

CORRESPONDENCE

BETWEEN

THE RIGHT REVEREND

THE LORD BISHOP OF SYDNEY
Broughton
AND METROPOLITAN,



AND

THE REVERENDS

F. T. C. RUSSELL AND P. T. BEAMISH,
DEACONS.

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SYDNEY:

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1849.

[ADVERTISEMENT.]

To the Editors of the Sydney Morning Herald.

GENTLEMEN,—To prevent false reports and evil surmises, I think it my duty to offer to those interested in the welfare of the Church of England a correct version of the extraordinary proceedings which took place previous to the late Ordination in St. Andrew's Church.

The Rev. T. B. Naylor called on me on Saturday afternoon, and stated that a *rumour* had reached his ears to the effect that, in an omnibus, I had said, with reference to the collections of Whit-Sunday, that "they would be ill-applied in sending out to the Colonies POPISH BISHOPS LIKE DR. BROUGHTON."

He required from me an explicit denial of the truth of this rumour, as otherwise he would take no part in the imposition of hands on the morrow. With a clear conscience I gave him what he demanded. At the time my mind was too much occupied with other things to allow me to pay much attention to the purport of Mr. Naylor's visit. On after-reflection and conference with others, I saw the great wrong done to me by such a question; perfectly unjustifiable, based (as it was alleged) on *mere rumour*, were the circumstances of our Church in this colony other than they are.

But I myself had often felt the burning blush of shame when the disclosures of Mr. Sconce were referred to, and humiliating conclusions drawn from the fact that they remained to this day without contradiction. And when I thought over this, I saw that Mr. Naylor's suspicions were not so inexcusable, nor his enquiry so calumnious as at first might appear. Having these things present to my mind, I considered it only just to myself to put in writing a plain denial of the report, and in doing so to remark that though under ordinary circumstances I would have esteemed such a question (and who that can appreciate the feelings of a gentleman would not?) as the grossest insult which could be offered, yet that taking everything into account I did not think it an improper inquiry on his part.

When I delivered to him this paper, on reading it he said that he could not, without a feeling of hypocrisy, approach the Lord's table with me, as he felt that I looked upon his conduct with displeasure, and that my letter was evidence of this. I replied that I had no feeling of enmity towards any one; that the extraordinary position of our Church neutralized the traducing matter of his question. The Bishop, to whom I gave a copy of my note, was anxious to proceed with Divine Service. Mr. Naylor, however, still conceived that we could not look upon each other with perfect charity.

The Venerable Dr. Cowper (whose praise is in all the Churches) bade us give each other the right hand of fellowship; this I instantly did; and as before the Searcher of Hearts, I declare that no feeling of ill-will against any one was harboured in my breast.

To say that I did not feel indignant at the question and suspicion it con-

veyed, would be untrue; but, "be ye angry and *sin not*," is the divine allowance under such trials.

Mr. Naylor still hesitating, the Bishop turned to me and said, that as by the rules of our Church *three* Presbyters, in conjunction with the Bishop, must lay hands on the candidate-priest, he would be obliged to postpone my ordination, and he expressed his regret that the lateness of the hour would not permit another clergyman to be summoned. I then withdrew to St. James's Church.

I may state here that Mr. Naylor in the vestry mentioned that his information was *not* derived from mere rumour, but from a source worthy of credit. I demanded the name of his informant; he made no reply; I asked whether it was not Mr. Walsh; my reasons for singling out this gentleman were that he, I knew, had spoken in unhandsome terms of me, when I had no opportunity of defending myself; and besides was much intimate with the only one of my companions in the omnibus from whom I had not received an express denial of having originated any report which could have grown into so great a calumny. Mr. Naylor avoided replying to my question. In so doing I think he acted wrongly, for it is the positive duty of every honest man to lend aid to, rather than frustrate, *the detection of the coiner or utterers of base reports.*

Mr. Naylor had a perfect right to refuse his assistance in my ordination; and was, no doubt, guided in his decision by a conscientious motive. I do not wish to prefer any complaints. My responsibilities are tremendous enough without the accession of the more solemn vows of the Priesthood.

And the time which must elapse before I can become a Presbyter, if by God's grace improved, will make me the more experienced for its duties.

It would be affectation in me to pretend ignorance of the current report, namely, that the "*question*" was a *scheme of the Romanizing clique* to draw from me an intemperate reply, or a flat refusal to return any answer to such an insulting inquiry, with a view to debar me from the Priesthood.

This was not I think and hope the case. In common with some of my brethren in the ministry I have rendered myself obnoxious to some of that *unprincipled party*; and I heartily trust I shall ever be so;—for this is no struggle between *high and low* Church;—but the *cause of God against the devices of Satan.*

I have entered the warfare with the legitimate arms of the soldier of Christ; no man can with truth affirm I ever maligned him; it is with *acts and doctrines* and not with individuals I contend.

My duties lead me too often to the chamber of death and I am too much with the sons of affliction not to have learned that *our sin must surely find us out*; that when the dream of life is passing away the hidden deed of iniquity must stand revealed, in hideous form, to the awakening conscience; and that the whispered calumny swollen into the loud thunder of self-upbraidings must shake the inmost soul. How poor a comfort *then* the thought that we may have fought under the banner of Christ with the weapons of Hell.

I remain, &c.,

F. F. CUSACK RUSSELL, B. A.,

St. Mark's Sydney, June 4.

(Of Trinity College, Dublin.)

[ADVERTISEMENT.]

BISHOP OF SYDNEY AND REV. P. T. BEAMISH.

To the Editors of the Sydney Morning Herald.

GENTLEMEN,

The accompanying correspondence is of sufficient interest to a large number of your readers to entitle it to a place in your journal. For my own character's sake it is necessary that I should account for my exclusion from the order of Presbyters.

I shall just state that when the Chaplaincy at Carcoar became vacant, the Bishop offered it to me, stating that as to income, parsonage, &c., it was one of the most eligible benefices in his gift; but as I felt for the spiritually destitute condition of Illawarra, where I then was, I wrote to say that, if a bare maintenance—even £100 a-year—were guaranteed by his Lordship to me, I would cheerfully continue at Dapto.

The Bishop, in reply, applauded this proposal, and strongly recommended me to remain.

About six weeks since, the Bishop, without any preface or apology, sent me word that he had no funds to continue the payment of the sum agreed upon.

Thinking that it would be indelicate to press the matter, I first expended all my money, and then, before I incurred any debt, sent in my resignation.

On my arrival in Sydney I was without pecuniary resources and unemployed. The gaol became vacant, and a clergyman, already provided for as to income, and with onerous duty, was, in addition, intrusted with the protem. spiritual charge of a large number of prisoners;* I then sent in an application through the Bishop for the Chaplaincy, thinking that the patronage was with the Colonial Government.

To my repeated requests, as to whether my application would be forwarded, I received the insulting *message*, through a servant, that the Bishop would give no answer.

I then wrote to the Archdeacon, inclosing my application, and from him received the note appended.

This is an accurate account of the main features of the case.

The postscript to my letter to the Archdeacon refers to a letter enclosing, a second time my application for the Gaol, in which I recited the above circumstances, and observed that the only cause, I could think of, for the harshness used towards me, was my attachment to Protestantism.

I shall here insert 1st my application, 2nd the answer I received from the Archdeacon, 3rd my reply:—

* What made the affront more glaring was, that on Whit-Sunday I had to perform service in the gaol; as it was quite impossible for the gentleman appointed, by reason of his other duties, to officiate there.

I.

" Sydney, 12 May, 1849.

" MY LORD,

" Having ascertained that the *Acting* Chaplaincy to the Gaol is unhappily vacated, I beg to apply for that appointment; as I have been left by a late determination of your Lordship, upon which it is now needless to comment, without any pecuniary resources.

" As I could devote my *whole time* to the duties for which the Colonial Treasury disburse the *full salary* granted to any Clergyman under the ' Church Act,' and

" As I would deem it obligatory on me as a Clergyman of the Church of England to carry out her *mild comprehensive spirit*, which would enable me to give the right hand of fellowship to all God-fearing members of the various orthodox Protestant Churches, I conceive that my claims are stronger than if I were hindered by *other duties* from giving my whole attention to the Gaol, or than if I entertained those bigotted views (known as Tractarian) which lead to hostility to dissenters and end (if the mind be not wholly dishonest,) in Romanism; indeed, from the fact that a Protestant Chaplain, and only *one* is allowed, it is evident that the Government never could have intended a person of such opinions to occupy the station.

" I am aware that Mr. Bodenham is permitted to retain the Chaplaincy on half salary, and I am prepared, if my application be acceded to, to *fulfil the duties on half salary*, until such time as Mr. Bodenham may be able to resume his post; or the Colonial Government may think fit to accept his resignation.

" I shall be obliged by your Lordship recommending me for the appointment, and forwarding my application to the Governor.

" I shall, if I think it necessary, at greater length, write to his Excellency, extracting portions of your letters, in which you are pleased to speak, in commendatory terms, of my diligence and zeal.

" As well as lay my case before such members of the Colonial Legislature as may be likely to support my suit.

" &c., &c.,

" P. T. B."

II.

Sydney, 24th May, 1849.

REV. SIR,

The Lord Bishop of Sydney has received your two letters of the 17th inst., and I am desired to acquaint you that his Lordship considers those letters to be expressed in terms very unbecoming any gentleman in the sacred office which you hold. I have also carefully read those letters, and perfectly coincide in this opinion of his Lordship; and while you manifest so much discourtesy towards your Bishop, I cannot say that you have used the office of a deacon well. I must now therefore inform you that his Lordship, having those letters before him, cannot admit you to the order of priesthood

at the approaching ordination; neither could I conscientiously present to his Lordship any candidate so devoid or so unmindful of the respect and civility due from a Clergyman to his Diocesan.

“&c., &c.,
(Signed) “WILLIAM COWPER,
“Archdeacon.”

III.

“Sydney, 25th May, 1849.

“DEAR MR. ARCHDEACON,

I have received your letter of the 24th instant, in which you convey to me his Lordship's disapprobation of any application for the Acting Chaplaincy to the Goal, and his determination not to ordain me a presbyter; that you coincide in his judgment I am truly sorry; your faithfulness and sincerity demand the respect of all; but I know the large measure of acquiescence you deem it right to render to the Bishop, and the unseemly advantage taken of it.

Public opinion will, perhaps, decide whether an “uncivil” letter (for this is the only offence alleged) ought to exclude from employment, destroy the usefulness, and blast the character of a minister of the Gospel of Jesus Christ; and

“Whether or not a scanty measure of justice has been dealt to me in so severely punishing mere abruptness of speech, (even this I deny, for I wrote with courtesy, although with candour,) when not one but many gross insults were offered to me.

“Some will, perhaps, contrast this harshness towards me, because of a letter said to be ‘uncivil,’ with the leniency shown to Mr. Sconce and accomplices.

“1. He, for a pamphlet utterly at variance with the doctrines of the Church was not excluded from the office of Presbyter, nay, was immediately promoted to the place of honour in the Diocese.

“2. Even when it was made known to the Bishop that Mr. Sconce openly declared himself opposed to the Articles of the Church he was not hindered from teaching, with every circumstance of advantage, his soul destroying errors.

“3. Mr. Duffus, too, how long did he retain the cure of souls and the spiritual charge of the Orphan School?

“4. Not to speak of the favour shown to those who were accessaries to the vile perfidy of Mr. Sconce, who knew that he used prayers to saints, repudiated the XXXIX. Articles, and symbolised with Rome, while acting as a Minister of the Church of England, and yet took no steps for his removal—who have to choose between the crimes of esteeming the souls for which Christ died of no value, or of remaining as teachers in our Church either for its emoluments or the power it gives to lead souls astray, whilst they themselves held Romish doctrines.

“I cannot now say more.

" May God protect the Church of England in this colony; may that despotic rule so opposed to her spirit and destructive of her principles be in his own good time destroyed.

" An autocracy which divides the clergy into sycophants and opposers;

" Which seeks to crush evangelical truth, which disgusts all honest men:

" And has arrayed in opposition to the Church the most reputable of the laity—wholly irresponsible too, and which may be unwisely, not to say treacherously and even malignantly exercised.

" &c., &c.,

" P. T. B."

"P. S.—Common justice entitles me to have pointed out the portions of my letters which are deemed by his Lordship of such an objectionable character as to call for so heavy a censure.

On reviewing my correspondence with the Bishop, one part only seems open to exception, viz: where I say that the only cause I can think of, for the treatment I have suffered, is my attachment to Protestant principles. This I wrote in no flippant humour; it is my belief; I have present to my mind the leniency shown to Mr. Sconce and accomplices, as well as a letter addressed by his Lordship to W. M'Leay, Esq., in which he states his entire concurrence in the ANTI-PROTESTANT sentiments enunciated in "Letters to the Bishop of Oxford," by the NOTORIOUS DR. PCSEY. THE BISHOP OF SYDNEY THUS IDENTIFIES HIMSELF WITH THAT PARTY WHOSE AVOWED OBJECT IT IS TO UNPROTESTANTIZE OUR CHURCH.

"P. T. B."

Through the kind intervention of the Rev. F. T. Cusack Russell, it was arranged by the Bishop that the whole matter should be referred to the Archdeacon, and that his decision would be accepted. I was called on by that truly venerable clergyman to write an apology for any phrase used by me which his Lordship might deem discourteous. This I did. The Archdeacon expressed himself as fully satisfied with my apology; subsequently examined me, and then stated his willingness to present me at the ordination.

Late on Thursday night, the Archdeacon intimated to me that the Bishop, though willing to give me clerical duty, yet would not ordain me a Presbyter on Trinity Sunday.

I remain, Gentlemen, &c.

P. TENTON BEAMISH, Clerk, (A.B.)
Of Trinity College, Dublin.

Sydney, 4th June, 1849.

THE

VENERABLE ARCHDEACON OF CUMBERLAND.

Darlinghurst, 5th June, 1849.

MR. ARCHDEACON,

You have read, I am sure with feelings of shame and apprehension, which will be shared by every member of the Church, a publication in the *Sydney Herald* of this morning, bearing the signatures of the Rev. F. T. C. Russell and the Rev. P. T. Beamish. That an attack of this nature, which I cannot describe otherwise than as virulent, and which I know to be perfectly unfounded, should be made in this manner upon their Bishop, by two Deacons, almost the youngest among the clergymen in my Diocese, does occasion to me feelings of shame and apprehension, which I again express my assurance that you will participate in. I cannot subject myself to the degradation of undertaking to reply to them through the same channel. At the same time I cannot be devoid of anxiety that yourself, and my brethren of the clergy, and the faithful members of the Church of England in general, should not be left wholly dependent on the very imperfect and inaccurate statements which have been made public under the abovementioned signatures. My request is, therefore, that you will do me the favour to peruse the accompanying correspondence and documents, and that having done this, you will, if you deem it expedient, convene a meeting of the clergy of Sydney, and invite the attendance of one or more of the Churchwardens of each parish, and submit the papers to them. I do not wish to prescribe any particular course of proceeding, except requesting you to communicate to me what impression they make upon you, and upon

the minds of others, lay and clerical, whom I have suggested you should associate with you. In order to afford you juster means of arriving at a just and upright judgment I will annex only a few observations of my own upon the cases—

1. Of Mr. Russell. 2. Of Mr. Beamish.

1. Mr. Russell's account of what took place in the Vestry at St. Andrew's on Sunday, is not complete, and therefore not exact. We had been waiting only for his arrival to commence the service. It was fully the hour of eleven, if not beyond it. I was suggesting to you that there might be some difference in the clocks, and, that therefore, some short allowance of time should be made, when Mr. Russell entered. He stated that he had a Note for the Rev. Mr. Naylor, and a copy of the same for me:* presenting them at the same instant. My reply was, "Mr. Russell, I have no time (or there is no time) for reading Notes now:" and I placed it with the papers connected with the Ordination, which were to be signed by me at the conclusion of it: not having so much as looked into it. Mr. Naylor, however, proceeded to read his: and from what ensued I gathered the substance of Mr. Russell's complaint; and taking up the other Note, read the first page only. To use a commonplace phrase, I had *no patience* with the absurdity, as it seemed, of any one calling *me* a popish bishop: and, as Mr. Russell disavowed having done so, I expressed myself perfectly satisfied, so far as the matter had any reference to me; and declared my readiness to proceed with the service: not wishing to keep the congregation any longer waiting, on account of what appeared to me, so far as I understood it, a very frivolous matter; especially after the parties to the misunderstanding, had, at your suggestion I believe, given one another the right hand of fellowship. But Mr. Naylor, who had a better acquaintance with the real character of the Note, expressing his opinion that there was in it something of a deeper importance than could be done away with by a mere giving of hands, and thereupon persisting in his objection to assist in the ordination, I again took up

* See Correspondence A.

the Note, while some discussion was going on, and read enough (though still imperfectly,) to satisfy myself that if all other objections were removed, there must exist a conclusive one on *my* part against laying hands on the writer of it for his advancement to the priestly office. I am under a deep obligation to Mr. Naylor for his firmness: for had he withdrawn his objection, I might in my ignorance (not having read the Note) have involved the Church in a calamity more irreparable than that (sufficiently severe though it be) which has befallen her. My determination having been formed, I said that as according to canonical usage it was desirable to have three presbyters to assist me, which number in the case of Mr. Russell it was now too late to obtain, his ordination could not now take place. I expressed *no regret* (as Mr. Russell affirms) that the time would not admit of a third presbyter being summoned. My expression was, that it was now too late: and no more. I am under correction of yourself and the other clergymen who were present, if there be any inaccuracy in the foregoing statement. I have given it to the very best of my own recollection. My reason for placing it before you, is, that I consider it of importance to the whole body of the Church that a faithful record of these occurrences should be preserved.

You will not desire nor expect me to repeat the reasons, known to many, which led me to resolve not to notice any assertions or accusations which might henceforth proceed from the quarter referred to in Mr. Russell's Note. They were such as satisfied my own mind and judgment: and I am happy to say, have received the approval of many on whose opinion I might rely more confidently than on my own. The design of the statement alluded to by Mr. Russell, being evidently to create discord between myself and clergy, I should have rendered myself a monument of weakness and credulity indeed if I could have been, with my eyes open, led into so palpable a snare. I know, I trust, the rules of society, and am willing to submit to its just claims. But no consideration should induce me publicly to interrogate any clergyman upon

an accusation which could not be entertained without countenancing the odious maxim that we must live always with our friends as if they might one day become our enemies. The examples even of heathen magnanimity and prudence may teach us the spirit suitable to such occasions. I could take the cup with an untrembling hand, and composedly drink the bitter draught, regardless of the poison asserted to be contained in it, rather than by word or question betray any suspicion of those whose previous faithfulness had entitled them to lasting confidence and affection. Upon that confidence and affection, and upon a life hitherto I trust without reproach, I can securely rest. I can make every allowance for words spoken (if any *were* spoken) under the seal of confidential intercourse, and under feelings of momentary disappointment, irritation, or misapprehension. But I cannot find any such extenuation for that spirit of revenge which could tempt any man at a moment so solemn to rake up these embers of strife. This is to make himself morally a partner in a breach of the rules under which alone social intercourse could be maintained, such as I have heard upright men of all shades of opinion declare no conceivable exercise of the right of self-defence could make legitimate. This was carrying the fierceness of man to the very verge of the sanctuary.

2. The Rev. P. T. Beamish after his ordination was to receive an appointment to the incumbency of Singleton, then vacated by the retirement of the Rev. Francis Cameron through ill-health. The income was £200 per annum, with a parsonage house. This appointment I was disposed to offer in consequence of the statement made to me by Mr. Beamish that he had received from the Society for the Propagation of the Gospel an assurance or promise of a provision to that amount. He represented to me at the same time that as the District of Singleton would very soon be separated from this Diocese, in which from a desire to be near to his friend Mr. Russell he would prefer remaining, he should be desirous not to accept this office except upon the understanding or condition that he might withdraw from it as soon as the Bishop of

Newcastle should arrive. To this I assented, from no motive whatsoever but a desire to satisfy the wish expressed by Mr. Russell and himself that they might continue within the same Diocese: and I further engaged to do my best to provide for Mr. Beamish on his return to me. At the same time I did not conceal, nor ever had concealed from him, that owing to the exhaustion of the fund appropriated for the payment of clerical stipends, I might have difficulty in immediately securing for him the advantage to which he represented himself entitled in virtue of the expectation held out to him by the Society. He remained at Singleton until January, 1848. On the arrival of the Bishop of Newcastle he claimed the fulfilment of my pledge and quitted Singleton. I would prefer that an account were given by the Bishop of Newcastle himself of the intercourse which took place between him and Mr. Beamish at this period; but from my own knowledge I can state that his Lordship was much distressed by want of clergymen to occupy the offices then vacant in his Diocese; and would gladly have retained permanently the services of Mr. Beamish, which however were steadily refused. His Lordship was at that time peculiarly perplexed by the awfully sudden death of the Rev. J. Gregor, and earnestly pressed upon Mr. Beamish to remain and assume the charge of the District of Moreton Bay. This however was refused under any circumstances for any period exceeding three months; which I have reason to believe rendered it necessary that the Bishop of Newcastle should decline his services altogether. Mr. Beamish returned to Sydney to claim the fulfilment of my promise; and I had been endeavouring previously to make arrangements to receive him back into this Diocese, and to provide for him in a way which should leave him without any just cause of dissatisfaction. In the month of January, 1848, I had been in the southern portion of Illawarra, where during the last seventeen years (as my correspondence with the late Rev. Thomas Reddall, and the Rev. Thomas Hassall will shew) I had been anxious to place a clergyman. At this time an arrangement was proposed and well received, which ap-

peared to promise the accomplishment of that object. This I acquiesced in, and decided to place Mr. Beamish here, under an expectation that the District itself would provide him a residence and allowance of £100 per annum, and that I should be for the period of one year responsible for an equal amount to be paid to him. Considering his very high-toned professions of devotedness, and frequent reference to advantages and expectations which he had surrendered in Ireland with a view to become useful here, I never laid to my account that any objection would arise on *his* part. The situation, as every one acquainted with the District must be aware, was most desirable. Independently of this, I had received from the Society for the Propagation of the Gospel, by Mr. Beamish, a statement that he came with a professed resolution to place himself entirely "at my disposal." A similar assurance was given me by Mr. Beamish himself, on my acceding to his desire that he might return to my Diocese on the arrival of the Bishop of Newcastle. His quitting Singleton was, I am aware, exceedingly embarrassing to his Lordship; and his refusal to make any sacrifice of his own pretensions, to supply the lamentable want of a clergyman at Moreton Bay, first let me into a very disagreeable portion of his character as a clergyman, which I had been before this unwilling to suspect. He insisted, however, upon the bond into which I had entered, and remonstrance was of no avail. In February, 1848, the arrangements in Illawarra not being perfectly complete for his settlement there, and St. Andrew's parish having been suddenly left vacant, I assumed to myself the charge of it, and retained Mr. Beamish as a Deacon, to assist me in the parochial duties, with the full income of £200 per annum. I cannot forbear saying that even if I had *ever had* any intention of placing him permanently there, his inexperience, forgetfulness, and general inefficiency, would have quickly dispossessed me of the idea. He was aware from the beginning, that he was placed there only to supply an emergency, (which as a newly ordained Deacon I think he might have been sufficiently satisfied with); and I stated to him that,

this being the case, I thought it scarcely worth his while to go to the cost and trouble attendant on occupying the residence house of the clergyman. This he perverts into a representation that I *prohibited* his residing in the parish. But I was somewhat surprised to find, after an interval, that this inexperienced young man, had presumed on the favour I had shewn him, so far as to imagine that he was qualified to assume the charge of a Church and parish of this importance, in a season of peculiar difficulty, and even to dictate the grounds upon which I was bound to appoint him. The correspondence herewith submitted will shew the difficulty that I must have had in dealing with an individual who, under *such* circumstances, could advance such a pretension. But even if that should fail, he was still so intent upon his own interest that he would have the *reversion* at least secured to him in some other benefice which he supposed *must* become vacant if any other clergyman were removed to St. Andrews. As it proved, this was not the case. I was at that time under an obligation of honor and conscience to provide for the Rev. T. W. Bodenham, who held the curacy of St. James's temporarily, until the ordination of the present very exemplary and laborious occupants of that office. As Mr. B. was engaged great part of every day in charge of St. James's Grammar School, it was impossible that he should undertake the parochial duties of St. Andrew's. I therefore advanced the Rev. P. P. Agnew to that office, thus making a vacancy in the chaplainship of the Jail, which Mr. Bodenham could hold, and did most effectively discharge the duties of, in conjunction with his School. I mention this in order that you may clearly see to what rebuke a young man may expose himself when he puts forward his groundless pretensions, and presumes to pass a judgment upon arrangements of which he knows positively nothing. You will understand from the Letters hereto annexed how Mr. Beamish was at last reluctantly placed in Illawarra: and it will appear that he would have manifested much more true wisdom if he had, (as he was described to be ready to do) "placed himself at my disposal."

I had no other object in view (nor could I have,) except the promotion of his welfare by making him serviceable in his profession to the fold of Christ. I engaged to secure him the full stipend of £200 per annum, at my own risk; and he was paid at that rate during the time stipulated—twelve months; and he was enabled also to defray some advances of money which I had made to him for his personal accommodation. Here he was happy and useful; and did his duty very promisingly. Vanity and self-confidence were his bane. In August, 1848, I found the way opened to me for the removal of the Rev. T. B. Naylor from Carcoar to St. Andrew's. It was what I had desired ever since the failure of my endeavour to bestow the latter charge upon the Reverend H. T. Stiles. At this time I remembered the plea of Mr. Beamish, that he had received from the Society for the Propagation of the Gospel a promise of a benefice with a Government stipend of £200 per annum, and readily allowed him the advantage of his inference (unfounded as it was at the time) that the filling up of St. Andrew's must occasion a vacancy somewhere else, to which he had a *claim* to be appointed. I suffered no dissatisfaction arising from his unbecoming conduct, and really offensive and insulting demeanour towards me on several occasions, to weigh against my disposition to do him justice even with rigorous exactness. I offered him Carcoar, in terms which the correspondence will point out. He declined it upon the alleged grounds of his anxiety for the welfare of Dapto and Shoalhaven; but still with a hankering after that which never for an instant seems to forsake him—regard for his own interest. In his letter, it will be seen, he casts out a hint that if £100 from some fund at my disposal could be secured to him he would be willing to stay. I had given sufficient proof of my disposition to serve him, to induce any clergyman of ordinary disinterestedness to say, I will remain at all hazards, and trust to the affection of my Bishop, who up to this time has been paying me at his own risk; and *has* fulfilled even the pledges made by others, and *not* fulfilled by them. I felt, I must admit, much repugnance at such

a perpetual display of self-concern by a young man of 24, with no individual but himself dependent on his exertions. But insomuch as he had for once renounced the advantage, which he so perpetually dwelt upon, of the Government stipend, I *did* commend his determination. I hoped he might be stimulated to act a little less upon the principle he had once in plain terms avowed to me, that "a man must look forward a little to his own interest; and especially in this country." I made him no promise of a continuance of any allowance after the year which I had covenanted for; but determined he should be no loser for any proof of disinterestedness which he might give. I regret that owing to the misplacement of some papers I cannot immediately lay my hand upon the letter in which my approval of his determination to continue in Illawarra was conveyed to Mr. Beamish (that is, my reply to his letter of 28th August, 1848), nor of another letter which I addressed to him shortly before his removal from Dapto, and in which I expressed my approval of his discharge of his duties while employed in that district. This regret, however, is lessened by the reflection that these letters are in possession of Mr. Beamish; and that he has power to make them public if he think them of any importance to his cause. These will shew whether I treated him with unkindness, or want of courtesy, or retracted any pledge which I had ever made to him. My efforts were even at that time employed in providing for him an appointment which should be fully equivalent to that which he was about to be deprived of; and should be of a permanent character, not dependent on that which he so much disliked "the caprices of any congregation." At my own risk, once more, as Mr. Allwood is aware, I made myself, and am at this moment responsible for £125 which I may or may not obtain from the piety of others; but if I do not, myself must pay. This I did from two motives: the first was to promote the welfare of the parish of Balmain by securing for it the services of an able and exemplary clergyman: the second was *to secure a permanent provision for Mr. Beamish.* You see how he has requited me. I referred the case to you: and in

all points, I believe, have concurred in your conclusions. As you heard me last Thursday express my opinion, I felt that after what had passed the time was too short to admit of his being with due propriety received for ordination on the Sunday following. As you were prepared to present him so was I to admit him when he should have retracted and apologized for the terms in which he had spoken of the clergy of the Diocese. But an interval of three months appeared to me to be absolutely proper, and the least that could be required, not only to avoid the appearance of indecent haste, but to express my serious displeasure at the contumacious and disrespectful behaviour of which, in his written communications both with me and with yourself, he had manifestly been guilty : and I must add, systematically guilty. To this arrangement, I think I am warranted in saying you gave your assent. Had I consented to admit him, and to bestow a mark of distinction upon him, without first requiring and receiving from him a contradiction of the libellous assertion, that the clergy are divided into sycophants and opposers, I must have been prepared to receive from the whole body a reproachful protest ; as if I had, to satisfy a traducer, made a sacrifice of their honor and repute.

It has never fallen to my lot to witness any spectacle more distressing than that of two young men actuated by such a spirit. On the part of Mr. Russell in particular, this is the more astonishing : inasmuch as on *Friday* last, (the 1st instant,)* we passed nearly three hours together ; discussing amicably, and I trust, not unprofitably, subjects so sacred preparatory to his approaching ordination, as might bestow upon that interview even a solemn character. In the course of it he acknowledged that both he and Mr. Beamish had been in the habit of lending their ears to the insinuations and criminatory assertions which were perpetually made in their presence concerning me ; and he very ingenuously said he was sensible

* The day following his conversation with Mr. Mort. (See *postea* Letter of Mr. Charles Lowe.)

they had done wrong in this; that Mr. Beamish was aware it was wrong, and regretted that he had been led by such inducements to believe almost anything to my prejudice. But Mr. Russell added, "it is impossible to help giving credit to what one hears perpetually repeated." In the existence of such an impossibility I did not profess myself a believer. Nevertheless, perceiving how the case stood, that mischievous persons, no friends to the Church of England, had taken advantage of the inexperience and ductility of these young men, to impress them with such views as suited their own purpose, and had made them in fact their engines for discharging their malignity against myself. I allowed it to pass; and Mr. Russell having expressed regret that he had yielded to such impressions, we separated in perfect charity and satisfaction (as I thought) at an advanced hour on Friday afternoon. Wherefore Mr. Russell should not have communicated with me again on the following day it is altogether beyond my power to conjecture.

Mr. Beamish refers to a letter, which I presume he has seen, written by me, he states, to a gentleman whom he names. Reckoning by events, I calculate that if such a letter exists, it must go back in date eight or nine years from the present time. I have no recollection of having so written; but make no question that I may have done so. The only remark I have to offer is an expression of my confidence that whatever sentiments it may contain I should not now shrink from an avowal of them. Let it come to light.

But notice the fact, and observe how singular it is, that extremes so meet in expression of an animosity almost personal against me. The zealots of the Church of Rome are confederate with the zealots of a wild excess of private judgment and the advocates of a contumacious self-will; and those hands which are seldom raised by these adverse parties except in the threatening attitude of mutual hostility are now united in pointing the dagger to the throat of the Church of England, and singling me out as their common victim. Be it so, if such be the pleasure of our gracious God. It is a paradox

which many holier servants of His have suffered under. Let me then not be dissatisfied at such a conformity with their trials. On the contrary, it reassures me much to find myself thus assailed. It does but incline me more earnestly and humbly to hope that I may through divine grace be walking in the narrow path of the true Catholic and Apostolic Church of this nation, the Church of England; which, as it declines from all excesses and extremes, and observes the middle way of Truth, *must* be exposed to hostility from those on either side. Thus it has ever been; and such I apprehend must be her destiny until all things are fulfilled. We shall have much to suffer. Only let us then be armed against the trial; putting our trust in Him who is our defence and shield.

If any suggestion should be offered me by yourself, and those whom I have proposed you should associate with you in the perusal of these papers, I shall bestow my most attentive consideration upon it, and shall do my utmost to carry into effect any recommendation I may receive from you.

Praying for the welfare and security of the Church, and that its Great Head may guide and protect you,

I am, dear Mr. Archdeacon,

Your sincere and affectionate brother,

W. G. SYDNEY.

Darlinghurst, 14th June, 1849.

MR. ARCHDEACON,

I arrived from Berrima this afternoon, and have received your letters of the 7th and 12th, accompanied by the address of the Ministers and Churchwardens of Parishes in Sydney, whom I had requested you to associate with yourself in the perusal of the correspondence connected with the cases of the Reverend Messrs. Russell and Beamish.

Regretting very much that my unavoidable absence should have occasioned any delay in my reply, I beg to express my

ready concurrence in the application which has been made to me for permission to direct the publication of the entire correspondence.

Believe me to remain,

Yours very sincerely,

W. G. SYDNEY.

The Venerable

The Archdeacon of Cumberland.

CORRESPONDENCE.

A.

(copy.)

Saturday night, June 2nd, 1849.

St. Mark's, Alexandria.

REV. AND DEAR SIR,

With reference to our conversation to-day, I wish you distinctly to understand that neither expressly nor by implication did I ever affirm that the Bishop of Sydney was a Popish Bishop.

Were it not for the low tone of morality which apparently prevails here I would have resented such a question, based upon mere report; as the grossest insult which could be offered. But I feel as if no clergyman of our communion had a right to be affronted by any suspicions or queries.

I can make every allowance for the enquiry you made, and indeed, I cannot think it an improper one when I call to mind (as you no doubt did) that a charge was publicly made against not a few of the Clergy of this diocese, and that too by *name*, (which charge was never publicly denied;)—a charge so serious that were it not uncontradicted and avouched from a personal knowledge of the fact one could hardly give it credence,—I allude to the disclosures made by the Rev. R. K. Sconce, viz., that certain *clergymen were accustomed to debate* "whether the falsehoods the Bishop was in the habit of uttering were to be accounted as deliberate violations of, or carelessness about the truth."

This disgusting picture, degrades in a degree the whole body and denudes every clergyman of the privilege of feeling hurt by injurious suspicions or calumnious questions.

I remain,

Faithfully yours,

F. T. CUSACK RUSSELL.

Rev. T. B. Naylor.

B.

Darlinghurst, 4th June, 1849.

REVEREND SIR,

Trusting that the heat and excitement which you were labouring under yesterday have in some measure subsided, I address myself to you, as my duty requires, upon the very painful and unbecoming occurrences in the vestry of St. Andrew's. I conceived at your first coming that your course of proceeding was really actuated by the complaint which you stated you had to offer against the Rev. T. B. Naylor. It excited my disapproval that under any circumstances you could have felt justified in reserving such a complaint till then, or in preferring it at such a time and place. The subject, as I understood, had been before you from the previous day. You were within a short distance of me; and knew that you could at all times have access if you had any statement to offer; an access of which you had never hesitated to avail yourself at any season or hour of the day when objects of your own required it. But on attentively reading your note to Mr. Naylor afterwards, I was compelled to come to the conclusion that its being addressed to him was a mere blind; and that your real intention was to offer an insult to the Bishop, from whom you were professedly seeking ordination; and to whom you had but the day before taken the oath of canonical obedience. Upon what ground such a course should have been pursued towards one to whom you stood in that relation, one who was so far your senior in years as to have been a minister of the Church long before you were born, and who had always conducted himself towards you with courtesy and candour, and I must add with extreme forbearance, your own conscience can best explain to you. What I now have to say, is, that more years than I may probably have to live, will, to all appearance, be needed to restore you to that spirit in which you might becomingly present yourself again to me for ordination to the priesthood. After what has taken place my own confidence in you would scarcely be so re-established as to enable me with satisfaction to lay my hands upon you in that solemn rite; and therefore I must express myself unable to look forward to any such change of circumstances as could entitle you to ask (or me to grant to you) admission to the priesthood so long as I remain at the head of this Diocese. I wish this to be considered as my reply to your communication of yesterday, and that it may be final. Whatever matters or arrangements there may be, connected with your parochial charge, other than can be transacted through my Secretary as heretofore, I shall be ready at all times to attend to, if proposed to me by any clergy-

man whom you may depute; but I cannot receive you again into my house; and must decline all correspondence in writing for the time to come.

With inexpressible sorrow, yet in perfect charity

I am, Reverend Sir,

Your very faithful servant,

W. G. SYDNEY.

The Reverend F. T. C. Russell.

Sydney, June 7th, 1849.

My Lord,

We have read with much pain the letter delivered to you in the Vestry of St. Andrew's Church by the Reverend F. T. C. Russell, on Trinity Sunday, at the solemn hour of his presenting himself before your Lordship for ordination to the holy office of the priesthood.

We find that in this letter, and on that ill chosen occasion, he reiterates against us a charge which was published by Mr. Sconce in the early part of 1848, and assumes that because it was not publicly contradicted, it was therefore admitted by us to be true.

When this charge first appeared, we considered it unworthy of our notice, both from the very transparency of its object, and from the unscrupulous character of the hostility in which it originated. We felt assured that no right-minded person would so far question our conduct and principles as Christian gentlemen, and as clergymen of your Diocese, as to give it credence; and we considered that it would be as insulting to your Lordship, as it would be derogatory to ourselves, were we take any steps towards an open contradiction of it.

It is with more of sorrow than of indignation that we find this scandal treasured up for fifteen months by Mr. Russell, and now advanced against us without any provocation on our parts, in a manner which, to speak of his note in the mildest terms, we must call very offensive; and at a time when above all others, his mind ought to have been occupied not with accusations against the brethren, but with deep searchings of his own spirit.

We should have been content to leave Mr. Russell's ungenerous attack upon us as unnoticed as that of our former assailant, for any apprehension we might have of detriment to our characters from the act of this ill-advised and undisciplined young man; but we have considered it our duty to address your Lordship on this occasion, in order to prevent him for the future from propagating a slander under the plea that it had not been contradicted.

With sincere respect and esteem,

We have the honor to remain,

Your Lordship's faithful Presbyters,

ROBERT ALLWOOD,

H. H. BOBART,

H. T. STILES,

G. VIDAL,

W. H. WALSH,

T. H. WILKINSON.

The Right Reverend

The Lord Bishop of Sydney.

STATEMENT OF THE REV. T. B. NAYLOR.

A painful necessity compels me to give the following statement of circumstances connected with my refusal to join in the ordination of the Rev. F. C. Russell on Trinity Sunday, 1849.

During the week immediately preceding the ordination, I was requested by the Lord Bishop of Sydney to be one of the assistant Presbyters, a request to which I at once acceded.

On Friday, the 1st of June, I was informed from sources which justified me in attaching importance to the information,* that the Rev. Mr. Russell, Incumbent of St. Mark's, Alexandria, one of the candidates for ordination, had on the preceding day publicly expressed himself to the effect that "he was doubtful of the propriety of applying the funds collected through the Church on Whit-Sunday to the increase of Colonial Bishops of irresponsible powers, the ill effects of which were too visible in this Diocese; that he could not say the Bishop of Sydney was a Romanist at heart, but that his proceedings were calculated to convey such an impression; that of the Bishop's clergy in general, he had on the same occasion made use of sweeping slanders to the effect that even men from Norfolk Island could not be more injurious."

I felt considerable perplexity as to the course which I ought, under such circumstances, to pursue; but after much serious deliberation I determined to wait upon Mr. Russell, and inform him of what I had heard in order that he might have an opportunity of contradicting it if untrue.

On Saturday morning, I accordingly went to him, and with as much tenderness as I could, I mentioned my difficulty to him. I told him what I had heard, as far as affected the character of the Bishop, for I thought this the only matter to which I was compelled to allude.

I told him that in my present state of health, and about to leave the colony, nothing but a positive duty could have induced me to apply to him on such a subject, but that as the statements made to me affected his character, were injurious to the Bishop, and were made at a moment when I was about to be brought into so solemn a relation as regarded his ordination, I felt that I had no alternative but to take the course I had followed, and I prayed him to believe that I had only done that which, under similar circumstances, I should wish to have been done to myself.

He assured me that no apologies were necessary, and that he should have considered that any clergyman who had heard such a statement made about a brother clergyman, would have been forgetful of his duty if he had not acted as I had done. As to the statements themselves, he contradicted the portion which I had alone mentioned to him, and said that he had never uttered a word which could by any ingenuity have been distorted to such a purpose, and further, that he did not think any thing of the kind.

Upon receiving this assurance from him, I told him that he had relieved my mind from a heavy burden, and removed the necessity which would otherwise have been upon me, to decline taking part in his ordination.

* Vide the following letter from Mr. C. Lowe.

Some further conversation took place between us which it is not necessary to enter into, as it did not immediately affect the question at issue. We parted with mutual expressions of good-will, and I felt thankful that a matter which seemed so full of perplexity had terminated satisfactorily.

Nothing occurred to interrupt this impression, and I proceeded to St. Andrew's Church on the following morning in accordance with the arrangements made for the Ordination.

At 11 o'clock, the usual hour of commencing Service, there were present in the Vestry, the Lord Bishop, the Archdeacon, the Rev. George King and myself, together with Rev. T. H. Wilkinson, candidate for Priest's Orders, Mr. T. Druiitt, candidate for Deacon's Orders, and Mr. Robert Campbell, Churchwarden.

The Bishop, notwithstanding the time for commencing Prayers had arrived, intimated his wish that we should wait a few minutes longer for Mr. Russell. Shortly afterwards Mr. Russell hastily entered the Vestry, and placed a letter in my hands, a duplicate of which he handed to the Bishop. (A.)

While I was perusing it I was interrupted by an expression of regret from the Bishop that there should be at such a moment any unkind feeling between Mr. Russell and myself. I assured his Lordship at once that he was mistaken, that I had seen Mr. Russell the previous day on a subject to which a portion of the letter referred, and that having parted from him on friendly terms, I was at a loss to contemplate his present proceedings. In an agitated manner Mr. Russell addressed me, saying "I have to ask you whether it is not Mr. Walsh who is at the bottom of all this?" He was upon this checked by the Bishop, who deprecated the intrusion of such a subject at so solemn a moment, and said he trusted that we would give an evidence of the absence of unkindly feelings. Upon this we instantly shook hands. His Lordship, who had not read the letter, then asked me whether I was willing to assist in the Ordination. I at once replied that I should be guilty of an act of hypocrisy and unfaithfulness to the Church, if, after what I had just read and seen, I should consent to be a party to Mr. Russell's Ordination, and I handed the letter to the Archdeacon to read.

Whilst the Archdeacon was reading it, the clergymen present were endeavouring to prevail upon Mr. Russell to withdraw it, upon this I said that the mere withdrawal of the Letter would not be sufficient, he must disavow the imputations it conveyed. The Bishop at this moment turning to me asked whether I would proceed with the ordination, to which I replied, "No, my Lord, I feel that the Letter of Mr. Russell contains grave charges, and such as prove together with the whole of his present proceedings that I ought not to assist at his ordination." His Lordship still appeared not to have read the whole of Mr. Russell's Letter, and therefore to be under the impression, that it was a matter personal to Mr. Russell and myself, said to Mr. Russell, "This is most painful. Mr. Naylor refuses to take a part in your ordination, and under such circumstances I cannot proceed." Mr. Russell replied "I am prepared for either case." The Bishop then rose to leave the vestry.

I felt shocked and distressed at Mr. Russell's position, my own heart was heavy, and I conclude these feelings were expressed in my looks for as I passed Mr. Russell, our hands were mutually extended and he said, "I do not blame you in the matter Mr. Naylor, I have no personal feelings against you."

(Signed) T. B. NAYLOR.

This statement of the painful scene in St. Andrew's Vestry is correct and true. And I may add—that Mr. Naylor did not hesitate to give his hand in token of the absence of any personal feeling against Mr. Russell, while at the same time he refused to assist in his ordination; stating, as the ground of his refusal, certain matters contained in the Letter above alluded to. On hearing this, I took the liberty, being a stranger to all parties, and in ignorance of the question, of requesting Mr. Russell to disavow the objectionable statement in his Letter, whatever it might be, but no attention was given to my attempt at mediation.

G. KING.

Friday, June 1st, 1849.

MY DEAR SIR,

I yesterday, with very great surprise and equal regret heard it stated by a member of the Church of England, of undoubted respectability, that the Rev. Mr. Russell, the incumbent of St. Mark's, Alexandria, had on that day expressed himself in the public conveyance between Sydney and Darling Point, to the effect that he was doubtful of the propriety of applying the funds collected through the Church on Whit Sunday, to the increase of Colonial Bishops of irresponsible powers, the ill effects of which were too visible in this Diocese. That he would not say the Bishop of Sydney was a Romanist at heart, but that his proceedings were calculated to induce such views. That he was a very weak man. That his conduct with reference to Mr. Beamish was "abominable." Of the bishop's clergy in general, he made use of a sweeping slander, — to the effect, as I understood, though I do not feel quite clearly informed as to the precise words, — that even men from Norfolk Island would not be more injurious; at all events, it was a gross depreciation of the general body of the Clergy—of some such substance or effect.

Now, my dear Sir, on hearing of these gratuitous and unguarded remarks proceeding from a member of the Church yet in his noviciate for her ministry; and upon the very day set apart for solemn humiliation and prayer preparatory to his ordination as a priest; and comparing them, as I could not but do, with the solemn vows to which I heard myself the same member of the Church pledged as a Deacon, of reverent obedience to his ecclesiastical superiors, and knowing too from the notices given that he was about to offer himself a candidate for Priest's orders within two days, I did feel there was danger to the Church if such a step should take place with these things unrebuked; and being unable to divest myself of the conviction

that not to declare them would be an act of infidelity on my part, I do with sorrow and shame report to you what I have heard.

You are my immediate pastor, and I having thus unburdened my mind, I am content to leave the matter in your hands, pledging myself to substantiate this, if need be, though most unwilling to be brought forward as impugning a candidate for that ministry towards which, as a body, I feel so sincere a reverence.

I am, dear, Sir,

Your faithful servant,
CHARLES LOWE.

The Rev. T. B. Naylor.

Green Oaks, June 7.

REVEREND AND DEAR SIR,

I deeply regret that the circumstances which have taken place within the last few days, should have involved me in the necessity of seeking from you an answer to the following questions; a course rendered imperative upon me, inasmuch as it is pretty well known that I am the party alluded to in your published letter of the 5th instant, "as the intimate friend of Mr. Walsh, and the only one of your companions in the omnibus from whom you had not received an express denial of having originated any report which could have grown into so great a calumny as that which had been stated to you by the Rev. Mr. Naylor," thereby throwing upon me an imputation of falsehood, which, in duty to myself, I must endeavour to do away with:—

Did you not, after asking if I knew the amount of the collections in Sydney on Whit-Sunday, say that you were not quite sure that you approved of the object for which they were made, as you did not think the increase of Colonial Bishops desirable, owing to there being no check to the power that they hold?

Did you not, in answer to some remarks of mine, in which I defended the Bishop of Sydney against the views which you held of his Lordship's conduct in the case of Mr. Sconce, use the following words, or words to the same effect, viz., "I do not mean to say that the Bishop is at heart a Romanist?"

Did you not, in a subsequent part of the conversation, state in words to the effect that the state of the clergy in this colony was fearful, and that you could select better men from Norfolk Island?

And, after leaving the omnibus, did you not, amongst other remarks relative to the conduct of the Bishop in the Rev. Mr. Beamish's case, say that it was "abominable?"

In asking the favour of an answer to the above questions, I think it right to inform you that during an interview which I had with Mr. Charles Lowe on legal business a few minutes after parting with you at the door of my rooms, I casually asked him if he could inform me what was the cause of your being so violent against the Bishop; upon which he sought my reasons for asking the question, and as I felt no delicacy in repeating a

conversation the principal part of which had taken place in an omnibus, I related to him very briefly what you had said, in and after leaving the omnibus, the particulars of which (as I have since learned) he informed Mr. Naylor of by letter.

My object in informing you of the mode in which Mr. Naylor became acquainted with the conversation in question is in order to relieve Mr. Walsh from the suspicion of having uttered what you term "so great a calumny," and under which he has fallen, as stated in your letter, *owing to his being intimate with me.*

I do not wish to be Mr. Walsh's champion, although I know no man in whose defence I would more gladly come forward, but this I must say in relief of the impression which has become current against him in this matter, that I have not verbally, or by letter, or in any other way, exchanged half a dozen words with Mr. Walsh upon this or any other subject for some weeks past, and I have not spoken to him or to any other clergyman save yourself since the Sunday previous to my meeting with you in the omnibus. I further must assure you (and which I do most solemnly) that I never heard him utter one word against you; but, on the contrary, I have over and over again heard him speak of you in terms of commendation and kindly feeling, and express his deep regret that you should repulse all the advances which he made towards you.

I shall take no part whatever in any discussions which may arise out of this unhappy business, neither would it be becoming in me to express any opinion as to the course you adopted after your conversation with Mr. Naylor; but I cannot help saying that I should have considered that you had acted more in the spirit of that friendship, to which as one of those who first welcomed you to your parish, and who has subsequently been amongst your warmest supporters, I think I was entitled, had you sent for me, to explain what it was that I really had said, as you admitted not only to the gentleman who was present during a portion of your interview with Mr. Naylor that I must be the party with whom the great calumny originated, but you do the same in your letter before referred to. This course would at all events have put you in possession of the true history of the case, and I have no doubt whatever but it would have avoided the unhappy result of the following day. Strange that you should question your other companions in the omnibus and not me, although you stated on the Saturday afternoon that I had *misunderstood* you!

Assuring you of my sincere regret at this interruption of the good feeling which has always existed between us,

I am, reverend and dear Sir,

Your most faithful and obedient servant,

THOMAS S. MORT.

Rev. F. T. Cusack Russell, B.A.

P.S.—The hope that some circumstance would arise which would have prevented the necessity of my addressing you on such an unpleasant matter, has led to the delay which has taken place in my writing you.

St. Mark's, Alexandria,
9th June, 1849.

MY DEAR SIR,

I have received your letter dated 7th instant.

Although it certainly would have been kinder in you, and even *more proper* to have asked from me the information you now seek, previously to making statements as to the purport of a conversation held by me with three persons with whom I was upon intimate terms, and all of whom stood towards me in the relation of parishioners; yet I shall have no objection, if you can make it convenient to call upon me, to detail my views of the real constitution of the Church of England, and to furnish you with facts sufficient (I think) to prove that the *present system* is inefficient; and, further, that the line of conduct pursued by some persons who have acted as ministers here is to a well regulated mind, believing in the immortality, and, therefore, tremendous importance of souls, hardly to be paralleled in the records of Norfolk Island.

I remain,

Yours, faithfully,

F. T. CUSACK RUSSELL.

T. S. Mort, Esq.

Green Oaks, June 11, 1849.

REVEREND AND DEAR SIR,

I am obliged with your reply to my letter of Friday last, which you must excuse my saying would have been more satisfactory had it referred more particularly to the subject of my correspondence. My object is, however, to preserve peace and avoid everything which could in any way excite discussion, and as I look upon your reply as relieving me from the appearances of falsehood, which, without it, might by implication have attached to me, I shall here leave a matter (unless great cause be given me to do otherwise) that has caused me much pain and anxiety, and which would certainly never have been called into existence, could I have foreseen the result that the relation of your remarks has led to. It is this feeling that will preclude me from calling upon you to hear a detail of your views as regards "the real constitution of the Church of England," a subject in which I feel deeply interested; but as I have neither ability, time, nor inclination to enter upon a religious controversy (to which it is possible such a disquisition might lead), I hope you will not think me ungracious in refusing to avail myself of the offer conveyed in your note. With every assurance of my wish to be useful in the parish, and my hope that you will as heretofore call upon me when I am wanted,

I am, reverend and dear Sir,

Faithfully yours,

THOMAS S. MORT.

Rev. F. T. Cusack Russell, B.A.

Rushcutter's Bay, 20th April, 1848.

MY LORD,

Mr. Russell has given me your Lordship's message, and in reply I have to state that a distinct promise was made to me of a fixed stipend of not less than £150, or more probably £200 per annum, to be paid *by the Government*, as soon as I should be admitted into holy orders by your Lordship.

I again beg respectfully to call your attention to that part which assured me of my income being in no way contingent on the caprice of a congregation. In fact, did I not rest satisfied with your Lordship's will, as well as ability, to fulfil the engagement of the Society, I would not have consented to come out hither.

I now feel much hurt, *knowing it is in your power*, to find that the *will* is wanting to make good the pledge of the Society for the Propagation of the Gospel. For, although your Lordship may be correct in saying that they had no *positive right* to give any such promise, yet, when I call to mind the load of obligation due to the Society by this Diocese, I can hardly consider myself rash in thinking that they had a *moral right* to make the promise, and that your Lordship must hold sacred the obligation to perform it.

I remain, my Lord,

Yours very faithfully,

P. TEULON BEAMISH.

The Right Reverend
The Lord Bishop of Sydney.

Darlinghurst, 20th April, 1848.

REVEREND SIR,

In reply to your letter dated this day, I beg to inform you that it is not proposed to make your income at Dapto "dependant on the caprice of a congregation." It does not appear to me that this is a becoming or respectful mode of expressing yourself regarding any congregation: especially one of which you know nothing, except that they have stated their disposition to provide for the support of their clergyman. I have already stated to you verbally, and now repeat, that I make myself responsible to you for the full amount of the stipend of two hundred pounds per annum, from the 1st May, 1848, to the 30th April, 1849. In the meantime, if you conceive that this engagement differs in any manner prejudicial to you from the promises made to you by the Society for the Propagation of the Gospel, you will have an opportunity of forwarding your representation to that effect, and receiving the reply of the Society before the *termination of the period* for which I have

guaranteed to you the full stipend: The note which I forwarded to you from Captain Sheaffe will have informed you that the house is prepared for your residence; and I have requested the Rev. M. D. Meares, of Wollongong, to afford you every aid in his power for your establishment in the District of Dapto; for the duties of which you will be responsible from the 1st of May ensuing.

I remain, Reverend Sir,
Your very faithful servant,
W. G. SYDNEY.

The Rev. P. T. Beamish, B.A.

Sydney, 25th April, 1848.

REVEREND SIR,

As Monday next will be the day on which your services as the licensed Clergyman of Dapto, Jamberoo, and Kiama, with Shoalhaven, will commence, I beg to furnish you with the following suggestions. The road to Dapto by Wollongong leading through Campbelltown 34 miles from Sydney, I have addressed a letter to the Rev. W. Stack, the incumbent of that place, requesting him to afford you such kind attention and direction as may be useful to you on a road to which you are a stranger. Should you have occasion to remain a night at Appin, which is the next town in your route, I have requested Mr. Stack to supply you with an introduction to the Rev. H. D. Sparling, who I am persuaded will have great pleasure in directing you on the way to Wollongong, or otherwise assisting you. I enclose herewith a letter to the Rev. M. D. Meares, the clergyman of Wollongong, who has long been in charge of the District which you are now about to become the Minister of, and who will afford you most valuable information and assistance. I also enclose letters which you can deliver to Captain Sheaffe and Mr. Henry Osborne, parishioners of Dapto, who I am persuaded will receive you with much kindness, and will place you in possession of the residence, which I am informed has been prepared for you. At Dapto is a good Church, which I have seen well attended, and at which I am anxious that Divine Service should be solemnized once every Sunday. I therefore request you will concert with Mr. Meares, his undertaking it when you are absent on more distant duties. The Society for Promoting Christian Knowledge has granted the sum of £40 towards the erection of a School-House at West Dapto; and from Captain Sheaffe and other residents you will learn what they have done in contributing towards the same object. I trust, therefore, that the School is, or will be without delay, established; and I recommend it to your special care. It is to be conducted strictly according to the principles of the Church of England.

Your license for the Districts in question will be prepared for you previously to the date of your entering upon this appointment; and having guaranteed to you the income of £200 for the year from 1st May, 1848, to 1st May, 1849, I will use every exertion that you may receive it regularly without inconvenience. You will please to observe that the morning Service is to be concluded with the Offertory, in accordance

with the directions of the Rubrick, and as you have been accustomed at St. Andrew's. I shall be glad to receive your Report upon the state of ecclesiastical affairs in the District, and any suggestion for the more effectual discharge of your duties there; and with a prayer for God's blessing upon your exertions,

I remain,

Your very faithful servant,

W. G. SYDNEY.

Rev. P. T. Beamish,

Rushcutter's Bay, 27th April, 1848

My Lord,

I have received your letter of the 25th instant with the accompanying notes. Your Lordship has directed me to undertake the duties of Kiama, Jamberoo, and Dapto, from the 1st of May, and you mention that you will guarantee me for one year the salary of £200, and that you will use your utmost exertions to have it paid regularly without inconvenience; I also learn from your published letter to Mr. Osborne that I am to be supported on the voluntary system. My Lord, after long deliberation I have arrived at the conclusion that on these terms, I would not be acting rightly in assuming the charge of the district.

Your Lordship is of course aware of the very strong arguments urged, by Mr. Maitland and Dr. Chalmers, against the voluntary system, as distressing to the minister, and usually short-lived; I do not see how these objections are of less weight against the modification of it proposed by your Lordship.

I am not ignorant that, at present, the entire sum granted to the church of England for Minister's stipends is absorbed by the cures already established, so that it is not possible to open a new district, without resorting to the plan proposed, or some similar plan, except, indeed, persons of property were sufficiently alive to their responsibilities, and would provide a sufficient endowment. All chapelries, in England and Ireland, having cure of souls attached, must have a certain endowment; and I believe that this is most necessary to preserve, under God, that true independence of feeling and action so essential to the permanence, if not very existence, of the Christian ministry.

But then, my Lord, if even these objections did not so much prevail with me, another reason would cause me to hesitate before I accepted your proposal. As I before stated, I came to this colony having the express promise of a public corporation, that, on my being admitted to holy orders, I would be nominated a colonial chaplain, with a fixed income, payable from the state, of not less than £150, more probably £200 a year.

I remember too having read a number of the *Colonial Church* in which you stated your pressing need of clergymen, even for the cures then existing, and this of course satisfied me that my services would not be unacceptable to your Lordship.

St. Andrew's is now vacant, your Lordship cannot, without great injustice, leave so important a parish unoccupied; in fact, you did offer it to Mr.

Styles, and although you saw fit not to remove him, yet some appointment must be made, and probably your choice will fall upon some clergyman of experience, whose station would then be vacant, and to this I beg respectfully to press my claim. If, however, your Lordship does not wish to make an immediate appointment to St. Andrews, I shall, for any length of time you see fit, discharge the duties, at the termination, expecting to be nominated to some district with Government stipend.

If I was now to go down to Illawarra, for the year my income would be paid, but next year difficulties might arise, and I would be cast upon the world; although your Lordship then were willing, it might be out of your power to appoint me to a colonial chaplaincy.*

It is not a desire for money that makes me thus pressing, for I would be satisfied with £150 per annum, instead of £200, and a glebe of forty acres, but the desire of preserving independence of mind, which, notwithstanding the highest principle and steadiest resolves, is liable to be undermined by the voluntary system; besides which, I object that a hazardous experiment should be tried in my case, the failure of which would be likely to entail disgrace on me though innocent.

I remain, my Lord,
Your obedient servant
P. TEULON BEAMISH.

The Right Reverend
The Lord Bishop of Sydney.

Darlinghurst, 28th April, 1848.

REVEREND SIR,

I received your letter dated yesterday, with much surprise, and, on your own account, with very deep regret. It is necessary I should once again observe that it arises entirely from yourself that you are not at this moment in a situation which accomplished to the full every engagement which the Society for the Propagation of the Gospel may have made with you before you left England. You were put unconditionally in possession of a benefice with a Government stipend of £200 per annum, and an excellent house. For reasons of your own, you thought proper to desire that this appointment should be made temporary not permanent, and to my own great inconvenience I yielded to your earnest solicitation. It is therefore not in my power to allow that you should now press me with the plea of an engagement unfulfilled, and henceforth I must forbear taking notice of that point. The

* Mr. Beamish cannot be sincere in raising such an objection; as I have constantly stated to him that if, after one year, it were found impossible to secure to him the full stipend in Illawarra, I should not require him to continue there.

W. G. S.

conditions on which I propose that you should go to Dapto will be placed before the Church at large, and will be submitted to its judgment; and it is only on your account that I can feel uneasiness in anticipating what that judgment will be. The general tone in which you address me is such as there is nothing in our relative positions in the Church to warrant or excuse; and the interference which you appear desirous of exercising in fixing arrangements is such as it is impossible for me to yield to. With respect to St. Andrew's you compel me to say what I should have wished to have avoided saying; that for reasons perfectly satisfactory to my own judgment I never entertained the remotest purpose of placing you permanently there: and your connexion with that parish will terminate on the 30th instant. Should you not before that time retract your determination not to go to Illawarra, I shall have no alternative but to communicate that determination to the parishioners of Dapto; and I must beg you most clearly to understand that as you decline this reasonable and advantageous offer, I have no ability to propose to you any other appointment instead.

I remain, Reverend Sir,

Your very faithful servant,

W. G. SYDNEY.

Rev. P. T. Beamish.

Rushcutter's Bay, 1st May, 1848.

My Lord,

I beg to acknowledge yours of the 29th ultimo, in which you inform me that any hesitation on my part to assume the spiritual charge of Dapto will subject me to the judgment of the Church, procured, I suppose, by a commission. In your letter, you further inform me that as you did place me in a cure, provided with a Government stipend of £200 per annum, which benefice I might have retained, you, therefore, have fulfilled the engagement of the Society for the Propagation of the Gospel. My Lord, I can with the utmost sincerity, state that it was not thus I understood my appointment to Singleton, and that I was misled by your having repeatedly declared your intention of not making a permanent appointment. But, setting aside the mistake, into which I ought not to have fallen,* the simple statement of the case is, that I left Singleton relying implicitly upon your promise, to provide for me on equally advantageous terms in this Diocese, as soon as it would be in your power to do so; meanwhile, I was to proceed to Illawarra, there to await a cure similar in the mode of payment, if not in the amount of stipend.

* It is proper to say it was no mistake. The first suggestion that the appointment should be temporary proceeded from Mr. Beamish; and I assented with some reluctance in order to gratify his wish that he might remain in the same Diocese with Mr. Russell.

W. G. S.

What then is my crime? Merely praying your Lordship, when I found I was to be doomed to Dapto for a year at least, to remember your promise, now that its fulfilment was in your power; especially as, from what the Bishop of Newcastle mentioned, it was improbable that the ecclesiastical patronage would long remain with your Lordship; no doubt you need not have made the promise, but I relying on your promise, resigned Singleton. And now I put the question to your conscience, is the engagement of the Society with respect to me accomplished? I am sure you cannot suppose I would willingly resign Singleton to attain a cure under your Lordship, clogged with all the abominations of the voluntary system. The Society promised that I should receive an income from the Government; it is true your Lordship so far fulfilled this promise as to give me an appointment of the sort specified, but I submit the spirit of the compact is violated, seeing that I resigned the appointment relying upon your promise to provide me with as eligible an one elsewhere when in your power, which promise, now that I have actually resigned, your Lordship professes your unwillingness to fulfil. If still your Lordship desires it, I shall go down to Illawarra; but, I must own, I feel keenly the injurious treatment I have received at your hands.

I cannot persuade myself that any man, when cool reflection comes to his aid, will suffer himself to be so blinded by the lust of power, as to persist in a line of conduct which directly strikes at the root of all fair dealing.

I remain,

Your Lordship's most obedient servant,

P. TEULON BEAMISH.

The Right Reverend
Lord Bishop of Sydney,
&c., &c.

Darlinghurst, 3rd May, 1848.

REVEREND SIR,

In reply to your letter dated 1st May, I can but repeat the words contained in my former—"It arises entirely from yourself that you are not at this moment in a situation which accomplished to the full every engagement which the Society for the Propagation of the Gospel may have made with you before you left England." You stated your wish *not* to be permanently appointed to Singleton; and it was entirely in compliance with this wish that I agreed to your holding it only until the arrival of the Bishop of Newcastle. I perceive too plainly that you have no higher principle of action than that which I once blushed to hear you profess—that "a man must look forward a little to *his own interest* in such matters, especially in this country." The compatibility of such a feeling as this with the profession which you have taken upon yourself is the question which must be submitted to the general opinion of the Church; and if its judgment differ much from mine I shall be greatly surprised.

As you have declined the appointment to Dapto, I have no other at my disposal to offer you. You must necessarily now wait your turn, until

others who have claims upon me from previous services have had theirs, and until some appointment for which I consider you qualified shall become vacant.

I remain, Reverend Sir,
Your very faithful servant,
W. G. SYDNEY.

The Rev. P. T. Beamish.

Rushcutter's Bay, 4th May, 1848,

MY LORD,

I have received your letter of yesterday evening, in which you mention the charge upon which you purpose citing me before the Church at large, I beg to state that I never used the expression, nor uttered the sentiment, which it is your Lordship's intention to attribute to me; therefore, should the mistake have arisen from lack of memory or from misapprehension, you will have occasion to correct it.

I have further to assure your Lordship, that I am not aware of having declined proceeding to Dapto; on the contrary I had fully determined to have taken my departure this day, if I was not prevented by your letter; though I must add, with great reluctance, as well from my view of the tendency of the voluntary system as because I did not think that those rules, which ought to be observed inviolable between man and man had been sufficiently regarded.

In conclusion, I wish to refer your Lordship to the circumstance that the desire that I should not be permanently appointed to Singleton, originated not with me but with your Lordship.

I remain, my Lord,
Your obedient servant,
P. TEULON BEAMISH.

The Right Reverend
Lord Bishop of Sydney, &c., &c.

Darlinghurst, 4th May.

REVEREND SIR,

I cannot help supposing that the same forgetfulness which characterised too often your discharge of the duties of St. Andrew's Church must extend to your correspondence. In your letter dated this day, you state "I am not aware of having declined proceeding to Dapto;" whereas no longer ago than the 27th of last month you had said, "after long deliberation I have arrived at the conclusion that on these terms I would not be acting right in assuming the charge of the District;" and the remainder of that letter and another which you have written are expressly to the same effect. If it be possible for me to misunderstand language thus apparently plain, I may also have misapprehended that which you employ in your latest note. I am, therefore, under the necessity of asking you to state in plain specific terms whether you intend to accept the appointment to Dapto or not.

I remain, Rev. Sir, &c., &c.,
W. G. SYDNEY.

The Rev. P. T. Beamish.

Rushcutter's Bay, 4th May, 1848.

MY LORD.

I beg to acknowledge the receipt of your note of this morning: you surely not in a Christian spirit speak of my forgetfulness in the discharge of my duties at St Andrew's. You, my Lord, must be aware that I paid £3 for my failure of memory: and that you were the cause of any deficiency on my part, having hindered my residing in the parish. As it was, during my short stay there, I visited families before utterly neglected, and in this duty I sedulously persevered, notwithstanding that your Lordship sought to destroy my usefulness by excluding me from the pulpit; indeed this charge comes but with an ill grace from your Lordship, open to the suspicion of having caused by carelessness, if not collusion, that great scandal which befell our church. *Avowedly* cognisant of Romish tendencies on the part of Mr. Sconce, did you with faithful diligence banish and drive away all erroneous doctrine contrary to God's word, and openly call upon all others to do the same? Before Christ's tribunal you must answer this. My Lord, Hyde Park, Cockatoo island, the Infirmary, the Benevolent Asylum, not to swell the list, all speak loudly of your careful oversight! I now say that I shall, as you still persist in requiring it, proceed to Dapto; nevertheless inasmuch as you use my necessities to enforce obedience to a command that cannot be defended on equitable principles, I do so reluctantly; and therefore I must still think "I am not acting rightly in assuming the charge of Dapto," when, according to your promise, by which I was decoyed from Singleton, another cure *now* that you have the power ought to be assigned to me. Authority and duty are correlatives, and as in this case the command is an unrighteous one, the obedience which I from necessity pay cannot be rightful.

Had I been living in drunkenness and abominable uncleanness—did I hold and teach hardly without disguise the doctrines of anti-christian papal Rome—merciful indeed would have been your administration of discipline, so long as I paid you a slavish deference: but no sooner do I raise my voice in respectfully beseeching the performance of a promise, in which, be it remembered, I seek no increase of emoluments nor eligibility of locality, but simply to be relieved of that which I conscientiously believe will hinder the efficacy of my ministrations, than, mercy cast aside, you threaten me,—fifteen thousand miles from home, without influence, without money, without friends, a young man altogether in your power, with the pains and penalties of an ecclesiastical commission. * Praying that God may change your heart and hinder you, blinded by passion, from so ministering discipline as to forget mercy,

I remain,

Your obedient servant,

P. TEULON BEAMISH.

The Right Reverend
Lord Bishop of Sydney.

* It is truly difficult to understand how this groundless supposition could have taken such firm possession of this gentleman's mind.

W. G. S.

Darlinghurst, 4th May, 1848.

REVEREND SIR,

I am sorry for two things: first that you did not in the first instance express to me plainly that you will proceed to Dapto, and, secondly, that you should have taken the trouble to write to me so improper and disgraceful a letter as that which I have just received. My first consideration was whether I could with any degree of propriety license within my Diocese the writer of such a letter. But were I to decline to do so, it might probably be surmised that such a letter could have the effect of making me angry; and still more I have to consider what you urge that you are quite a young man. I beg, therefore, that you will dismiss from your thoughts all apprehension as to any ecclesiastical commission, whatever may be the power or effect of it; of which I am entirely unaware.

I am further concerned that you should cause me the trouble of repeating that in my own house you made use, in effect, and as nearly as possible in terms, of the sentiment I have already quoted, relative to the necessity of looking forward to your own interest, especially in this country; and also that you might have been, but for your own sollicitation, in possession of the incumbency of Singleton at this time. In putting an end to this correspondence, I have only to state that your License to Dapto, with Jamberoo, Kiama, and Shoalhaven, will be forwarded to you on application to the Deputy Registrar.

Although you have forfeited your claim to every feeling on my part except that of pity and extreme regret, I think it right to say that as your conduct may henceforth be in the discharge of your duty, so you may expect my consideration of your professional claims to be. But you will not require to be informed, that, except so far as is necessary on matters concerning clerical duty, all intercourse must terminate from this moment.

I remain, Reverend Sir,

Your very faithful servant,

W. G. SYDNEY.

The Rev. P. T. Beamish.

Sydney, 2nd August, 1848.

REVEREND SIR,

I have reason to expect that an appointment will shortly become vacant, which will afford me an opportunity of offering to you a completion of the promise which you state was made to you on the part of the Society for the Propagation of the Gospel in Foreign Parts, previously to your embarking for this Diocese, namely, that you should be provided with "a fixed stipend of not less than £160, or more probably £200, to be paid by the Government as soon as you should be admitted into holy orders." The appointment referred to is at Carcoar, in the District of Bathurst; the income will be of an amount which fulfils the promise made to you by the Society; there is a house of residence, and one Church, with several out-stations, at which Divine Service is periodically solemnized. There is a small fluctuating allowance made for travelling expenses, in proportion to the distances, but

this is derived from an annual grant dependant on the will of Government; and therefore cannot be guaranteed in perpetuity.

I beg therefore, to tender to you this appointment in satisfaction of the engagement under which you have stated to me you left England, and shall be glad if, after having given the matter due consideration, you will inform me whether it will be agreeable to you to accept it.

I remain, Reverend Sir,

Your very faithful servant,

W. G. SYDNEY.

Rev. P. T. Beamish.

Wollongong Hotel, 25th August, 1848,

Mr Lord,

Your letter of the 2nd instant arrived at Wollongong in due time, but, owing to my absence therefrom in other parts of the Illawarra District, has not been replied to earlier.

It will, I conceive, be pertinent to the subject of that letter to acquaint your Lordship with the present state of ecclesiastical matters in that portion of this district which has been committed to my care; as, from thence will be manifest *the urgent need which exists here for the service of a clergyman*, and the expediency as well as duty which, in consequence, arises not to abandon *unless through compulsion* so large and necessitous a field of labour.

The above my Lord, is a very rough sketch of the condition and more pressing wants of the Church in that portion of the Illawarra district entrusted to my care; there are, I dare say, other districts of the colony whose needs are equally important, and whose consequent claims on the attendance of a minister are as strong; but I am persuaded that there is no field of labour which would be more likely to improve, or, at all events, more capable of improvement, through the exertions of a clergyman, than the one in which I am at present engaged. This being the case, I conclude that I would not be justified in leaving, so long as there appeared to be any probability of its being kept open.

Whether any such likelihood does exist, I am unable to form an opinion, as, taking for granted that the chief difficulty would be how to provide a salary for the minister, I am not aware what resources, applicable to such a purpose, may be at your Lordship's disposal. The attempt to raise funds by means of collections at the Offertory, has been, as I before mentioned, a failure from the outset; a subscription list has, I understand, been opened, with a view to the same object, and parties have promised to contribute annually the sum of £60, or thereabouts. Granting that £50 a-year was paid, I suppose it would be the maximum, but if, in addition, £100 a-year was *guaranteed* through the Society for the Propagation of the Gospel, or by any other means, I would rather, in God's name, continue my present labours, than accept of any change, if this parish would be thereby left *without a pastor*.

One hundred and fifty pounds a-year would, I believe, be the very least

upon which a man could live and keep two horses, which last would be indispensable to perform the duties of this large parish; I have but one just now, and that one is laid up from over work, so that I am under the necessity of hiring a horse, as I cannot afford to purchase a second until I am fixed somewhere. —

My Lord:—At the risk of angering old wounds which time must have somehow closed, I shall, before concluding this letter, take a brief retrospect of the unhappy correspondence which lately raged between us, and led to much of what was neither very pleasant nor very creditable, in the hope that these differences opening once again, may be so *re-united* and for ever, as to leave behind no unsightly scar; and now that the heat of recrimination (for it would be a *misnomer* to call it by any more dignified title) is over, and the causes which provoked it have ceased to operate; looking back calmly and deliberately, and reviewing the running fire from which I have but just escaped; the din of which is even still tingling in my ears; I must say that I sincerely regret two things. The first is, that in so fearfully momentous a matter as the immediate service of Jesus Christ, I should have been incited by any exasperation, caused by neglect or want of consideration on the part of your Lordship, to interfere in the performance of the onerous and careful duties assigned to you therein; no matter how slighting or illegitimate I considered the direction given to patronage, as well as your general tone towards me to be.

I grant, then, that this interference was most unfortunate; and, in the service of Jesus Christ, unjustifiable; to one holding your Lordship's office, improper; but what I in the second place regret, and what seems indeed to be the gangrenous spot in the matter throughout is, the out of the way turn given, forthwith, by your Lordship, to what might, perhaps, have been shewn to be little more than a misunderstanding.

The charge of most unworthy and improper motives, which you brought without a moment's hesitation, is that to which I refer. This coming from your Lordship, and thus readily too, was indeed (if my intellectual vision be not absolutely inverted) a most preposterous accusation: there will always be found a host of volunteers to do such work, had you, my Lord, nothing better to do than to condescend to be their leader? Such a charge brought by any one person against another must, in the ordinary course of things lead to the interchange of some very uncomplimentary remarks; too prone as flesh and blood is at all times to return evil for evil, ever forgetting in the hour of trial the example of our meek and holy master "who when reviled reviled not again," and the peace-making voice of His blessed Spirit whispering "he that would love life, even eternal life, and see good days, let him seek peace and ensue it;" "A soft answer turneth away wrath."

My last letter requires some word of apology; I do not seek to justify it; indeed I blush to refer to it; yet let it be counterpoised in the balance by yours which preceded it. Yours, my Lord, was more formal and dignified; but, to my mind, the ingenuity of man could not have devised anything more intensely insulting. Why it more than insinuates that the infirmity of language renders it difficult to hold me to the truth! I do not know, my

Lord, how you have felt under such charges, but I have certainly found them anything but pleasant.

In conclusion, my Lord, I have but to express a hope that, on which ever side the fault may have been in the above mentioned unhappy affair, all implacable and ungenerous feeling may henceforth be from our recollections mutually erased; and forgiving as we hope to be forgiven, "we may keep the unity of the Spirit in the bond of peace."

I remain, my Lord,

Your very faithful servant,

P. TEULON BEAMISH.

The Lord Bishop of Sydney.

P. S. If your Lordship has in view any more convenient arrangement whereby the spiritual wants of Dapto may be supplied, I shall have much pleasure in proceeding to Carcoar, if my doing so will tend to facilitate your object. The suggestion in my letter is meant as a resource to be resorted to rather than leave Dapto *without a pastor*; however in this matter I must say with the Apostle—*α βουλευομαι, ου κατα σαρκα βουλευομαι ινα η παρ εμοι το ναι ναι, και το ου ου.*

[Extract.]

Wollongong, 2nd September, 1848.

MY LORD,

* * * * *

That portion of your Lordship's letter which relates to the Offertory question, I will read for the churchwardens of Dapto in the vestry room on Sunday next. The only objection to the rule that deserves the name is the one advanced by Mr. H. Osborne, namely, that its *revival* is said to have been identified with a movement in the Church, which movement was subsequently greatly exaggerated. This application of the old English proverb, "Tell me the company you keep, and I'll tell you what you are," seems not unreasonable. Captain Sheaffe's learned reply, namely, "Fas est ab hoste doceri," being met by another equally apposite, "Odi danaos, et dona ferentes;" but the fact I believe is that the objection as stated above is unfair. The true account is, that its revival was part of a constitutional and religious movement, which movement was afterwards identified with certain doctrinal innovations of a most dangerous character; to the movement is to be attributed, under God, the energy and integrity of our Church at the present moment; * the poison of the hollow system which subsequently was attempted to be introduced is also still often apparent in the disposition to revert to that attractive but impracticable crotchet of the schoolmen which

* The sentiment here expressed appears strangely at variance with the conclusion of the Postscript to letter No. III. of the 25th of May, as published in the advertisement.

our Reformers so ably exposed, namely "justification by inherent righteousness," but this was not so much an exaggeration as a distortion of the original movement.

I remain, My Lord,
Your very faithful servant,
P. TEULON BEAMISH.

The Right Reverend
Lord Bishop of Sydney, &c., &c.

Wollongong, 23rd April, 1849.

MY LORD,

I beg to acknowledge the receipt of a note of the 13th ultimo, in which you inform me, through Mr. James, that no reply has been received from Government to the application sent in, some time since, for the payment of stipend to the minister of Dapto under the Church Act; and at the same time remind me that the period during which you incurred the responsibility of the payment of such stipend is on the point of expiring.

As the present moment is the first placed at my disposal since the receipt of Mr. James's note, I take the earliest opportunity of replying to this intelligence, which I receive with much regret, inasmuch as the District at present under my charge stands much in need of spiritual superintendence; yet I have no reason to believe that provision for the maintenance of a clergyman to officiate therein is likely to be made in any other quarter as to the inhabitants.

Your Lordship will recollect that they agreed, a year ago, to provide a residence, and it was understood at the same time that the collections at the Offertory were to supply, at least, a fair proportion of the salary. Concerning the former, I have but to state that the only house which has been offered is, to all intents and purposes, a mere hut, consisting of a kitchen which communicates with two little closets, and is separated from them by a thin partition; no accommodation for a servant, none for a horse, and the house, such as it is, requires much repair. If it be answered that a large family were once lodged in it, the painful reply is, that the same family have now no other shelter than what is afforded by a single apartment of the meanest description. When I came to the parish, I offered to take a lease of the only house which was then vacant, but the proprietor refused to let it detached from a large farm adjoining.

To the only householder in my parish, who, having no family, was likely to have a room to spare, I applied for board and lodging, but he gave me to understand that his terms would be higher than I could afford to pay, half as much again, indeed, as I pay at the hotel. I was forced consequently to withdraw this application.

I applied at both the inns in Dapto, but could not get even an offer of accommodation. Lately a house became vacant near the Church, but as I could not reckon on a certain income for any length of time, I did not consider myself in a position to offer to pay rent for it.

The above particulars, I think, clearly demonstrate that the former part of the contract has not been sufficiently regarded.

Respecting the Offertory collections, I have no better account to give. Here again there has been evinced a manifest indisposition to carry out your Lordship's views.

The following are our collections for the last five Sundays :—

April 22	£0	3	0
„ 15	0	1	9
„ 8	0	6	2
„ 1	0	3	3
March 18	0	1	3
Largest collection during the year	0	13	7
Least collection during the year	0	0	3

I must add, that my expenses during the past year have been fully equal to my income; there are some items in my expenditure which would not be likely often to recur.

I am satisfied that the duties of this large parish, requiring for their satisfactory performance a great deal of horse-labour, would not be discharged at all, without involving an annual outlay of at least £160.

I shall feel much obliged by your Lordship informing me from what source I am in future to derive my salary, as early as may be convenient, as my current expenses are not inconsiderable. I am already so far attached to my parishioners here, that I could not abandon them without much pain, and would be delighted to acquiesce in any arrangement for continuing to officiate among them, of the practicability of which I entertained any reasonable hope; but respect, I think, ought to be had to my health, which is positively suffering from the fatigue which I have to undergo in visiting my parish at such a distance; and to my circumstances, which the expenses incurred while acquainting myself with three large parishes, within twenty months, have not left disembarrassed.

I remain, my Lord,
Your very faithful and obedient servant,

P. TEULON BEAMISH.

The Right Reverend
Lord Bishop of Sydney, &c., &c.

P. S. Your Lordship will find, upon referring to the Letter which I wrote, in reply to your suggestion, that I should exchange the spiritual charge of this district for that of Carcoar, that I forewarned you that £60 per year would be the most that could be collected in this district towards the maintenance of a clergyman; I at the same time stated that I was entirely ignorant as to what resources may be at your disposal for such a purpose.

Now that I know the district, I am persuaded that £60 per year could not be collected regularly, and the expense of collecting it would be something.

P. T. B.

The copy of the reply to this, dated 27 April, has been misplaced, and cannot be recovered in time for insertion here.

Sydney, 30th April, 1849.

REVEREND SIR,

On referring to the correspondence which took place between us last year on the occasion of your undertaking the parochial charge of Dapto with the District annexed, and on the terms upon which your stipend there was to be provided, you will find that the offer of Carcoar* was made to you unconditionally, and by you, deliberately declined; your decision being to take the station you now occupy in preference, and with a perfect knowledge of the terms on which it was proposed to you. Those conditions, so far as they rested on myself, I have (on my own responsibility) more than fulfilled; and cannot be held responsible for any failure on the part of others. So soon as an opportunity offers I will readily appoint you to another station; but at this time there is not any vacant. In the event, therefore, of your *relinquishing* your present post, under a persuasion that however much it may be regretted, necessity compels you to do so, you must be considered as acting upon a determination of your own, and not upon one which I had any share in suggesting or recommending. It is scarcely necessary to add that I have no pecuniary resources of any kind at my disposal, or should willingly apply them to remove the difficulty of your situation which I very much regret.

I remain, Rev. Sir,

Your very faithful servant,

W. G. SYDNEY.

The Rev. P. T. Beamish.

Rushcutter's Bay, Wednesday.

MY LORD,

As the period has now expired, during which I held your guarantee for a stipend as minister of Dapto, &c., I would wish, before I incur any liabilities, *clearly* to understand whether I am to *calculate* upon receiving any portion of salary through your Lordship; if so, *what part?* as to contract debts without a moral *certainty* of being able to satisfy them would be highly *dishonest!*

Your obedient servant,

P. TEULON BEAMISH.

Right Rev. Lord Bishop of Sydney.

* The vacancy at Carcoar was, and has been the only one which has occurred during the year of Mr. Beamish's residence at Dapto. I had no other opportunity, therefore, of making him a proposal of a station with a Government stipend.

W. G. S.

Darlinghurst, 10th May, 1849.

REVEREND SIR,

In reply to your inquiry (contained in a note dated Wednesday) whether you are to calculate upon receiving any portion of salary through me, and if so, what portion, I beg to inform you that I have no funds at my disposal for payment of salaries, and that you therefore must not calculate upon receiving any amount whatever from me upon account of salary.

I remain, &c.,

W. G. SYDNEY.

Rev. P. T. Beamish.

Rushcutter's Bay, 12th May, 1849.

MY LORD,

Having heard that the *acting* chaplaincy to the Gaol is unhappily vacated, I beg to apply for that appointment; as I have been left by a *late determination* of your Lordship, upon which it is now needless to comment, without any pecuniary resources.

As I could devote my *whole time* to the duties for which the Colonial Treasury disburse the *full salary* granted to any clergyman under the Church Act: And,

As I would deem it obligatory on me as a clergyman of the Church of England, to carry out her *mild comprehensive spirit* which would enable me to give the right hand of fellowship to all God-fearing members of the various orthodox Protestant Churches, I conceive that my claims are stronger than if I were hindered by *other* duties from giving my whole attention to the gaol, or than if I entertained those bigotted views (known as "*Tractarian*,") which lead to hostility to dissenters, and end in Romanism: indeed, from the fact that a *Protestant* chaplain and only *one* is allowed, it is evident that the Government never could have intended a person of *such opinions* to occupy the station.

I am aware that Mr. Bodenham is permitted to retain the chaplaincy on half salary, and I am prepared, if my application be acceded to, to *fulfil the duties on half salary* until such time as Mr. Bodenham may be able to resume his post, or the Colonial Government may think fit to accept his resignation.

I shall be obliged by your Lordship forwarding my application to the Governor.

I shall immediately, at greater length, write to his Excellency, extracting portions of your letters in which you are pleased to speak in commendatory terms of my diligence and zeal, as well as lay my case before such members of the Colonial Legislature as I may think likely to support my suit.

My Lord,

I remain, your obedient servant,

P. TEULON BEAMISH, B.A.

To the Lord Bishop of Sydney.

P. S. I shall hold myself in readiness to enter upon the duties *to-morrow*.

P. T. B.

Monday morning,
Rushcutter's Bay.

MY LORD,

When I made application to your Lordship on Saturday, I was under the impression that the acting chaplaincy of the gaol had been vacated.

Finding that I have been misled, although my informant was, I thought, a most unlikely person to have been mistaken in the matter, I beg to withdraw my letter, which, under the circumstances, is indecent.

I remain, my Lord,

Your obedient servant,

P. T. BEAMISH.

To the Lord Bishop of Sydney.

Notwithstanding Mr. Beamish's expression of a desire to withdraw his letter of the 13th May, as one which, under the circumstances, was indecent, he nevertheless makes use of it in his advertisement of the 5th June, strengthened as he no doubt supposed it would be by a foot note, the value of which will be rightly estimated after the perusal of the following memorandum from the Rev. George King.

The Rev. Mr. Beamish states, with reference to his application for the Chaplaincy of the Gaol,—“What made the affront more glaring was that on Whit-Sunday I had to perform service in the Gaol.”

Inasmuch as the tenor of Mr. Beamish's advertisement would lead one to imagine that the affront here complained of originated in the Lord Bishop of Sydney, I beg distinctly to state, that it was Mr. Beamish's *voluntarily proffered service* of which I availed myself on that day; and that it was *on my account, and on my behalf*, that he conducted the service above alluded to, *without the knowledge of the Lord Bishop*.

I beg to add, that in my acceptance of Mr. Beamish's service, I used the freedom of a Christian friend, with the purest motives.

G. KING,

Minister of St. Andrew's.

The Venerable the Archdeacon.

Darlinghurst, 15th May, 1849.

REVEREND SIR,

I have received your communication dated Monday morning, in which you desire to withdraw the Letter you had written previously, making application to me for an appointment at the Jail. For many reasons I am glad you have formed that determination.

I am to remind you that, on enquiry of the Deputy Registrar, I find you have not acquainted him in whose charge you have left the Register of Baptisms, Marriages, and Burials, in your late Cure; nor am I informed whether any arrangement has been made for the security of the Churches, or for the administration of the rites and offices of religion on occasions of special necessity, or at any other times. It will not be in my power to grant

you any fresh appointment until I have received such an account of the manner in which you have finally acquitted yourself of your previous charge; when this is done, I trust an opportunity will be afforded me of employing you in some parochial service; but at this time I am not in a position to make you any communication to that effect.

I remain, &c.,

W. G. SYDNEY.

Rushcutter's Bay,

17th May, 1849.

My Lord,

I have to acknowledge a letter from your Lordship, dated 15th instant, in which you ask me,

In whose charge I have left the Registry Books and Churches in my late cure?

Also what provision I have made for the administration of the rites and offices of religion?

To the first question, I answer, that I resigned into the hands from which I had received them the books and Churches pertaining to my cure.

As to the Deputy Registrar, I have no knowledge whatever of such an officer.

As to the second question, I am quite at a loss to understand it.

Surely your Lordship must speak ironically. I wrote for employment, as your determination left me penniless; how then could I provide clergymen for Illawarra? or would I have been justified in appointing laymen to perform Divine Service and administer the Sacraments?

When, some weeks since, you wrote to me stating that you had no funds to pay any portion of my stipend, I repeated that, of which I had warned you six months before, that fifty pounds were the utmost that the district would contribute towards the maintenance of a clergyman; at the same time I stated my readiness to acquiesce in any arrangement which would allow me to continue as pastor of the district.

In writing thus I had present to my mind the quasi compact into which you had entered with me, when, with your high approval, I made choice of remaining in Illawarra *with a salary of one hundred pounds to be contributed through your Lordship** together with the trifling addition which might be afforded by the district; for

I saw the woful state of spiritual destitution in which a thickly populated country lay, and

I thought it my duty if at all feasible, to remain there, and therefore declined one of the most eligible Benefices you had at your disposal.

I do not desire to tax you with breach of good faith. You may have

* This is evidently an after-thought. Mr. Beamish's own words are "*as I could not reckon upon a certain income for any length of time, I did not consider myself in a position to offer to pay rent.*" (See Letter, 23 April, 1849.)

made promises which you afterwards found yourself unable to fulfil, but my condition was truly embarrassing. I remained, as I wrote to inform you, after my salary had ceased, until I had exhausted all my means, then I considered it would be downright dishonesty to incur any expenses without being sure of the ability to meet them: of this your Lordship's letter, dated 27th April, left me no longer in doubt; therefore, with great reluctance, I was obliged to withdraw from the district.

Fearful of any misapprehension on my arrival here, I wrote again to know whether you would positively withhold all aid; to which enquiry you replied in the following terms.

"I beg to inform you that I have no funds at my disposal for payment of salaries, and that you, therefore, must not calculate upon receiving any amount whatever from me upon account of salary."

I may state that Mr. Meares has, I believe, made arrangements for occasional services at the different townships.

I now beg to renew my application for the *acting* chaplaincy to the gaol; and would be obliged by your Lordship informing me whether you will appoint me, if it be in your power,

Or forward and support my application to the Governor,

As I conceive that I have been treated with great injustice,

And as I know no cause for this, except it be my attachment to *Protestant* principles, I shall, if my claims are overlooked, hold myself at liberty to make our correspondence public, and to seek from the Colonial Legislature some determination of the matter.

I remain, my Lord,

Your obedient Servant,

P. TEULON BEAMISH.

To the Lord Bishop of Sydney.

Sydney, 24th May, 1849.

REVEREND SIR,

The Lord Bishop of Sydney has received your two letters of the 12th and 17th instant, and I am desired to acquaint you that his Lordship considers those letters to be expressed in terms very unbecoming any gentleman in the sacred office which you hold. I have also carefully read those letters, and perfectly coincide in this opinion of his Lordship; and, while you manifest so much discourtesy towards your Bishop, I cannot say that you have used the office of a Deacon well. I must now, therefore, inform you that his Lordship, having those letters before him, cannot admit you to the order of priesthood at the approaching Ordination; neither could I, conscientiously, present to his Lordship any Candidate so devoid, or so unmindful of the respect and civility due from a clergyman to his Diocesan.

I am, Reverend Sir,

Your obedient servant,

WILLIAM COWPER,

Archdeacon.

Rev. P. T. Beamish,
Rushcutter's Bay.

Rushcutter's Bay, 26th May, 1849.

DEAR MR. ARCHDEACON,

I have received your letter of the 25th instant, in which you convey to me his Lordship's disapprobation of my application for the Acting Chaplaincy to the Gaol, and his determination not to ordain me a Presbyterian. That you coincide in this judgment I am truly sorry; your faithfulness and sincerity demand the respect of all, but I know the large measure of acquiescence you deem it right to render to the Bishop, and the unseemly advantage taken of it.

Public opinion will perhaps decide whether an "uncivil" letter (for this is the *only* offence alleged) ought to exclude from employment, destroy the usefulness, and blast the character of a Minister of the Gospel of Jesus Christ.

Whether or not a scanty measure of justice has been dealt to me in so severely punishing mere abruptness of speech (even this I deny, for I wrote with courtesy although with candour) when not one, but many gross insults were offered to me.

Some, perhaps, will contrast this harshness towards me because of a letter said to be "*uncivil*," with the leniency shown to Mr. Sconce and accomplices:—

1. He, for a *pamphlet utterly at variance with the doctrines of the Church*, was *not* excluded from the office of Presbyterian—nay, was immediately promoted to the place of honour (the Cathedral) in the Diocese.
2. Even when it was made known to the Bishop that *Mr. Sconce declared himself opposed to the Articles of the Church*, he was not hindered from teaching, with every circumstance of advantage, his soul-destroying errors.
3. Mr. Duffus, too, *how long* did he retain the cure of souls, and the spiritual charge of the Orphan School?
4. Not to speak of the favour shown to those who were accessories to the vile perfidy of Mr. Sconce, who knew that he invoked the saints, repudiated the XXXIX. Articles, and symbolized with Rome whilst acting as a minister of the Church of England, and yet took no steps for his removal. Persons who have to choose between the crimes of esteeming the souls for which Christ died of no value, or of remaining as teachers in our Church (either for her emoluments, or for the power which it gives to leads souls astray) whilst they held Romish doctrines.

I cannot now say more. May God protect the Church of England in this Colony; may that despotic rule, so opposed to her spirit, and destructive of her principles, be in His own good time destroyed.

An autocracy which divides the Clergy into sycophants and opposers—which seeks to crush Evangelical truth—which disgusts all honest men, and has arrayed in opposition to the Church the most reputable of the laity—wholly irresponsible too, and which may be unwisely, not to say treacherously and even malignantly exercised.

I remain, your obedient servant,

P. TEULON BEAMISH, Clerk, B.A.

Of Trinity College, Dublin.

The Venerable Archdeacon of Cumberland.

P.S.—Common justice entitles me to have pointed out the portions of my letters which are deemed by his Lordship of such an objectionable cast as to call forth so heavy a censure. On reviewing my correspondence with the Bishop, one part only seems open to exception, viz., where I say that the cause for the treatment I have suffered is my attachment to *Protestant* principles; this I wrote in no flippant humour: it is my belief. I had present to my mind the LENIENCY shown to Mr. Sconce and accomplices; as well as a letter addressed by his Lordship to W. M'Leay, Esq., in which he states his entire agreement with the *Anti-Protestant* sentiments enunciated in letters to the Bishop of Oxford by the notorious *Dr. Pusey*.

P. T. B.

Rushcutter's Bay, 30th May, 1849.

DEAR MR. ARCHDEACON,

I beg to convey to you, and, through you, to the Bishop of Sydney, my unfeigned regret that the letters which I lately addressed to his Lordship and you should have been so conceived or worded, as to occasion pain to be felt, or offence to be taken in consequence.

As I am myself peculiarly sensitive to neglect or discourtesy, I would shrink from using any phrase or expression which might be calculated to wound the feelings or offend the taste of another. To one occupying the position, and standing to me in the relation of his Lordship or you, this feeling would, if I know myself, be heightened by the respect due to your age and office.

Consequently, if it has failed to exercise its proper influence in the communications alluded to—the very trying circumstances which I this morning stated to you, and which I beg you will explain to his Lordship, have influenced these compositions, more than now, in my quieter mood, I think right or becoming.

I remain,

Your very obedient servant,

P. TEULON BEAMISH.

The Venerable Archdeacon of Cumberland.

*Sydney, 31st May, 1849.

REVEREND SIR,

I have seen the Bishop with respect to your note recived this morning, and so far as refers to *his Lordship only*, he has expressed himself favorably; and I am desired to inform you that his Lordship is now in correspondence with a view to give you clerical duty and salary from and after the 16th proximo.

In your letter of the 26th instant, addressed to me, there is an expression ("sycophants and opposers") which very strongly reflects upon the character of the Clergy, and for which you are required to apologize, besides asking

permission to withdraw those letters which you wrote so hastily or unguardedly to his Lordship.

As to your ordination, his Lordship conceives that it would be an act of injustice to the other gentlemen to ordain you at the same time with them, but if your conduct shall be found to be satisfactory until September next, he will then admit you to the order of Priesthood.

I am, Reverend Sir,
Your obedient servant,

W. COWPER.

The Reverend P. T. Beamish.

Rushcutter's Bay, May 31, 1849.

DEAR MR. ARCHDEACON,

After our conversations of yesterday and to-day, when, on a former occasion you expressed yourself as satisfied with me, and willing to present me to his Lordship for Ordination on Trinity Sunday next, I feel much surprise at the tenor of your note of this day.

Surely since the Bishop has *received* my apology for any uncivil expression which I may have used in my letter, it is clear that this is not the barrier to my Ordination; indeed, from your note I learn that the ground of his Lordship's refusal to ordain me is that it would be an act of injustice to the other gentlemen to ordain me at the same time with them. I must respectfully seek from you some explanation of this very serious charge.

With what moral delinquency or doctrinal error am I supposed to be tainted, that my partaking of the rite of Ordination could be esteemed as an injustice to the other candidates?

I feel safe in asserting that neither of them will look upon it as any degradation to be presented along with me.

You will pardon my desire to have as early a reply to this letter as your avocations will permit. Offering you my best thanks for the kind interest you have taken in me,

I remain,

Your obedient servant,
P. TEULON BEAMISH.

P.S.—I have sent a copy of this letter to the Bishop of Sydney.

P. T. B.

The Venerable Archdeacon of Cumberland.

Sydney, 1st June, 1849.

REV. SIR,

Your note of yesterday I this morning received, and I still say, with reference to *myself only*, I should not be unwilling to present you for Ordination; but when your letter, in which is the expression calumniating the Clergy, your brethren, generally, throughout the Diocese, was especially brought under my observation, I concurred with the Bishop in the propriety of postponing your Ordination for the short period of three months.

Now, lest there should be any misunderstanding, his Lordship has written to me upon the matter in question, of which communication I enclose a copy,

And remain, Rev. Sir,

Your obedient servant,

WILLIAM COWPER, Archdeacon.

Rev. P. T. Beamish, Rushcutter's Bay.

[Enclosure.]

Darlinghurst, 1st June, 1849.

DEAR MR. ARCHDEACON,

I have received from Mr. Beamish the copy of a note dated yesterday which he has addressed to you; upon which, in order to save time, I send you my observations without waiting to have this communication made through you. It may be well that I repeat the expressions, which I read to you yesterday, from a letter which I had written and was on the point of despatching to you when you arrived:—"As to his Ordination on Sunday next, I hold that to be impossible. After what he has done, it would imply a discreditable facility on my part, if upon the mere withdrawal of his letters (supposing that I were to assent to it) he were admitted to undertake at my hands and yours so very solemn an appointment. There must be no trifling with such a subject: but a great deal more consideration than three days can afford room for, to satisfy the Church that he presents himself in a proper frame of mind, and is accepted by me without a compromise of my duty." You will recollect I said, that although it did require much charity to believe that any one could have written in the terms employed by Mr. Beamish without a deliberate *intention* to revile and insult; yet, so far as related to myself, I was willing to extend that charity to him, and to allow him to disclaim and renounce what he had written,—for I should be angry with myself if I could be made angry by anything which in his wrath he might be led to say. I trust that God may forgive him as readily as I do. But as he had gone beyond this, and had brought a railing accusation against the whole body of the clergy, describing them as either the sycophants or the opposers of their Bishop, I could not in justice to them proceed to ordain him under existing circumstances. I did not by any means limit my observation to those who are to be presented to me on Sunday next (although *two* of them are evidently involved in Mr. Beamish's indiscriminate vituperation) but I sensibly feel that the whole body of the clergy, and therefore the entire Church of which they are the ministers, would have just cause to complain of me, if I were to advance the author of such a calumny to the priesthood, until he had not only withdrawn the letter in which it is contained, but had explicitly retracted the charge, and apologised to the clergy for having made it. In the confidence that this would be the course adopted by Mr. Beamish, my decision was formed (with your full assurance) that his ordination should be postponed three months, and I have since yesterday seen no reason to depart from this determination. Independently of the duty which requires me to mark with my displeasure the spirit which in the present and other instances, has been exhibited by Mr. Beamish in addressing me, and in speaking of others, I am persuaded that the interval of

three months, will not be too extended to enable me to satisfy myself that he presents himself in that spirit which is suited to the occasion of taking the holy office upon him, and also that he has duly made amends to the clergy for the unmeasured asperity with which he has spoken of them.

I have no desire that the temporal interests of Mr. Beamish should suffer beyond the degree in which his own acts have made it unavoidable. At the very moment that he was addressing me in the scurrilous terms which you are acquainted with, I was actually engaged in endeavouring to make an arrangement for his benefit: and had he conducted himself with ordinary propriety I could this day have placed him in a position more advantageous to him personally than that which he lately retired from. I am now unable to make any such arrangement until after the 15th instant.

I remain, Mr. Archdeacon,

Your very faithful servant,

W. G. SYDNEY.

The Venerable the Archdeacon of Cumberland,

Rushcutter's Bay, 15th June, 1849.

DEAR MR. ARCHDEACON,

I beg to call your notice to the Bishop's letter of the 1st June, a copy of which you transmitted to me, stating his Lordship's readiness to give me clerical duty after the 15th instant.

I shall feel obliged by your informing me of what cure I am to be appointed to the spiritual charge, and how soon it has been determined that I shall enter upon its duties.

I remain,

Your very faithful servant,

P. TEULON BEAMISH.

The Venerable Archdeacon of Cumberland,

Sydney, 16th June, 1849.

REV. SIR,

I have received your letter of yesterday's date, in which you request to be informed to what cure you are to be appointed; and, in reply thereto, I beg to state that I have not yet received the written apology which you were desired to send, for the very unbecoming language used in your letters of last month, nor have I received any application from you for permission to withdraw those letters, which were so very offensive. Your publications in the newspapers will also require some suitable apology.

I remain, Rev. Sir,

Your obedient servant,

WILLIAM COWPER,

Archdeacon.

The Rev. P. T. Beamish.

Rushcutter's Bay, 18th June, 1849.

DEAR MR. ARCHDEACON.

In reply to your note of the 16th instant, I beg to reassure you of my sincere sorrow if any one has taken offence at the style of, or expressions used in my correspondence with the Bishop of Sydney, and you.

To indulge in personalities for the purpose of wounding the feelings of any, would have been most unjustifiable in me, as I myself felt aggrieved by contumelious treatment.

As to the intent with which I used the words "sycophants and opposers," I must continue to think, that I have expressed what is the *tendency* of an autocratical *form* of Government; but I may add, nothing was farther from my mind than to affirm that the clergy of this diocese were all either sycophants or opposers of the Bishop personally.

I think some greater allowance ought to have been made for my position.

I was thousands of miles away from any relative, without pecuniary resources; nay more, I had become *indebted* for the repairing and fitting up, &c., &c., of a School House at Jamberoo; of this the Bishop was aware, and lamented that he could not relieve me from a debt incurred for a parochial purpose, much required, and which he had himself suggested; besides, I had written to his Lordship to say that I would remain after the withdrawal of my salary, until all my funds should be expended: added to these was the feeling that a compact had been broken; for, although for *twelve months* the Bishop had guaranteed, to me £200, yet before the year had expired, a rëarrangement had been made and I was left under the impression * that for the time to come, a stipend of £100 a year would be furnished by his Lordship; when, however, he pleaded want of funds I did not utter a complaint, as, of course, I could not expect him from his private purse to make any disbursement to me. On my arrival in Sydney, I found that Mr. Gregory was not allowed to officiate at the gaol. I then wrote, not to apply for any specified appointment, but, reminding the Bishop that I was without either duty or stipend. To my note the Bishop replied in a few words, saying, that "he had no funds whatever at his disposal for payment of salaries, and that *I must not calculate upon receiving any amount whatever from him.*"

To my surprise I learned that the Reverend George King, acting as minister of St. Andrew's, and having a salary of £250 per annum,†

* The Bishop of Sydney has never encouraged such impressions or expectations.

† It is greatly to be regretted that Mr. Beamish should so habitually persist in the practice of making bold and invidious assertions, totally without foundation, and exposing himself to direct contradiction. The Rev. George King has *not* a salary of £250 per annum, nor any salary whatsoever. He has not received, nor is he now receiving from the funds of the Colony, any remuneration for the services he has rendered and is rendering at St. Andrew's. In consideration of his long and arduous services as a Missionary in Western Australia, which he was compelled to retire from by the failure of his health, the Bishop of Sydney authorised Mr.

was in addition burthened with the gaol duties, whilst I was utterly neglected; I then sent a formal application for the gaol, the rest you know.

To the publication of the correspondence I was driven by the calumnious reports which had gone abroad as to the Bishop's reasons for *refusing* to employ and afterwards to ordain me.

I am more grieved than I can express at the tone of some of my letters;

King, after three months' employment, to draw upon the Society for the Propagation of the Gospel for the sum of £50; and it should be stated that he most readily took upon himself the discharge of the entire duties of St. Andrew's Church and parish (assisted only by the Bishop occasionally) without any previous engagement, that even this moderate rate of remuneration should be secured to him. Mr. Beamish speaks with a coarse freedom of Mr. King being "burthened with the Gaol duties." Whether or no Mr. King regarded this employment of his services in that light, will be made evident by the following note:—

"Victoria Place, Liverpool-street, May 7th, 1849.

"MY LORD,

"I beg to acknowledge the receipt of your Lordship's letter of this morning, and to say that I shall be careful to attend to the ministrations of religion at the Jail during your Lordship's pleasure.

"I visited the condemned culprit, Richardson, last night, agreeably to his own request, and left him calm and resigned, trusting in his Saviour, who, I believe, has granted him repentance unto salvation. Not considering myself strong enough to be present at the last scene, I requested Mr. Allwood to make provision for the attendance of another clergyman, which he kindly undertook.

"I remain, my Lord,

"Your Lordship's obedient humble servant,

"G. KING."

The engagement of Mr. King to attend to the duties at the Jail was but from the 7th to the 31st of May; or until the Rev. J. H. Wilkinson should be prepared to relinquish the Curacy of Balmain for the purpose of entering upon them. In reply to Mr. Beamish's complaint that he was "utterly neglected," it is sufficient to say that it is utterly unfounded. At the very time when he so suddenly quitted his post at Dapto, arrangements were in progress, the intended effect of which was to create a vacancy for his advantage, and which

but then the treatment I met with, was not kind ; besides, I feel very strongly the evils of that "masterpiece of Satan" which, I cannot persuade myself, is not insinuating its abominations even into our own Church.

The Bishop has been pleased, after twelve months' experience, to say, that my services in Illawarra were valuable to the Church ; I cannot think that he will now deal with my case upon mere *personal* grounds ; and may I respectfully submit that his Lordship's own letter to the Reverend Mr. Russell shows that a morbid sensitiveness of disposition may lead one, even of advanced age, and charged with the sole government of the Church, to impute motives and to use language, which cooler reflection must condemn.*

he would now have been occupying but for the perverse and intractable spirit by which he has suffered himself to be governed. All the above circumstances he might have readily ascertained, if he had had the ordinary courtesy of waiting upon the Bishop after his retirement from Illawarra, instead of addressing him in a rude peremptory note, which he now describes as "reminding the Bishop that he was without employment."

* It is painful to charge any person with having published under his signature an incorrect statement, knowing it to be such ; but it is necessary to say, and to give proof that this has been done by Mr. Beamish. In the *Sydney Morning Herald* of Saturday, June 23rd, appears an advertisement signed by him, and addressed to the editors in the following terms :—"Gentlemen—Having been called upon by the Bishop of Sydney publicly to apologize for the tone of, and alleged calumny contained in, my letters, published in your journal, I desire you to insert the following, which has met with the entire approval of that aged and faithful servant of his Lord and Master Jesus Christ, the Venerable Archdeacon Cowper. Yours, &c., P. Teulon Beamish, B.A." Annexed to this is what purports to be the letter seen and approved by the Archdeacon ; but upon a comparison of the printed copy with the original manuscripts (for there are two) in the handwriting of Mr. Beamish, it appears there is a very wide departure from correctness of quotation ; indeed it must be said a deliberate variation (in that which is printed) from the terms written and forwarded to the Bishop and Archdeacon. In the letter inserted in the *Sydney Herald*

As I do sincerely lament that I have ever written, so shall I now gladly receive back my letters.

I remain, your very faithful and obedient servant,
P. TEULON BEAMISH.

The Venerable Archdeacon of Cumberland.

Darlinghurst, 20th June, 1849.

DEAR MR. ARCHDEACON,

I regret that you should have had the trouble to call on me yesterday without finding me at home. I had gone at an early hour to Mr. Wilkinson's to examine his school, and did not return till late. His boys acquitted themselves most satisfactorily.

On my table I found a letter addressed to you by the Rev. P. T. Beamish, placed under cover to me. This I presume was his own proceeding. I cannot any longer tolerate this system of addressing unbecoming communications, *in fact* to me, under the name of a third person, and forwarding to me what is called a copy. For the future I must find means to baffle this ingenious artifice. In the present instance, in order to spare you additional trouble in a case which has already occasioned you too much, I shall say at once that this letter of Mr. Beamish is perfectly unsatisfactory.

It can be described only as a reiteration of his former offence, written in the same spirit of contumacy, and, instead of apologizing for his own con-

the corresponding paragraph is in these terms: "The Bishop has been pleased, after twelve months' experience, to say that my services in Illawarra were valuable to the Church; and may I respectfully submit that there are few who have not to lament, owing to a morbid sensitiveness of disposition, sometimes imputing motives, and using language, which cooler reflection must condemn."

The reader is requested to compare these two versions. It is evident that Mr. Beamish, pretending to offer an apology, did but offer (in the letter which he wrote and forwarded) an additional insult to the Bishop. In the letter which he caused to be printed, when his object was to persuade the public that he *had* made an apology, and to draw down censure upon those who refused to be satisfied with it, he most disingenuously *omits* the offensive words; and thus perpetrates, under his own signature, an act of injustice towards his senior and superior, and a fraud at the same time upon the public in general.

duct, undertaking to animadvert upon mine in a case with which he cannot have the slightest privilege to intermeddle.

The only fear which I entertain is, that I may be thought chargeable with culpable remissness, if not with criminal neglect, in having so long endured on his part a course of proceeding which offends and shocks every well principled mind. My defence must be that I was willing to "let patience have her perfect work;" but I find that even patience has a limit, which in this case has been reached and over-passed.

I think it right to say that I made no engagement, expressly or by implication, to continue the payment of any stipend to Mr. Beamish, on my own responsibility for any period beyond one year. I hoped that before its termination the Government would be in a position to pay the stipend due to Dapto. If this should not happen, and if the inhabitants did not make up the amount, there would be no remedy but that the clergyman must be removed; and I should have been prepared on the first of the present month at latest to have placed him in a station which, far from entailing any loss upon him, would have been more secure and advantageous than the one he had quitted. His own course of proceeding has frustrated all my purposes, and he must endure the consequence. I shall break off all kind of intercourse or correspondence with him, until he retract in writing the calumny which he has written and published against the clergy of the Diocese; at the same time expressing regret at having made use of such expressions, and offering me a suitable apology for the intemperate and indecorous terms in which he has allowed himself to speak of me and my proceedings.

In releasing you from further trouble on this very painful subject, allow me to thank you for the very kind assistance and support which you have rendered; and believe me to be always

Your sincere friend and faithful servant,

W. G. SYDNEY.

The Venerable Archdeacon Cowper.

In expressing his acknowledgments to those of the clergy and laity of the Church, who have at his request undertaken the perusal of these documents, and in compliance with whose recommendation they are now published, the Bishop of Sydney wishes to remark, with reference to the case of Mr. Russell, that he unquestionably did, in a public conveyance, express himself in terms the most unjustifiable, reflecting upon the character of his Bishop, from whom he was then seeking Ordination, and during the Ember week of preparation for it; that on the day succeeding this, Mr. Russell, during a long and serious interview with the Bishop of Sydney, made no reference to any such causes of complaint, or charges against the Bishop, as he had thus publicly and recently expressed; that on the next day following (Saturday, 2nd June), Mr. Russell, after taking the oaths and making the subscriptions required previously to Ordination, importunately urged upon the Bishop of Sydney that he should admit Mr. Beamish to an interview, alluding darkly to consequences which would ensue if it were not granted; and on its being refused retired with a demeanour of marked dissatisfaction and unkindness, apparently foreboding the display of those feelings which was so speedily to follow. His interview with Mr. Naylor took place at a subsequent hour of the same day.

But for the concurrence of so many circumstances indicating a fixed premeditated design to avenge his own discontent with the Bishop and the whole body of the clergy, even at the expense of that faithfulness which he had sworn to maintain, the postponement of Mr. Russell's ordination might have been regarded as the result only of certain personal

differences which might be so obliterated by mutual explanation, as to leave no lasting blame attached to any party. But this exclusion from the office of the priesthood cannot now be regarded but as a note of the censure of the Church, inflicted for a very greivous and unprovoked violation of her holy discipline. It is the only weapon that her spiritual rulers possess or seek to wield. May it be granted by her Divine Head that they who expose themselves to this censure may be duly sensible of its weight. If they had suffered wrong there were peaceful and legitimate modes by which they might obtain redress. By duty and conscience they were alike bound not to have recourse to proceedings which must bring obloquy and scandal upon the Church which they were serving, supposing even that they had just cause for complaining that they were unjustly dealt with. It is clear that up to the time of his appearing before the Bishop on the morning of Saturday (2nd June) Mr. Russell had no complaint to make *on his own behalf*. Whether his subsequent defiance of all the laws of propriety and subordination is more probably to be attributed to the visit of Mr. Naylor, or to the animosity excited by the refusal to comply with his demand in the case of Mr. Beamish, is a question which will be asked by many, but which it belongs to the Searcher of all hearts alone to determine.