

he had lost. Dr. Chandler and Dr. Cooper were so highly pleased at the conversion of this learned divine, (his learning was purely spiritual; for human education had never been his fortune,) that they recommended him to the university of Oxford to be dubbed Doctor in Divinity.—Henceforward our Rector is to be called Doctor; and it is to be hoped gratitude will prevent the Doctor from again transferring his conscience to the Methodists, if he should transfer his allegiance from his Sovereign, to any kind of new government that may spring up.—The Doctor has but little reason to complain of his losses in consequence of the rebellion, although he has lost his second wife's fortune, seeing he, as Rector, Chaplain, and Pensioner, has annually had an income of 12 and 1400l. sterling; neither of which "most probably" would he have enjoyed, had not the rebellion happened.—The Doctor, we have been told, "was *universally* known to *all*, and his property very large"—No wonder, since the Doctor was so griping, as to drag before Alderman Waddell poor loyal women and men for his surplice-fees; and "be it remembered," that the Rev. Mr. John Sayre, with a large family, and a Chaplaincy to support them, paid — shillings currency, to deliver a poor woman from an arrest and the power of our new Rector, she not having wherewithal to pay for her child's grave, but by her labour.—While such records remain, Doctor Inglis's character may be beyond the reach of Vindicator's malice; but he shall be in reach of my pity and the Prophet's character of blind watchmen, "who are "greedy dogs that can never have enough."—The following anecdote may be added:—"A certain Priest "had a legacy of 100l. left him by a bad woman, on "condition the Priest buried her body in the Chancel. "The Priest looking for his gain from that quarter, "buried the corpse, and obtained the 100l. afterwards, "to satisfy the vestry and the congregation, he went and "removed the corpse to the churchyard, and kept his
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