English Ecclesiastical Intelligence.

Funeral of the Lord Bishop of Kilmore.—The remains of this Venerable Prelate were conveyed to the grave, on Wednesday last, Oct. 20, at twelve o'clock, and deposited in the Episcopal burying-place adjoining the old church of Kilmore. A large concourse of Clergy from every part of the united dioceses attended the procession, and one feeling of respect and affection towards the memory of their deceased Bishop seemed to pervade them all. Whilst his family and relatives mourned the loss of a kind parent and friend, and the poor of his neighbourhood of a generous benefactor, the Clergy could not but feel that they had lost a spiritual overseer who had watched over them with a fatherly care—who had always been a faithful and considerate guardian of their interests, and whose demeanour towards them was ever marked by a sincere desire to promote their good. Such a man's removal leaves a blank which, in many respects, will not be easily supplied.—The death of the Venerable Prelate, though long looked for, through advancing years and infirmity, was sudden at the last. He had dined, we understand, with his family in apparent cheerfulness, and on retiring to rest was observed to spend a longer time than usual at his private devotions. He read over the 10th chapter of St. John's Gospel, and made a remark expressive of the comfort which he derived from it, and of his readiness to leave the world whenever it might please the Almighty to call him. Shortly after lying down to rest, the disease under which he had for some time laboured (effusion of water on the chest) attacked him with sudden difficulty of breathing, and almost before his attendants were aware, he resigned his soul quietly and peacefully to his Saviour. The funeral was conducted with a simplicity suited to the habits of the deceased, with a solemnity appropriate to the occasion; and as the procession moved forward, it was calculated to impress the heart of the beholder with sentiments the most solemn and reverential. The striking and beautiful burial-service was most affectingly celebrated by the Rev. Andrew M'Creight, Rector of Belturbet, in the Diocese of Kilmore, and the Rev. Mr. Shaw, of the Diocese of Ardagh. The mortal remains of this excellent Prelate were consigned to the tomb of his predecessors; and, with those of the venerable Bedell, and the distinguished Cumberland, await the resurrection of the just. His lordship's demise creates no vacancy on the Episcopal bench. He is succeeded by the Bishop of Elphin, whose Diocese, in consequence of the Church Temporalities' Act, merges into that of Kilmore. Seven of the ten bishoprics, suppressed by Lord Stanley's Bill, have now come under the operation of the act. The remaining bishoprics of this class, on which the Incumbents survive are Dromore, Clogher, and Kildare. The late Right Rev. Divine, who was third son of the Right Honourable John Beresford, second son of the first Earl of Tyrone, and brother of the Marquis of Waterford, by his first marriage with the daughter of Count de Lizondes, was born 10th July, 1765, and was, consequently, in his 77th year. He married a daughter of Mr. Jervis Parker Bushe, by whom he had a family of five children, three of whom survive their venerable parent. The deceased was consecrated Bishop of Clonfert, in 1801, and in the following year was translated to this see. The bishopric was of the annual value of 6,225*l*.—He was uncle of Lady John Thynne, and cousin of the Archbishop of Armagh, Ladies Anne and Catherine Beresford, Lady Isabella Brydges, and Lady Elizabeth Reynell.

Brownism—Building Meeting-Houses.—Mr. Mortlock Daniell, an Anabaptist teacher at Ramsgate, in urging the dissenters to build meeting-houses throughout the country, and especially at Gravesend, thus commences a letter to the *Patriot* of Oct. 7:—"Sir, I wish, in a few words, to urge upon your readers the importance of building chapels throughout the country. Too many are erected through division and rivalry, and too few from an ardent love to sinners, and a desire to extend the kingdom of Christ." If a Churchman had accused them of building meeting-houses "*through division and rivalry*," he would have been heartily abused for his pains.

Scilly Islands.—The Anabaptists have just lost a meeting-house by breaking the compact upon which it was allowed to be built. It was agreed that it should be used only by the Anabaptists, and never opened for service during Church hours; but these dissenters have violated the compact in both particulars, for they have held their meetings during the hours of Divine Service, and have also allowed the Bryanites, or Ranters, to use it. The lessee has, consequently, taken it from them.

Plymouth Brethren.—The Plymouth Brethren, as this sect call themselves, have penetrated into France, and are propagating their heresies in the towns of Paris, Annonay, Vernoux, and other places. The peculiar notions they inculcate are an opposition to religious establishments, the hierarchy of the Church, the distinction between Clergy and laity, and to all religious societies, but their own, we suppose, &c. &c.—They are indeed a species of Religious Radicals and levellers, and to be consistent they should also object to the existence of Archangels and of different orders of Angels in the abode of the blessed. They are most common at Plymouth, and Hereford, we believe.

Lord Alvanley.—Mr. O'Connell said, at a meeting, Oct. 18, that the public had attached a good deal of importance to a pamphlet lately issued by Lord Alvanley, and although it contained some slanders on the [Roman] Catholic priesthood of Ireland, which he found in the English Tory Journals, still he could not say much against his lordship, as there were similar calumnies issued by Lord Shrewsbury, who should have known better. Lord Alvanley recommended the state to pay the Irish [Roman] Catholic clergy. Now he (Mr. O'Connell) was not afraid the Irish clergy would sell themselves or their religion to the state (cheers); but suppose they were disposed to sell themselves, he would ask Lord Alvanley did he really believe John Bull would be satisfied to take such an additional charge on himself? There were 3,000 priests, curates, vicars bishops, &c., and giving them 300*l*. a year on an average, that would require a fund of 900,000*l*. a year. No; he (Mr. O'Connell) did not believe that England would pay such a sum to the [Roman] Catholic Church. However, as Lord Alvanley was disposed to do some justice to the [Roman] Catholics, let him in his place in the House of Lords propose the abolition of the remaining three-fourths of the tithe rent charge, and move that the other burdens borne by the [Roman] Catholics for the support of the Established Church be applied to purposes of education and charity, and then, indeed, Ireland would acknowledge an instalment of justice from England.

Conversion of Four Roman Catholics.—On Sunday last, the 17th instant, the Church of Colebrooke presented a remarkable scene. It having been reported through the country that three Roman Catholics would present themselves for the purpose of formally renouncing popery, the church was filled to excess at an early hour. After the Nicene Creed, the Rector, the Rev. Sidney Smith, requested those persons who had given notice of their intention of conforming to the Church of England, to come forward to the chancel. Accordingly three men and one woman arose and advanced to the rails, and there repeated distinctly and audibly a declaration renouncing the errors of Popery. The bearing of the converts was firm and cheerful; they were, however, at times, deeply and solemnly affected. The most profound attention and sympathy pervaded the dense mass who listened with breathless interest. The Rev. Dr. Smith preached from Ezekiel viii. 12. We heard with anxious attention and deep feeling, and the interest displayed by some Roman Catholics present, could not be mistaken. If there were less carelessness and ignorance among Protestants there would be more conversions from Rome. We pray that the good work may go on and prosper.—*Fermanagh Reporter.*

Conversions to the Church.—Among the candidates lately ordained Deacons, by the Lord Bishop of St. David's, was Mr. Thomas Harris, who has been for many years a preacher among the Welsh Calvinistic Methodists. There were also two others who had been dissenting teachers ordained Priests at the same time.

The Kirk of Scotland.—It is reported, and the quarter whence the information reaches us is a pretty good guarantee for its accuracy, that three of the leaders of the non-intrusion party (Rev. Messrs. Candlish and Cunningham, and Mr. Dunlop) recently met in Edinburgh three of the leaders of the Moderates (the late Dean of Faculty Hope, now Lord Justice Clerk, Dr. Cook, and Dr. Muir), and, in presence of Sir George Sinclair, who acted as moderator or umpire on the occasion, took upon themselves to arrange the disputes of the Scottish Church on the following basis—viz., that patronage should remain in full force, but that the patron should present to the parish a leet of six candidates, the people's choice of one of whom to be absolute. Our informant states, moreover, that the whole question may now be considered as at rest, as there is good reason to believe that Sir Robert Peel, if allowed, is prepared to carry this religious treaty into effect.—*Ayr Adv.*

Episcopal College in Scotland.—The following is an extract from a private letter lately addressed by a Clergyman in Scotland to a friend in London:—"I had the honour to be present at the Conference on Thursday last, when the [Scottish] Bishops formally declared, by the mouth of the Primus, their approbation of the scheme which God had put into the hearts of these two zealous laymen [Messieurs Gladstone and Hope], in conjunction with certain others, to form, and a provisional committee of discreet lay persons was appointed to act under the direction of the Bishops in taking the requisite preliminary steps. It is now fairly decided that the attempt shall be made; and there is every probability of its being carried to a successful issue. Mr. Gladstone gives £1000; Bishop of Ross and Argyle, £1000; Duke of Buccleuch, £1000; Marquis of Lothian, £500; W. E. Gladstone, £500; Queen Dowager, £100; several friends, £800, &c. &c. It is resolved to locate the College near Perth, and to purchase an estate in that neighbourhood, for which purpose the 'Friendly Society' may be disposed to invest the funds (about 20,000*l*.) in lands, thus serving two ends at once. A first rate man from Oxford or Cambridge will be placed at its head, and the first thing is to be the building of a chapel which may be the principal building required, if a property with a good mansion upon it can be procured. So I leave you to speculate upon this prospect, merely adding, in conclusion, that there is now next to a certainty of recovering the small exhibitions at Balliol College to the exclusive benefit of our Church."

Incomes of the Clergy.

(*From the Cheltenham Journal.*)

For years have we been accustomed to read in the Whig-Radical papers highly-wrought descriptions of "fat vicars," "enormously rich rectors," "bloated pluralists," and such like respectful terms, when speaking of the clergy of the Church of England. We have from time to time exposed the utter falsehood of this cry, but ever and anon has the yell again been set up, and scarcely is it possible for two or three political Dissenters to congregate together—no matter for what business—but the magpie assertion is repeated, and the really hard-working and underpaid ministers of the establishment are stigmatised as nothing better than "public robbers" or "grinding monopolists." Now we have alway held one fact to be worth more than a thousand arguments, and thanks to an able paper in the *Churchman Magazine* of this month, we are enabled to lay before our readers the *facts* of the case; they will scarcely require our assistance in coming to a proper and satisfactory conclusion. Following the arrangement of the periodical just mentioned, we will first take a glance at that class of the parish clergy constantly abused by the Radicals, on the supposition that their incomes are enormous—we allude to the incumbents of the benefices. The *Churchman* says:—

"Let us look, then, in the *first place*, at the incomes of the incumbents of benefices, or that vast mass of parish clergy daily denounced by the Papists and Dissenting press, as the "rich pluralists," the "greedy wolves," and lately (by the *Nonconformist* of Sept. 1) as the "wealthy monopolists" of this country.

"There are 10,719 benefices. What is their total income? 3,300-000*l*., in round numbers, or about 308*l*. each benefice. Of these 10,719 benefices—

	Per an.		Per an.
297 are under	£50	830 from £400 and under	£500
1629 from £50 and under	100	954 .. 500	750
1602 .. 100	150	323 .. 750	1000
1355 .. 150	200	134 .. 1000	1500
1978 .. 200	300	32 .. 1500	2000
1326 .. 300	400	18 .. 2000 and upwards	

So that nearly 5000 out of the 10,000 livings are under 200*l*. per annum; upwards of 9600 are under 500*l*.; and the rest vary from 500*l*. to 1000*l*., except 134 from 1000*l*. to 1500*l*.; 32 from 1500*l*. and under 2000*l*; and 18 from 2000*l*. and upwards.

"It is necessary here to make a pause. 'A State Church,' as it is called by the *Patriot*; 'A Monopolist Church,' as it is styled by the *Nonconformist*; 'a National Episcopal Church,' as we designate it, which has the moral and spiritual oversight of the whole of the population of England and Wales, has nearly one-half of its benefices so poor, and so inadequate, that—

	Per an.		Per an.
13 are under	£10	295 from £110 and under	£120
19 from £10 and under ..	20	318 .. 120	130
39 .. 20	30	296 .. 130	140
63 .. 30	40	289 .. 140	150
172 .. 40	50	329 .. 150	160
307 .. 50	60	290 .. 160	170
317 .. 60	70	245 .. 170	180
254 .. 70	80	234 .. 180	190
353 .. 80	90	247 .. 190	200
400 .. 90	100	or 2945 *livings of from* 100*l*. *and under* ..	200
or 1937 *livings under* ..	100		
402 .. 100	110		

"Thus, out of 10,709 benefices, 4882, or nearly half, do not reach the value of 199*l* each. Wealthy Church! prodigious revenues! astounding superabundance of this world's goods!

"It may here be taken into account that the income stated is that of *benefices*; from which the stipends, in most cases of one, and in many (where the population is large) of two or three, curates ought to be deducted. Besides this, clergymen, whether rectors or curates, are expected to put their hands in their pockets, and actually *do* so put their hands for subscriptions to a vast number of public institutions, and for an infinitely more vast number of cases of private distress within their parishes.

"'But then (say the enemies of the Church) you have livings at 4000*l* per annum!' Yes, two. 'And at 3500*l* per annum!' Yes, two. 'And at 3000*l* per annum!' Yes, one. 'And at 2500*l* per annum!' Yes, four. 'And at 2000*l* per annum!' Yes, nine. 'And at 1900*l* per annum!' Yes, three. 'And at 1800*l* per annum!' Yes, eight. 'And at 1700*l* per annum!' Yes, five. 'And at 1600*l* per annum!' Yes, ten. 'And at 1500*l* per annum!' Yes, eleven!

"These, Dissenting critics, these are our vast riches! 1937 livings are under 100*l* per annum, and 4882 under 200*l*; but we have eleven livings at 1500*l* and one living at 3000*l*! Is this a rich Church? No—a thousand times no—it is a *poor* Church."

We will turn from the beneficed clergy, who are daily represented as "groaning beneath the weight of corn and gold," and refer to the present incomes of the curates of England and Wales; a race of men renowned for their piety, many of them gentlemen by birth, and all of them so by education. Their total number is 5232; their total stipends 425,203*l*.; just 81*l*. per annum each! There are 1937 of them whose salaries vary from 10*l*. to 100*l*. a-year! The travelling preachers of the Wesleyan Methodists are well paid in comparison with the curates of England; the Baptists, the Independents, the Unitarian, or the Anythingarian preachers are better paid than the curates of the Established Church. And how can it be otherwise, when we find from the most incontrovertible statistics—

"1st. That 5000 beneficed clergymen have incomes under 200*l*. each from their benefices.

"2d. That 5000 curates have stipends which average only 81*l*.

"3d *That the salaries of these curates are paid by the beneficed clergymen*; and

"4th. That of the remaining 5719 beneficed clergymen, 4134 have incomes under 500*l*. per annum!"

We may here be stopped by the observation, "But the Dissenters are all paid by *voluntary* contributions." To this we answer, that we are not in this article, discusssing the superiority of national over voluntary churches, but we are attempting to show that the *national* Church of this country is not that devourer of the wealth of this country as the Whig-Radicals would make the natives believe; so far from its being a *rich* Church, it is a *poor* Church; instead of its clergy being extravagantly paid, that they are very inadequately paid. When we take into consideration the difference in the expence of education, the superior cheapness of provisions, the different style expected to be kept up in the several countries, we find that the Protestant clergy in Switzerland, Prussia, Protestant Germany, and America, are proportionately better paid than their brethren in England; the *Churchman* says:—"The incomes of the mass of the protestant clergy in England and Wales, Scotland and Ireland, taking into account the prices of education, books, marriage, family expences, personal clothing, public and private charities, and other unavoidable charges, are not near equal to the salaries and fees of the Roman priests on the one hand, or to the incomes of the Protestant clergy in cheaper countries in Europe and America on the other!" Barristers-at-law, solicitors, physicians, surgeons, architects, portrait or historical painters, editors of newspapers, all make more, *on an average*, by their respective professions than the average incomes of the "wealthy" beneficed clergy of the Church of England! First, second, and even third-class officers in the Bank of England, Custom house, and Excise Office, are in the receipt of much larger incomes than the "over-grown pluralists" of the Church of England! Members of a family who choose the clerical profession, do so in 300 cases out of 301 to their own *worldly detriment*; the incomes of their brothers holding commissions in the army or navy, or following the legal or medical professions, are uniformly greater than the pittance derived from the "splendid living" held by the beneficed clergyman! In order that it may not be said that we have only looked at the *worst* side of the question, we will proceed next to the revenues of the Archiepiscopal and Episcopal Sees. The total net incomes of the archbishops and bishops in England and Wales is only 160,292*l*. or 5956*l*. per annum to each see. Are not each of the judges of the land better paid than this? The Lord Chancellor's annual income is double. If we average the incomes of the judges, the Queen's counsel, and men of the first rank and importance in the medical profession, we shall find that the average incomes of the archbishops and bishops are *much less* that those enjoyed by the *heads* of the other professions. We might pursue this subject much further, and greatly strengthen our opening argument, but our space will not allow us, and we feel convinced that our readers will consider that we have said enough. We feel highly grateful to the conductors of the *Churchman* for their excellent and well-timed article, and cannot do better than conclude in their own words:—

"We say, then that the Church of England, far from being a wealthy, is a poor church; and we say this, not with regret or envy, but merely as faithful historians of really indisputable facts. In one respect, however, blessed be God, she is not poor. She is *not* poor *spiritually*—she cares for, she watches over, she longs for the souls of men—she is not poor in the learning, morals, zeal, or piety of her clergy—she is not poor in her services, sacraments, Liturgy, psalmody, or in her pulpits,—she is not poor in any want of zeal—but long may she be 'poor in spirit,' in humility, and in every Christian grace, whilst she becomes richer and richer in the fruits of the Spirit, which are love, meekness, and compassion for those who are '*out of the way*.'"

Origin of Church Property in England.—It had been the fashion of late years to look upon Church property as public property. If by that it was meant that it had been derived from the State, no opinion could be more utterly destitute of foundation. The history of endowments was as follows:—The Bishop lived with his Clergy in some cathedral town, and he sent them out from time to time to diffuse the light of the Gospel in those districts on which the Sun of Righteousness had never shone. The Saxon Thanes became dissatisfied with these occasional visitations from the Church. They desired the continued residence of its ministers with them, to give them spiritual advice in cases of extremity, and to keep up a regular administration of the sacred offices of the Church. It was consequently arranged with the Bishop, that they (the Thanes) should be allowed to nominate the minister, subject of course to the sanction of the Bishop, and in return for this patronage they undertook to build a Church and endow it with the tithes of their estates. This was the origin of tithes and lay patronage. The notion of tithes being originally given by the State was entirely erroneous; they were given by the founders of churches, though they were, in later times, confirmed to the Church by Legislative enactments. So far from the Church deriving her property from the State, she knew nothing of the State, except as the plunderer of her revenue. When the monastic establishments were abolished, instead of restoring the tithes to the Church, they were appropriated by the Monarch and his Nobles to their own benefit. He thought then the Church had a fair claim upon the State, independently of the State being bound to furnish its subjects with religious instruction. In times like the present it was occasionally necessary to go back to the origin of things, as new and startling notions were being put forth every day.—*Dr. Kaye, Bishop of Lincoln.*

Clergy.—The title of Clergyman seems to involve the whole question between Church and dissent. If I mistake not, the proper signification of the word Clergy is the "lot" or *appointment* (in allusion to the ancient mode of deciding difficult questions by "lot," as in the appointment of Matthias to succeed Judas) or *heritage* of God; so that the Clergy are more peculiarly the servants of God, His duly-authorised and commissioned officers, acting in his name and stead; His ministers, who are to be esteemed for their work's sake, and to be obeyed as those who have the rule in the Church of God. "*Obey them* that have the rule over you, and submit yourselves," &c. (Hebrews, xiii. 17.) The office and authority which they possess, they have received from Christ, *the Great Head of the Church*; not immediately, or directly, but mediately, by delegation. I consider that these, and only these, are Clergymen, who have in this way become the *κληρος θεου*, the clerisy or appointment of God.—*From "Bellingham," by the Rev. W. Palin.*

Windsor and Eton Church Union Society.—Two of the largest collections ever made at the doors of the parish church, for religious or charitable purposes, were made on Sunday last, at the conclusion of the morning and evening services, when sermons were preached in aid of the funds of this Society. The Venerable Archdeacon Wilberforce preached in the morning, taking his text from the 17th chapter of St. John, and the 20th and 21st verses, and the collection afterwards amounted to 129*l*. 12s. 6d. In the evening, within a few minutes after the doors were opened, the sacred edifice was literally crammed, and several hundreds were compelled to retrace their steps, from their utter inability to procure even standing room in the several aisles. This anxiety to be present arose from the circumstance of the Bishop of New Zealand having announced his intention of preaching his farewell sermon, previously to his departure for that colony, in aid of the Church Union Society. The Right Reverend prelate's address, which effected several of the congregation even to tears, was one of the most touching and beautiful specimens of pulpit eloquence ever delivered within the walls of the church. The collection at the doors afterwards amounted to 126*l*. 13s., making the total sum collected at the two services 256*l*. 5s. 6d.

Presentation of Plate.—The Rev. Thomas James, who for upwards of twenty years, has been Curate of the parishes of East Anstey and West Anstey, and Lecturer for more than sixteen years of the adjoining parish of Molland, in Devon, has recently been appointed by the late Lord Chancellor to the Rectory of Manerdivy, in Pembrokeshire, to which parish he is now about to remove; in consequence of which his late parishioners entered into a subscription for the purpose of purchasing some article wherewith to present their respected and reverend pastor, as a small tribute or testimonial of their sincere regard for the unremitting, zealous, and exemplary discharge of his ministerial duties. And on Friday last, the 15th inst., a deputation, consisting of three or four individuals from each parish, attended at the residence of the Rev. Gentleman, for the purpose of presenting him with the same.—Mr. James Quartly of Molland House, was selected as the person on whom that pleasing duty should devolve, and which he most ably discharged in a neat speech, eulogising a few of the many virtues with which the Rev. Gentleman is adorned; and who, in reply, expressed himself in such feeling strains of sincerity and thanks to his late parishioners for the manner in which this token of their esteem had been so unexpectedly conferred upon him, as, if possible, to have endeared him ten times more to those friends from whom he was so shortly about to depart.—*Woolmer's Exeter Gazette.*

Thanksgiving for the Harvest.—We are glad to have the opportunity of publishing an instance of that Christian feeling which we regret to say prevailed more in old times than at present, in reference to the acknowledgment of a superintending Providence over the Harvest. In the parish of Buckerell, as well as in the neighbouring parishes, the grain has been safely got in this season; after which, the leading farmers of Buckerell presented the following requisition to their respected Vicar:—

"To the Rev. E. Coleridge. "October 4th, 1841.

"Dear Sir,—We the Parishioners of Buckerell, at the close of another harvest, are anxious to make a public acknowldgment to our Heavenly Father, for the mercies of the past year, and hope you will kindly fix a day for the same. As farmers, we feel that we are, if possible, more immediately dependant than others on an overruling Providence; for whilst we sow the seed, waiting in hope for a future harvest, we see the continual display of infinite wisdom and goodness, in first the blade, then the ear, after that the full corn in the ear, as well as in the growth of every herb; and though our hopes and fears are so frequently raised at the various changes of the weather, yet we always find that seed-time and harvest, summer and winter, fail not, and that our God is giving us blessings far greater than we deserve, and often far greater than we expect." Signed by 13 of the leading farmers.

The Reverend Vicar promptly acceded to the request, expressing his high gratification at having received such a requisition, and immediately appointed Wednesday the 13th instant as a day to be set apart for Thanksgiving for the conclusion of the Harvest. The whole of the parishioners assembled in God's House, when Divine Service was performed, and a very excellent and appropriate Sermon was preached by the Rev. E. C. Coleridge. We are assured that it must be pleasing to every Christian mind, to learn that the people of a parish have come forward, thus publicly to recognise God's hand in the dispensation of the seasons; and we hope to see so good an example more generally imitated.—*Ib.*

Leeds.—*The Leeds Intelligencer* has contradicted a paragraph which has lately appeared in several newspapers, stating that seven dissenting preachers had shut up their meeting-houses and sought admission into the Church. [An occurrence, nearly similar, took place at Bolton, a few months ago, and hence, perhaps, originates the mistake as respects Leeds.—Ed. Ch.]

Mr. Marshall.—At a meeting of the Presbytery of Edinburgh, on Wednesday last, it was agreed to accept the resignation of the Rev. Mr. Marshall, and that he should no longer continue a member of the Church of Scotland.

English Papists *versus* Irish Papists.—*Lord Shrewsbury and O'Connell.*—At a meeting of the Repeal Association, held on the 27th of September, Mr. O'Connell was reported by the Dublin correspondent of *The Standard*, whose report was corroborated by *The Morning Herald*, and we believe other papers also, to have spoken as follows, and we give it chiefly to register his charge of burning Protestants against the papists in Queen Mary's time. Mr. O'Connell said:—"He did not like to make any observations on the attack of Lord Shrewsbury, as he had only before him that part of it contained in the London papers of Saturday, but he would postpone his reply to next Monday, when he would have the pamphlet written by him. However, this much he would observe, that Lord Shrewsbury seemed to think that to give an account of a grievance was to create a grievance, and that the people of Ireland would not know they were badly governed unless he told it to them. (Hear.) There was no chance of Lord Shrewsbury's influencing the minds of the people of Ireland by anything he could write in favour of the present ministry. But for him (Mr. O'C.), and that room, Lord Shrewsbury could not go within the precincts of the House of Lords, and without him he could not be a magistrate in his own country. (Cheers.) He (Mr. O'C.) always had a great contempt for the English Catholics; when they were in power in the reign of Queen Mary, they burned as many Protestants as they could catch. On the other hand, the Irish Catholics were three times in power since the Reformation, and they never persecuted any man on account of his religion. [?] (Hear, hear.) But the Irish were made to suffer for the bigotry and crimes of the English Catholics in those times. The Irish had raised them to a level with other Englishmen, and if from the height of their lofty eminence they poured down upon them their spiteful spleen, the Irish should only bear it, as they could well afford to do so. On Monday next he would come forward with an address to Lord Shrewsbury, worded in respectful terms, but not at all disposed to make any concession to him. He must have already found out the unenviable situation in which he was placed by his movement, *The Morning Herald*, one of the organs of the party he had adopted, calling him a "frenetick papist." (Laughter and cheers.)

Norfolk.—The Ana-baptists of Norfolk are endeavouring to establish an Academy in Norwich, for educating young men for teachers in that sect, because, say they:—"the provincial churches" as they pompously call their knots of members, "have been obliged in many cases to bear with preachers whose unfitness they have deplored, whilst in many other cases the character of the churches has been gradually so deteriorated by illiterate, though pious men, that they have ceased to desire ministers who could rightly divide to them the word of truth." This is a pretty strong self-condemnation. The name of the school is to be "The East Anglian Baptist Theological Education Society."

Plucking by Wholesale.—At the late examination of the London University, 42 candidates for degrees, out of 104, the whole number examined, were "plucked;" and many of them were young men who had been under instructions at the dissenting schools, preparatory to their becoming teachers of dissent. *The Patriot*, a dissenting newspaper, is very angry at this.

Anti-corn-law Dissenters.—But amongst these political lecturers there were two distinguished phenomena. No reader can be ignorant that for many years past the *bêtes noires* of the Whigs and Radicals were what they delighted to call "*political parsons*." If the clergyman was a magistrate, he was libelled as a *political parson*; if he voted at an election, he was hooted as a *political parson*; if he presided at a vestry that levied a church-rate, he was persecuted as a *political parson*. The "character of a Christian minister" was, we were told, inconsistent with the exercise of any political opinion; nay, Christian charity was alleged to be so peculiarly obligatory on a clergyman, that he ought not to censure either immorality or schism, because *that* was to condemn one's fellow-creature; nor to concur in the repression or punishment of crime, because the Gospel ought to have taught him universal benevolence. But, observe, this deaf and dumb charity was imposed only on the *clergy of the Established Church*. Sectarian ministers were honoured and applauded for the very opposite qualities and conduct—the Irish priest, who pronounced political anathemas from the altar, and led ferocious mobs to the hustings, was an enlightened and liberal apostle of the true faith—the dissenting pastor, who made his pulpit a tribune of political libel, and mixed himself in all the low intrigues of political agitation, was a revered and patriotic divine; and Christian charity and forbearance was, *in their cases*, interpreted to mean the meddling in every political feud or parochial squabble—the calumniating every body and every thing connected with the Established Church—the organising oppositions to legal rights and invasions of legal property—and, in short, committing, wholesale and in the gross, a thousand times more of every kind of political task-work than the worst libellers had ever imputed to the most intemperate "political parson." All this is notorious in every corner of the country; but well prepared as we therefore were to hear of the individual interference of this class of persons in the late agitation, we were not so for the effrontery of the *Manchester Conference*, composed, we are told, of some 650 dissenting ministers; who, forgetful of that "Christian charity," and "those sacred functions" of which they were so fond of reminding the clergy of the Established Church, erected themselves into a political convocation, whence they promulgated, in behalf of their friends and benefactors, the late Ministry, the grossest dogmas of nonsense and falsehood—with, indeed, the most rancorous spirit—but with such ignorance, vulgarity, inconsistency, and stupidity, that, fortunately, their interference did more good to the Conservative cause than their most sanguine malevolence could have hoped to do mischief. And this formidable assemblage of the *élite* of dissenting churches was, after three ridiculous sittings, dissolved by its own internal dissensions, amidst the derision of all the rest of the world. One, and one only, effect has survived: we hope, for a time, to hear rather less abuse of "*political parsons!*" From no member of Lord Melbourne's Government, at least, do we expect ever to hear even an allusion to this once favourite topic, for they have, in their own way, contrived to out-Herod the Herods of the Manchester Conference.—*Quarterly Review.*

Advertisements.

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King Street, Toronto, and Brock Street, Kingston, April, 1841.

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Toronto, July 10, 1841. 1

HOME DISTRICT GRAMMAR SCHOOL.

THIS Institution will be re-opened, after the summer recess, on *Monday, the 13th of September next*. Arrangements have been made to receive an additional number of boys, as in-door pupils.—Terms moderate, and made known on application to the Head Master.

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M. C. CROMBIE,
Head Master H. D. G. S.

Toronto, 21st August, 1841. 7-tf

DENTAL SURGERY.

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Toronto, Sept. 10, 1841. 10-tf

DR. PRIMROSE,

(Late of Newmarket,)
OPPOSITE LADY CAMPBELL'S,
DUKE STREET.

Toronto, 7th August, 1841. 7-tf

TORONTO AXE FACTORY,

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THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late Harvey Sheppard, and recently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

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SAMUEL SHAW.

Toronto, October 6, 1841. 15-tf

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Toronto, Sept. 18, 1841. 11-6m

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Toronto, July 14, 1841. 2-tf.

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Toronto, August 3rd, 1841. 5-1y.

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JOHN MULHOLLAND & Co.

Toronto, October 30, 1840. 17-tf

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HUGH SCOBIE.

British Colonist Office,
Toronto, May 26th, 1841. 47-tf

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November 6, 1841.

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November 13, 1841. 19

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November 20, 1841. 20-tf

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Toronto, July 1, 1841. 3

The Church

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