education and Proffession. Yet if all fuch as are really born Gentlemen, be D icuraged, or Excluded, the Church, I fear, would foon fall into lower Contempt, than it is at prefent, and God know, that is low enough.

Another Exception mentioned by the Noble Lord to the D vilion B.ll, p. 27. is, "That a Clergyman may "nope to r le to the higher Stations of the Church, by the Advantage of a rich Benefice, and this Bill would have taken away that Profpect; but as this Exception was only privately hinted, and not publickly offered, it carried along with it a Confession of its own Weakness. For no Man, who pleaded that the Bill would Difeourage Learning, could urge it without a manifest Inconfistence; because, if a Man of tooo Pounds per. An. with moderate Accomplishments, is to stand fairer for a Bishoprick, than a Man of 100 Pounds per. An. who has more Learning and Merits: All Men must allow, that this is a plain Discouragement to Learning.

What Prospect any Clergyman might have, to rife to higher Stations in the Church, by one rich Benefice, or many accumulated Preferments, is not for me to conjecture. — But that it is in Fact true, that a Man of 1000 Pounds per Annum, with mode ate Accomplishments, stands tairer for a Bishoprick, than a Man of 1000 Pounds per. Annum, who has more Learning and Merits: I reter to the Experience of the whole Nation, who, I believe, cannot assign one fingle Instance of any Man promoted to a Bishoprick in Ireland, who had not fomething very confiderable to leave to Court Chaplains, and Dependants, — As to those worthy Divines, who came over hither from England, their Merit may be more Confiderable,

If the Bishops than must be the allowed Judges of the Learning and Merits of the Clergy, and they neither think fit to provide for them, nor recommend them to the Government, upon proper Occasions; there cannot be conceived a greater Neglect of the Trust reposed in them, nor a greater Discouragement of Learning and Industry.

I shall now beg leave to address myself to my Lords the Bishops, the Clergy, and the Laity, upon this Occasion.

In the first Place then, let me most humbly recommend it to the Confideration of their Graces and Lordships; whether they think they will be long able to support themselves in the Respect and Esteem of the generality of Mankind, if they treat the Inferior Clergy with such Rigour and Severity, as may tend to provoke and depress them.

Though I hold Episcopacy to be Necessary not only to the Well-being, but the very Being of the Church, yet a Bishop, without the Love and Affection of his Clergy, is of no greater Weight, or Importance, than any other single Man of the same Yearly Income. But if his Clergy concur and co-operate with him, he appears in a very different Light; a Pe fon of most considerable Interest and Influence. For he must be a very despicable Clergyman, who has not some Friends that will pitty and affist him in Distress, and support him under any Vexation or

Now it a Bishop, in the Opinion of the World, should bear hard upon this poor Clergyman, he runs a great hazard of disobling and making all those his Enemies, who by a different Conduct, and Behaviour, might be made his Friends. ——It is easy to tell which fide, in Prudence, and with Regard to his own Interest, he ought to chuse.

Besides, as far as I have been able to penetrate into the Sentiments of the Inferior Clergy; there is not one of them, who might not be brought to discharge his Duty, and Reside constantly, by milder and more gentle Methods, that Statutes of Compulsion; which it grieves them to their very Souls to think, that their Spiritual Fathers should have thought necessary to devise against them.— And they further hope, and verily Believe, that they have not generally so offended, that their Bissops schould raise such a Clamour of Non-residence against them; which, they are fensible, must appear to the World, not only Scandalous, but Sinful too.

They Promise to make a strict and particular Enquiry, who they are that have thus grievously offended, to provoke their Lordships against the whole Body of the Inferior Clergy, for their takes; with the several Causes of their Neglect and Contempt; who are not by 2 Faculty dispenc'd with, or retained as Domestick Chaplains to some Bishop, or Nobleman. And, if they do not immediately comply with their Bishops Reasonable Injunctions, declare that no one shall be more ready to give them up to Justice, than their own Brethren.

To which they, at the fame time, beg leave to add, that nothing could more effectually prevail with them, than the laudable Example of their own Bishops; it being, as they humbly conceive, as reasonable for them to expect the one, as for their Lordships to require, and exact the other.

And besides the equal Obligation, and mutual Duty; they are not ashamed to own, they have a further View of Temporal Interest and Advantage, by their Bishops constant Residence among them; namely, of being,

some time or other, able to recommed themselves to their Favour, for better Preferments; by a conftant and diligent discharge of their Duty, in their leveral Stations. Of which they are rather defirous, their Lordthips should be Eye-Witness; than depend upon the uncertain Characters, and Representations, of some Fawping Sycophants, and Parasites, who seem to have too muchengroffed their Bishops Ear, and convey their fecret Prejudices by malicious Whilpers, in their Lorathips Closets; Which it is impossible ever to Obviate, ir kemove ; unless their Lordships, in their great Candour and Humanity, thought fit wholly to difcourage and cilcountenance all such private Whispers; or bring the Party accused, and his Accusers, Face to Face ; which might End in the Ruine of some useful, and growing Favourite ; whole felfish Views are only to promote his own Intereft, and advance some necessary Intelligencers, and Dependants.

And that their Lordships fincerly propose to refide, as well asthey; they hope, they need not doubt, because the Noble Lord, whom they presume to be a Bishop; p. 31. in order to obviate an Infinuation, to mislead People into a Belief, "That the Bishops have them leves "failed on the Article of Building their own Houses; "failed on the Article of Building their own Houses; "wishes to God, that the Clergy had built in the same "Proportion: For, if that were the Case, he is per-"fwaded, the Bill in Question, had never been thought "On.

That matter, I can assure the Noble Lord, will be likewise inquir'd into; as allo, whether even some of those Bishops, who have Houles Built, do not, for Six Months in the Year, chuse to make the Metropolis the Seat of their Refidence? Which Practise if it can be justified by any Arguments, which will not be equally Conclusive in favour of the Interior Clergy, they humbly defire to be inform'd? Because, in their way of Reasoning, to BUILD in order to RESIDE, and yet after not to RESIDE is much more unpardonable, than NON-RESIDENCE, for want of a Comfortable Place to RE-SIDE in.

Let my Lords the Billiops cherefore take Care, that they incur not the Cenfure of St. Paul, of being Inexcufable in their Rath Judgment; if wherein they Judge others, they Condemn themfelves, because they that Judge, do the tame things; and let them not think, who Judge them which do such things, and do the same, that they shall Escape the Judgment of God: Tho' they may be too great, to be call'd to an Account before any Lower Tribunal.

And yet perhaps that may be doubtful too; becaufe in a Pamphlet Entituled, a D flwafive from Entring into Holy Orders, in a Letter to a young Gentleman; p. 48. we find this Affair Cenfur'd, and Ridiculed after the tollowing manner. "You fhall now hold as much Pre-"ferment as you pleafe, — A BISHOPRICK — A "MASTERSHIP — A Special GOOD LIV+ "ING in COMMENDAM — with Thoufands in "your Pockets — fhall be too little for you.

Should your Doicefe be some Hundreds of Miles
off the Capital, there will be no great Necessity, that
you should repair to it— your Agent shall receive
your Money, and you shall have it punctually paid in
LONDON; without the least trouble, or Fatigue to
your Epscopal Dignity. Though at the fame time,
Leake the trouble of Transcribing a Writ full of odd
Contents merely to shew the Nation the difference
between those of Ancient Days, and those of Modern
Times. It is Intituled, a Writ to the Bission of
HEREFORD, to attend his Flock; and if he does
not, to feize his Temporalities.

In fhort, my Lords, the best and most Effectual way, to preferve the Respect, and Reverence that is due to your Stations, and Sacred Contacters; is to aim at no further Degree of Power, which may be justly Formidable either to the Clergy or Laity; and then both Clergy, and Laity will be more easily inclined to submit to all the reasonable Authority, and Jurisdiction, which by the Holy Scripture, the Laws of the Land, and the Canons of the Church, your Lordships are invested with. For, it is a General and approved Maxim, That whose wer

Aim at greater Respect then is due, find always less than they deferve.

Our Blessed Lord and Saviour has set the best Example of True Grandeur and Humility, at the same Time; who, in order to become Lord of All, thought it the most Prudent Method to condesend to be Servant of All.

Your Lordships, I am sure, will not scrupie to follow that most Noble and excellent Patron, which the Great Shepherd and Bishop of Souls has fet before you; and at the same time you do so, you may be assured that both Clergy and People will labour with a Godly Zeal, and generons Emulation, to distinguish themselves; by paying you all that Honour and Reverence, which you can reasonably expect of defire.

I hope I have faid nothing, that may justly offend your Lordships, or be taken in ill part. For, I assure your Lordships, that I am, upon Principle, a real Friend of Epifcopacy; and if I am convinc'd, that I have faid any thing, which, by the Remotest Institution, may be thought to derogate from the Diginity of that Sacred and Apostolick Order: No Man shall be more ready to beg Pardon, and give more Publick Satisfaction, then I.

I shall now turn from your Lordships to the Inferior Clergy, whom I would exhort, in the Spirit of Meeknels, rather to do their Duty, willingly and chearfully, than be compell'd to it. The former will look with a good Grace; the latter, at the same time it is judged Necessary, will not be so engaging, because it will be thought difagreeable. I am Surprized how any Clergyman of Honour, or Conscience, can think of holding and enjoying the Profits of a Benefice, without discharging the Duty annex'd to such a Station; because this looks more like Polling and Fleecing, than Feeding the Flock.

Were it not their Duty, it is their Interest in the highest degree; because no Man at a Distance, can pretend to make so much of his Titles and Dues, as he that constantly Resides amongst his People, and is belowed by them; and the only way to gain Love, is to shew Love and Affection, to all those with whom they are

Concerned. And the greatest love is to their Souls; which may manifest it self even to Papists, Hereticks, and Schilmaticks. Who, though they are so harden'd and infensible, as not to Bensite by it, yet will be thereby rendred without Excuse, and their Ministers acquitted at the Tribunal of Chriss, if they have faithfully discharged their Duty, if otherwise; be Convicted, and Condemned.

In order to this, I hope, and perfwade my felf, that every Clergyman out of a Senfe of his Interest, as well as Duty; will not put his Bishop to the trouble of obliging him to Reside: But if there be any Glebe belonging to him, indeavour to Build some suitable, and comfortable Place to Receive him, and his Family; upon the Encouragement already provided by Act of Parisament. It not; Apply to his Bishop for Advice and Afsistance, how to fix himself most Commodiously for the Service he has undertaken.

Blessed is that faithful Steward, whom not only his Bishop, but a much greater Person, even his Lord, when he cometh, shall find so doing. His Bishop may perhaps think him worthy to be Advanced to an higher Station; but his Lord shall make him Ruler over all his Goods.

Let me therefore earneftly Exhort and befeech the Gentlemen of the Inferior Clergy, for Confeience fake; and as they value the Peace and Unity of the Church; neither by Words, or Writing, to Aggravate or Inflame the unhappy Difference, which at pretent feems to prevail between their Bifhops, and them. But, for the Mercy of Jefus Chrift, rather to fubmit themfelves, as Dutiful Sons to their Spiritual Fathers: And Labour feverally to Convince them, that they are ready and willing to comply with any reafonable Injunctions, they are pleafed to lay upon them,

This, I humbly Conceive to be their Duty, whoever imagine they would have been affected by those Bills; to make the first Acknowledgment. And I verily believe, they will find it the most prudend Method to Reconcile, and Ingage the Bishops in their Favour. Who,

as Parents, may think it beneath them, to Stoop to their Children, but are willing and easie to be Reconciled, upon the least Submission from them.

Let no Mischievous Incendiaries, by artful Whispers, or Virulent and malicious Writings, suggest to them a Contempt of their Bishops Power and Authority; because they have lately seen them, as they are pleased to Express it, Exposed and Defeated. They are Enemies who indeavour to sow these Tares, in hopes to Reap a plentiful Harvess, by our Division. The Laity who now so strenuously appear in favour of the Beneficed Clergy against their Bishops; may upon another turn of Affairs, declare against the Bishops, and Clergy too. And by Depressing the one, propose more plausibly and effectually to work the Downfal of the other.

The Clergy may perhaps footh themfelves with the Notion of being Supporters, and Pillars of the Church : Yet let them confider at the fame time, that the Bifhops are the Ornament, Roof, and Covering. And while the Conftitution lafts, the one is as Neceflary, as the other. And if the Bifhops Totter or Fall; they must, of courfe, Totter, or Fall with them.

The Inferior Clergy of themselves, are only a Body without a Head; and if they set up a Separate Interest from their Bishops, must be either Reduced to a Presbyterian Model, or a State of Anarchy and Confusion.

But fure, the Annual Commemoration of the 30th. of Jamuary, and the 29th. of May; may be fufficient to deter all who have a value for our most Excellent Constitution in Church and State; from running fuch hazards, as may by the fubtlety of Crasty and Defigning Men, embroil us all in Tumult, Faction, and Sedition; and end at last in the utter ruine and defolation of our Church and Nation.

How much more adviseable both for Bishops and Clergy would it be to follow the great Apostle St. Peter's Advice, II Pet. v. 1, 2, 3, 4, 5. The Elders which are among you, I exhort, who am also an Elder, and Witness of the sufferings of Christ, and also a partaker of the Glory the sufferings of Christ, and also a partaker of the Glory

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is among you, taking the overfight thereof, not by Conftraint, but Willingly: Not for filihy Lucre, but of a ready Mind. Neither as being Lords over Gods Heritage, but being enfamples to the Flock. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away. Likewise, ye younger, submit your selves unto the elder, yea all of You be subject one to another, and be cloathed with Humility; for God resisted the Proud, and giveth Grace to to the Humble.

Let it be confidered likewife, that the fame Apostle who gives such excellent Advice to the Rulers and Paftors of the Church, was thrice adjured by our Blessed Saviour after his Resurrection, as the only Testimony he could give of the Love he professed to Christ our Saviour, To feed his Sheep. John, axi. 15, 16, 17. I hope Gentlemen, I have not committed any Error,

I hope Gentlemen, I have not committed any Error, in the State of your Cafe, nor Offended any of you; or if you are pleafed to convince me that I have, I am willing to retract, and beg your Pardon.

And now let me Conclude, by Addreffing my felf to the Gentlemen of the Laity, that they would not be Scandalized against the true Religion and Worship, on Account of the late unhappy Divisions amongst the Clergy; which as they arose at first from Mistakes, and Misrepresentations on both fides, so I am confident, they will have as speedy and amicable a Conclusion; if both Parties as heartily concur in a Reconcilation, and mutual Forbearance with each other; as, I am persuaded, it is their Duty and Interest to do, because should they continue to Bite and Devour one another, they may in the End be confumed one of the other.

But I hope, and most heartily Pray, that both Bishops and Clergy may calmly confider the true Interest and and Welfare of the Establish'd Church, rather than indulge their private Prejudice and Animosity. Then may they meet again together, like Father and Son, with mutual Compellations of Love and Duty. And the Union be stricter, and the Harmony greater than ever.

So shall the Church truly floursch and become terrible to her Adversaries, like an Army with Banners. Every

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Person in his respective Station, zealonsly contending to guard against Popery, root out Heresie, and prevent the Incroachment of Schism.

Could I but live to see that happy Day, I should think it the greatst Blessing that could possibly happen to this Poor Church and Kingdom; and more to be esteemed and valued, than the greatest Wealth and Grandeur; because these might be sent to us for a Curse, and can be only called a Blessing, when they are rightly Applied to good Ends and Purposes, not to Riot, and Luxery, Chambering and Wantones; but for the Relief of the Poor, and the Honour and Glory of God.

But whatever Difficulties and Preflures we of this Nation may think we lie under, I am confident the Practice of true Religion and Virtue would be the most effectual Method to entail the Bleffing of God on us, and our Posterity. For as the wife Man well observes, it is Righteoufnefs alone that exalteth a Nation, but Sin is a Reproach and Ruin to any People.

Will you then Gentlemen, who have of late appear'd fo firenioufly in the Defence and Support of the Inferior Clergy, and thereby highly merited their Effeem and Applaufe be pleafed to convince the World, that you Act upon Principle, and not in Oppofition to the Bifhops only, by your Religious Behaviour, and conftant Attendance upon the Service of God: So Ihall you become truly PATRIOTS, and ingage the Prayers of all the Faithful, that God may power down his choiceft Bleffings on you and your Families, and preferve your Country from Poverty, and Ruin for your fakes.

But if there should be found among you, any Atheists to deride, or Dests to call in Question the Truth of our Holv Religion; or any crafty infinuating Hereticks, or Schifmaticks, who by dividing the Clergy amongst themselves, Propose to Govern them the better, till in the End they accomplish the Ruine and Destruction of the whole Body. I hope, after the Cautions I have given, the Clergy will be so wise to Consult the true Interest of the Church, and their own too; as to avoid being feduced or misled by them.

I have no Notion of any Man's being a FINER GENTLEMAN than others, merely because he Dreffes better — fince any FOP or FOOL may do the like. — But, in my way of Thinking, the BEST CHRISTIAN is always to be accounted the FINEST GENTLEMAN, and most qualified for Friendship and Conversation And to appear in the publick Service of GOD, with Decency and Gravity, tends more to raise a shining and distinguishing Character, than to be seen at a Ball, or an Assembly of the greatest Lustre and Gaiety. As to be a faithful Servant of the molt high GOD, and to lie protestrate at the holy Table, imploring Mercy and Forgiveness, may be justly efteemed a greater Honour and Favour, than to Rule over all the World besides. May all therefore who profels themselves Friends and Lovers of the Clergy, believe and act in this Manner; and then the Clergy will have good Reason to esteem them as good Friends, and value and admire them, as the greatest Ornament of Society.

I hope, Gentlemen, you will pardon me this Freedom, and excufe the Zeal I express for the sake of your Souls; the Redemption of which was purchased at no less a Price, than the precious Blood of our Lord and Saviour JESUS CHRIST. For, without the least regard to Parties and Distinctions either in Church or State, I am not assumed to own myself a Christian; and am so fully convinced that is the only safe and certain Way to everlasting Happines; that I most heartily pray to God, you may be all so.

And having expressed such unsteigned Concern for your Spiritual Welfare; give me leave to add only one Caution more, and so conclude.

Imagin not then, that those Bills of which you have been so apprehensive, were deviled only by a Combination of English Bishops, out of Prejudice to this Nation. For, though One, more than all the rest, appeared a PRINCIPAL PROMO'FER; and though Three Irish Bishops remarkably Distinguished themselves by opposing the Bills — yet it is too Notorious

to be denied, That many Irif Prelates were equally engaged in the Undertaking with the Englif Biflops. And if you ftrietly Inquire, I believe, you will find no very confiderable Difference between the One and the Other, with regard to the Interest of your Country, save that you may perhaps imagine, your younger Children have a better Chance for Preferment, trom Bishops of your own Kingdom, than from Strangers.

But on the contrary, be pleased to Confider, that Irish Bishops generally confine their Favours to those of their own Family, or Kindred; and then perhaps you may think, there will be at least, an equal hazard on the other fide.

Now, were the English Bishops so Generous to Resolve unanimously to Promote none, but the Natives of the Country, whose Bread they Eat; and study to find out and distinguish Men of Learning and Merit. As nothing could more Ingratiate them with the People of Ireland, so could nothing Contribute more effectually to Promote the Prosperity of this University, and Kingdom.

Neither need they ever be jealous of any Irifb Bifhop, or Archbifhops being able to raife a Party against them, or their Interest; because every one of them, by such a Publick Resolution, and a suitable Practife, together with Acts of Hospitality and Charity, in his Diocese; would soon find himself at the Head of as Great a Train of Friends, Dependants, and Followers: English and Irifb Bifhops would then be all one, and equally Respected, and Reverenced. And,

Tros Tyriúsve mihi nullo Discrimine habetur.

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