







AN ACCOUNT

OF THE

REGIUM DONUM,

ISSUED TO THE

PRESBYTERIAN CHURCH OF IRELAND,

WITH THE

NUMBER BELONGING TO EACH CONGREGATION OF PRESBYTERIANS,
METHODISTS, INDEPENDENTS, AND OTHER DISSENTERS.

BY

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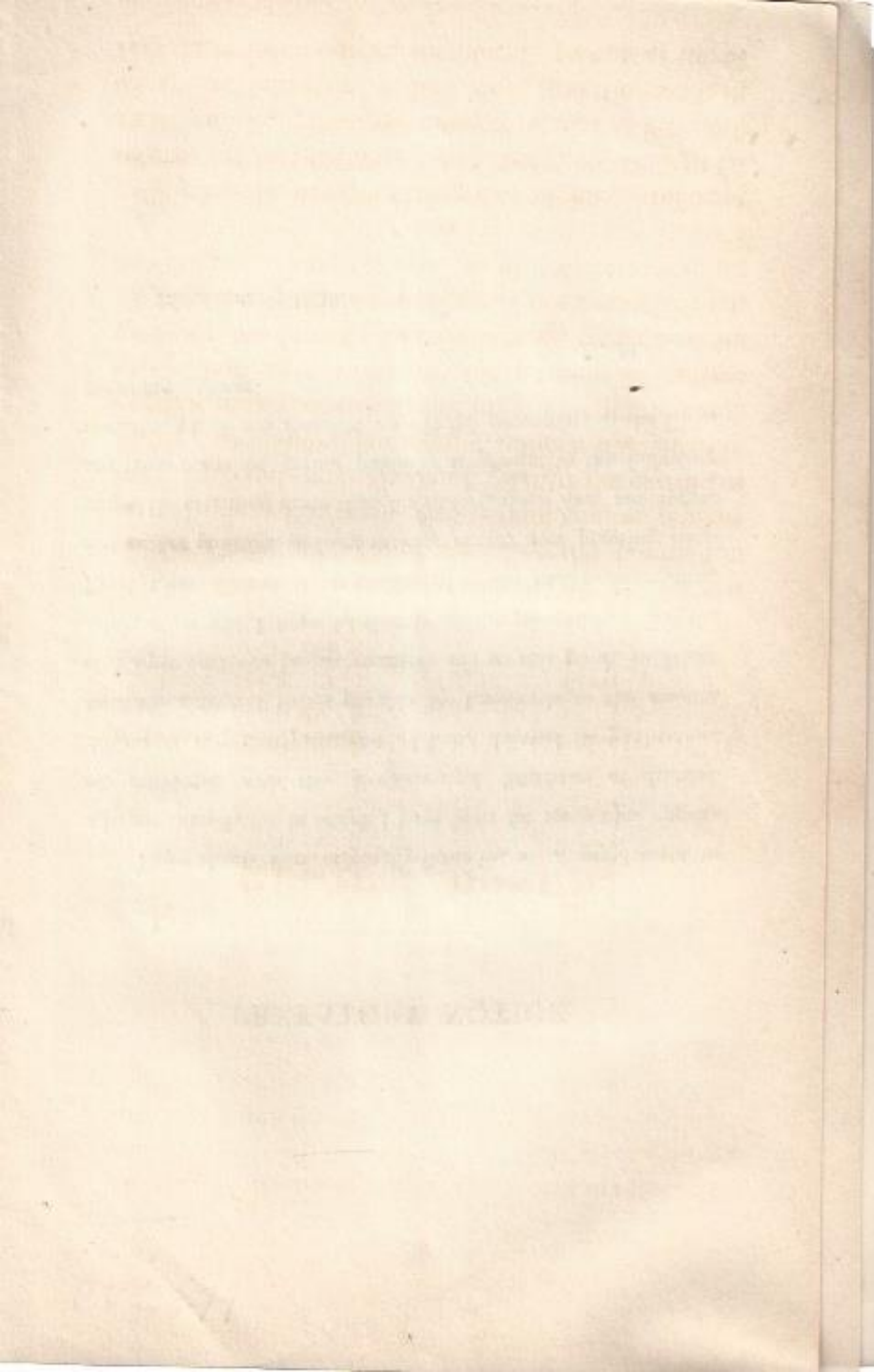
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PREFATORY NOTICE.

These sheets were originally intended as a supplement to a larger compilation in which I have been for some time engaged, connected with the Ecclesiastical Statistics of Ireland. Although very nearly complete, I have delayed its publication, until the extent of tithes payable by Landlords to the amount of 85 per cent can be ascertained; and on this point, sufficient information will I hope be shortly in my possession. But the Presbyterian Church being unaffected by any such consideration, and as her position is from various causes now pressing itself on public attention more than heretofore, there does not appear any reason against giving publicity at present to the following remarks, which are founded on official documents in the Chief Secretary's Office.

G. M.

22d January, 1836.



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The different returns which have, at various periods, been officially produced of the population of Ireland, are far less accurate than similar returns from England and Scotland. Until the census of 1821, every statement on the subject was entirely conjectural; proceeding not on any actual enumeration, but on a return of the number of houses made by the Hearth Tax Collectors, multiplied by six, as the probable number of occupiers in each dwelling.

The results are in existence of eighteen different returns of population, taken between 1672, and 1831, on the principle already stated; with the exception, however, of the oldest, and the two last, very little reliance can be placed on any of them.

the increase of the former. What Protestantism lost by desertion, was on a fair average, made good to her by the result of rewards, schools, and similar institutions; the loss or gain to either, on the score of proselytism, is therefore, comparatively balanced. The recognised laws of population are at fault, in accounting for a rate of increase which had no reference to the means of subsistence, but rather proceeded in defiance of them. This national anomaly may be partly ascribed to the degrading enactments which bowed down the great bulk of the people, and deprived them of all motive or exertion to get beyond bare subsistence. A recklessness of character was thereby produced, which, despising all prudential considerations, and fostered by the minute subdivision of land, led to a multiplication of the species, beyond all consideration; and a frightful mass of human misery is the consequence, which no ordinary legislation can alleviate or controul. The Protestants, on the other hand, being more favourably dealt with, their increase was regulated by the circumstances which operate in other settled agricultural countries, and keep down the population to the level of subsistence.

It is however, more than doubtful, whether there were in Ireland the number of this denomination returned in 1731. No man would rely on a census in 1831, or 1821, or 1801, made exclusively by the Established Clergy, because they have neither the local nor personal knowledge necessary for the undertaking; and if they were confessedly defi-

cient at these latter periods, they must have been much more so one hundred years ago, when non-residence prevailed to a disgraceful extent. Instead of crediting a random calculation of this description, it is more natural to suppose, that the following extract from the petition to the Crown for incorporating the Protestant School Society, gives a truer idea of the state of Ireland in this respect. The document is dated "Council Office, 17th April, 1730," and is signed by the Bishops, Clergy, and leading members of both Houses of Parliament. The words are—

"That in many places of this Kingdom, there are great tracts of mountainy and coarse land, of ten, twenty, or thirty miles in length, and of a considerable breadth, almost universally inhabited by Papists; and that in most parts of the same, and more especially in the Provinces of Leinster, Munster, and Connaught—the Papists *far exceed the Protestants of all sorts, in number.*"

This language evidently implies that the Roman Catholics amounted to much more than double the other party; and it leaves the census of 1731, in no better condition, in point of authenticity, than those made prior or subsequent to that period. The Bishop of Cloyne, in 1787, stated the members of the Establishment to be little more than an eight of the population, and he was well acquainted with the subject.*

The first systematic enumeration was taken in 1821, and the second in 1831, but the mode pursued on this last occasion is susceptible of improvement. Throughout Great Britain the census was obtained in one day, by subdividing towns

* State of the Church of Ireland, p. 84.

and parishes into portions, of not greater extent than one man could get over from five o'clock in the morning, until eight at night.

Under such an arrangement, there was little danger of omissions, or of persons being twice enumerated. In Ireland however, the census of 1831 was going on for five months, and many enumerators had six, seven, and some ten and twelve whole parishes to themselves. The pecuniary interest of the enumerators was unquestionably benefitted by this quantity of labour, but accuracy and expedition, require on the next opportunity, the adoption of the English mode; and there is no paucity of competent persons in every district, to carry it into effect.

The Commissioners of Public Instruction report, as correct, the following classification made by them in the latter part of 1834, viz:—

Established Church,.....	852,064.
Roman Catholics,.....	6,427,712.
Presbyterians,.....	642,356.
Other Dissenters,.....	21,808.

The Methodists have at their own request been included as members of the Established Church, and the objections made to this proceeding seem very unreasonable. Whether Primitive or Wesleyan, the Methodists are most friendly to the Establishment, which is, in return, very kind to them. The former are in strict communion with it, and the only difference, on the part of the Wesleyans is, that the sacraments are adminis-

tered to them by their own clergy. Both use the ritual of the Establishment, adopt its principles, and preach its doctrines. The number of Primitives is 17,738; of Wesleyans, 26,837; and these 43,775 people, own 276 chapels. Their stations with the financial contributions are detailed in the appendix from the minutes of Conference;— and the average attendance of Independents, Moravians, Baptists, and Quakers, have been taken from the report of the Commissioners.

As I shall have shortly an opportunity of going into a minute parochial account of the actual working of the Established Church, and of its funds, it will be at present sufficient to observe, that the net amount of tithes due to the Parochial Clergy, is a fraction over £500,000; and about £43,000, in addition, are received from the same source by the Bishops. The Glebes yield nearly £82,000, and in certain corporate towns there is, in lieu of tithes, a house tax called Minister's Money, averaging £10,000. a-year. The See Lands of each Bishopric produce besides, a revenue of £128,000. The Vicars Choral or Minor Canons, share £10,000 of tithe property among them. The Economy Estates formed for keeping the Cathedrals in repair, receive also, £10,552.; and various Dignitaries, and Prebends, enjoy, from rents of houses, interest on stock, &c., a revenue of £7,125. After allowing 5 per cent. to cover the expense of collection, these various items will be rather more than £750,000. a-year of Church Property. This is exclusive of Boulter's Fund, and other private endowments, left for the increase of Small Livings.

The Church Temporality Act of 1833, laid a tax on the incomes of the Clergy, which should produce about £20,000 a-year. This sum, with the proceeds of ten sees, ordered to be extinguished, and the sale of the Bishops' lands to the tenants immemorially in possession, was to be applied for building and repairing Churches, augmenting poor Livings, and other purposes previously defrayed by vestry cess. By the Church Bills, brought forward in 1834 and 1835, it is proposed to strike off at once thirty per cent. from the compounded amount of tithes, with the view of subjecting the Landlords to payment of the greater part of the remainder. This arrangement would reduce the half million to £350,000; and as all parishes having less than fifty Protestants, are on vacancies occurring, to be, under certain circumstances, left vacant—another sum of £55,000 (being the tithes of these parishes,) would ultimately be deducted, bringing down the Tithe property to £295,000 a-year.

While it is, on the one hand proposed, that the £55,000 receivable from these parishes, should be given over to the National Board of Education, it is on the other hand contended, that this appropriation is not only contrary to the settlement of 1833 (whereby the interest of all lapsed benefices was to be exclusively applied for Church purposes), but that it is incompatible with the principle of an establishment. The excitement attending this matter might lead one to suppose that the £55,000 were already open for distribution; instead of which, it cannot be expected that such will be the case for fifteen years to come.

After the deductions from suppressed sees, the Archbishops of Armagh and Dublin, with the ten Bishops, will receive the following incomes, viz.,

Armagh, with Clogher,	£9994	0	3
Dublin, with Kildare,	7786	18	0
Meath,	4068	10	7
Down, Connor, and Dromore,	4204	17	5
Derry and Raphoe,	5999	3	6
Kilmore, Ardagh, and Elphin,	6225	9	8
Ferns, Leighlin, and Ossory,	5730	15	5
Cashel, Emly, Waterford, and Lismore,	6308	5	2
Limerick, Ardfert, and Aghadoe,	4973	9	1
Cork, Ross, and Cloyne,	4091	7	10
Killaloe, Kilfenora, Clonfert, and Kilmacduagh,	3966	9	11
Tuam, Killala, and Achonry,	4018	17	9

The bench of Bishops will have consequently a sum of £67361 4s. 7d. among them.

A great evil in the administration of the Established Church is the number of clergymen who receive tithes, without discharging any duty in return. He that serves the altar should live by the altar; but here are to be found a serious number of persons who have no altar, or who neglect it, and yet draw large revenues, while hard-working meritorious curates are worse paid than common tradesmen. It is no uncommon thing in Ireland for a non-resident rector to be the stipendiary curate of some other parish, or engaged in a chaplainship; any little duty required by his own parishioners, is performed for a few pounds by a neighbouring cu-

rate, while he takes the residue of the rectorial tithes, and receives also his salary of curate or chaplain. To say that he is non-resident, because he has but few Protestants, is practically to admit that no clergyman is wanted in the parish; and if there be no clergyman, there should be no pay. The Protestants will not improve in number by his absence; their paucity should be indeed, a stimulus for him to reside, and increase them, and any man who acts otherwise, is an enemy to the Established Church and to Protestantism itself. Early in the 17th century, various Livings were conferred on English clergymen, who never made two visits to their benefice in Ireland, which led to the act of 1665, commencing thus:—

Whereas divers spiritual persons who have benefices or other ecclesiastical dignities or promotions in his Majesty's Kingdom of England, do commonly accept of, and retain bishoprics, or other ecclesiastical dignities, benefices, or promotions in his Majesty's Kingdom of Ireland, the duties of both which in the said several kingdoms, they are in no wise able to discharge;—whereby the service of God and His worship, is in many places of this kingdom neglected, &c."

The very abuse prohibited by this act, of having cures in the two kingdoms, is to this day committed, by having the same in different counties or dioceses; and there are rectories not visited three times a-year, because the rector is employed in other parts of the country, or prefers living in Dublin, London, or Bath.

The tax called "Minister's Money" was first imposed by statute in 1665, and enables the incumbents of parishes, where from the ground being

built on, there can be no tithes, to apply for a valuation of all houses by competent persons, upon oath. No house was to be valued at a higher rent than £60 nor was the assessment to exceed five per cent, and the clergyman might, every three years, apply to the Lord Lieutenant for a new valuation of houses built in the interval, or to amend former returns. On a search through the records of the Privy Council back to 1711, it appears that this assessment is only enforced in the eight following towns, viz. :—Drogheda, Dublin, Kilkenny, Limerick, Clonmel, Waterford, Cork, and Kinsale. The old valuation has in most cases, been seldom corrected, while whole streets of new houses in these towns are totally exempt from the tax. The fees received from churchyards, and for officiating at Marriages, Baptisms, and Funerals, are under £500 a year, the greater part of this sum being paid in the single parish of St. Peter's, Dublin. From the insolvency of landlords, the non-occupation of old houses, and other causes, the Minister's Money is greatly diminishing, and unless a remedy be provided, the Established clergy in Town parishes will be worse paid than elsewhere.

Shortly after the Revolution, several Protestant foreign churches were endowed by the Irish Government; seven of them were intended for the French refugees living in Dublin, Dundalk, Lisburne, Portarlington, Waterford, Cork, and Innishannon; and a German church was also erected for the accommodation of Hanoverian subjects, and other Protestant strangers. The first charge

for them on the Civil List was in 1727, under the head of Incidents. In 1739 the item was shifted to the Pension List, and in 1801, such of them as were to continue permanent charges, were placed on the Consolidated Fund, by authority of Parliament. The Irish House of Commons, in an address to the Crown on 14th October 1697, proposed endowing a foreign Protestant clergyman in every parish, where fifty Protestant foreigners might happen to reside, in order that religious worship might be performed to them in their own language. But a similar provision for their own poor countrymen was never thought of; and although there are to the present day, nearly two millions of persons who speak the Irish language, neither the Government nor the Established Church has made any competent provision for their instruction.

In concluding this cursory notice of the Established Church, it is proper to observe, that the Protestant Dissenters have enjoyed full and entire toleration in Ireland, since the accession of William III., although a statute to this effect was not passed until the accession of George I. in 1719. The numerical position of the Establishment in reference to the Roman Catholic population, unquestionably led to much of this favour, and compelled the two parties in the state to consider themselves not as Episcopalians or Presbyterians, but as Protestants. Be the causes however what they may, the fact is undeniable, that Dissenters in Ireland are under none of the restrictions and disqualifications still remaining on their fellow-subjects in England.

This immunity from vexation either fanciful or real, has never been injurious to the Establishment. The clergy associate in common for the promotion of all benevolent and religious objects without jealousy or unkindness, and while some of the worst enemies to the Established Church are to be found in her own ranks, not a few of her best friends fall under the description of Dissenters. But it is now time to close these preliminary remarks, and proceed to consider the subject in hand.

The colonization of Ulster by emigrants from Scotland, introduced Presbyterianism about the year 1610; and the Established Church of Scotland supplied them with clergymen. A considerable body of Scots troops did permanent duty for several years during the middle of that century in the North, each regiment having chaplains who officiated, not only to the military, but also to their countrymen in the new settlements. Presbyterianism became, from these causes so nearly universal in Ulster, that the tithes of various districts were paid to these Scots clergymen. Events however, attending the Civil War, and the great rebellion of 1641, threw back the country for centuries, broke up all existing relations, and nearly ruined the Presbyterian interest in Ireland. Cromwell restored tranquillity, but being himself an Independent, and keenly opposed to the English Presbyterian party, he felt little sympathy for their brethren in Ireland; and it does not appear from the records of his government, which are

still in existence, that there is any authority for the averment made by several writers, of his having given pecuniary aid to the Presbyterian clergy.

A few years after the Restoration, Charles II. commenced the distribution of small sums of money among the English Presbyterian clergymen, who had been ejected by the act of Uniformity; he also extended the same system in 1672, among the Ulster Presbyterians, and through the agency of the first Lord Granard, six hundred pounds were annually divided between them. The necessitous condition of this King however, towards the concluding years of his reign, prevented the payment of the allowance, and it was not of course, renewed by his successor.

When King William landed, the Ulster Presbyterian clergy were forward in publicly assembling, and voting him an address; a deputation of their body went also over to London, with an offer of their services in his cause. On his Majesty's coming in 1690 to Ireland, the claims of these clergy being brought under his notice, he was pleased on the 19th of June, while in camp at Hillsborough, to grant them (in lieu of their tithe claim) a compensation of £1200 a year, payable by the Collector of Customs at Belfast; but the trade of the port was, at that period so small, that the Collector had not funds to meet this demand. His Majesty accordingly cancelled the former warrant, and on the 19th of September 1691, executed letters patent, placing the amount on his Civil List, and to be paid at the Irish Exchequer.

No further notice (except the entries of its issue) appears until the 23d of October 1703, when in a Committee of Finance of the whole house, the Irish Commons, without discussion, unanimously resolved—"That (with several other charges) the payment of the £1200 to Non-Conforming Ministers, was an unnecessary branch of the Fiscal Establishment." The House never cancelled its resolution, but it appeared on after consideration, so little warranted by the circumstances, that the matter was dropped, and the money continued to be issued as usual.

This sum of £1200 was exclusively enjoyed by the Presbyterian ministers in the North, denominated the Synod of Ulster; but several English Presbyterian clergymen and people, had settled in Munster, either during the occupation of Ireland by the Parliamentary army, or after the act of Uniformity had driven them from their own churches. Small congregations (unconnected with the North) had been formed by these English Presbyterians in Dublin, Clonmel, Limerick, Waterford, Cork and Bandon; and through the interest of Dr. Calamy, and several other English Presbyterians,* Queen Anne was in 1708, induced to allow for their support £800 a year out of her Privy Purse, which grant has usually passed under the name of the English Bounty, in consequence of being remitted over from London to the Irish Treasury. The clergymen receiving the £800

* Calamy's Memoirs.

a year, made themselves known as the "Southern Association," afterwards as the "Presbytery," and more lately, as the "Synod" of Munster.

The annual payment of these two grants continued without change until 1784. By King's Letter of 7th January in that year, £1000 were added to the £1200 originally given to the Synod of Ulster; and to a new section of Scots Presbyterians called Seceders, (who had sprung up in the interval), his Majesty at the same time, granted £500 a year.

Another King's Letter dated 21st January 1792, placed £5000 on the Irish Civil List, which were divided among the three bodies in the following proportions, viz: The Synod of Ulster, £3750; Seceders, £927. 8s. 5d., and Synod of Munster, £332. 11s. 7d. The next increase was in 1804, when a considerable sum was obtained for the first time by Parliamentary vote; and gradual augmentations have at length, brought up the total charge to £25400 a year. On the report of a select committee of the House of Commons in 1831, the various payments out of the Civil List were all cancelled, and the gross sum is now provided for in the Irish miscellaneous estimates of the year. This is an important regulation.

The several grants out of the Civil List, appear to have been made at times of great public emergency, and give in some degree a particular character to the transaction. The first patent for £1200 was executed ten days before the battle of

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 the Boyne, while King William was advancing through Downshire, surrounded and supported by the Presbyterians of Ulster; the grants of £1000 and of £500 in 1784, arose out of the memorable struggles of 1782, and the Irish Volunteers; the grant of £5000 in 1792, was connected with certain electioneering contests in two northern counties, of much importance to the government of the day; while the increase of 1804, was promised immediately after the rebellion of 1798, and held out as in contemplation during the discussion on the Union, but various obstacles retarded the fulfillment of the promise for three years afterwards.

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 It has been seen that the Irish Presbyterian Church was originally, a branch of the Established Church of Scotland. Various deviations however, from the procedure and doctrine of the parent Establishment silently crept in; and in consequence of the General synod of Ulster having early in the eighteenth century, enforced subscription to the Westminster Confession of Faith from all its members, ten ministers in 1726 separated from that Synod, and associated themselves under the name of the Presbytery of Antrim, which they still retain. This article of subscription fell afterwards into general disuse throughout the Synod itself, but attempts commenced about 1825, to correct the deviation (with its concomitant evils) and to return to what is the standing law of the Church of Scotland. These attempts, in 1829, drove off seventeen other Ministers, who formed themselves into what is called

the Remonstrant Synod of Ulster. ^X This new division, with the Presbytery of Antrim, and the Synod of Munster, are not only non-subscribers to the Westminster Confession, but they unite as one missionary body for the propagation of Unitarianism in Ireland. } } }

When the Regium Donum was originally conferred on the Antrim Presbytery, and on the Remonstrants, as branches of the Church of Scotland, and on the Munster Synod, by the interest of orthodox Presbyterians in London, neither Arianism nor Socinianism were imputed to them; but the former is now openly professed by these three bodies, and the latter has been occasionally countenanced. ^U The Churches of England and of Scotland hold belief in the Trinity as a cardinal point, as do also the greater part of the English Dissenters—although the latter do not agree with the discipline of the two Churches, in requiring subscription to articles of faith. But in Ireland is to be found three small sects refusing this subscription, and further inveighing stately against the Trinity, while they are, at the same time, maintained by a State which makes the belief of this doctrine as much part of its public law, as Protestantism itself. To this subject general attention has been for some time, directing itself.

The penalties imposed by the 18th of Charles II. on non-conformers, were not repealed as respects the Unitarians, until 1817; for the toleration Act of 1719, expressly exempted from its

operation, all deniers of the Trinity. But this act of 1817 merely relieves the Unitarians from the statutory penalties laid on by Charles ; it gives them no other benefit of any kind, nor does it at all sanction the appropriation by Unitarians, of funds left to them, when they were Trinitarians. The Presbyterians of Ireland cannot be regarded as Dissenters from the Established Church, as they were never members of it. They came to Ireland as Presbyterians—they obtained their territorial settlements as such—and the law recognized them in that character. The Westminster Confession of faith was the common creed of the Scots, English, and Irish Presbyterians from the period of its promulgation ; it was so when King William endowed them in 1690, it was so at the successive augmentations of the endowment, and it is so at the present day. The State has continued the payment to all parties, on the presumption that these parties are the identical representatives of those originally endowed. Baptists, Separatists, Irvingites, or the believers in Southcote may call themselves Presbyterians ; but the mere assumption of that term, or the assimilation of merely ecclesiastical arrangements to the Presbyterian form, would not make these sects the legal heirs of the religious deminations endowed in 1690 or 1708. The Church of England has it its 39, and the Church of Scotland its 33 Articles. To the believers of these 33 Articles, the State assigned in Scotland, the possession of the tithes ; and to a portion of the people of Scotland who were brought by the State to Ireland, a pecuniary allowance was made for the

support of their clergy. It now appears, that under the plea of declining to subscribe the 33 articles of the Westminster Assembly, certain Presbyterian Clergy impeach the articles themselves, and particularly deny the doctrine of the Trinity. If this be the fact, they are not the persons for whose benefit the grant was made and they cut themselves off from all participation in the fund. It is right however to observe, that although in several publications ascribed to ministers of the Synod of Munster, the Remonstrants, and the Presbytery of Antrim, the Westminster Confession and the doctrinal articles of the Church of England are impeached, yet that these sects in their official communications with the Government, represent themselves as Orthodox, and wisely deny the change imputed to them. A misunderstanding having arisen in 1831 in a congregation under the Presbytery of Antrim on the occasion of electing a clergyman—some of the people being for one candidate, while others objected to him that he was a Unitarian, the Presbytery in his and their own behalf disclaimed the charge, and vindicated themselves by a reference to their petition to the House of Commons in 1825, from which the following passage is taken, viz:—"That the petitioners are distinct from the Synod of Ulster in nothing except in being exempt from their jurisdiction, and from taking a part in regulating their congregations; which separation took place in 1726 purely on the principle of non-subscription to the Westminster Confession of Faith, and not as has been alleged, for entertaining sentiments

different from those called Evangelical; for the non-subscribers solemnly and earnestly professed their concurrence with their brethren, but thought it unlawful to admit of any human imposition in matters of faith." The Synod of Ulster abides by the Westminster Confession, and the Antrim Presbytery state that they differ *in nothing* from that Synod, except in the merely mechanical act of signing their names on admission into office, to the 33 articles of the Confession. Neither do they "entertain sentiments different from those called Evangelical." Now as Arianism and Socinianism are not understood to come under the term *Evangelical*, the Presbytery should shew that they preach the doctrines of the Westminster Confession, which are the doctrines of the Synod of Ulster. If they cannot do this, their title in law to any portion of the Regium Donum, is at an end.

It has been already mentioned, that the Remonstrants consist of seventeen Ministers, originally members of the Synod, but from whom they separated in 1830. The language used by them in announcing this step to Government deserves notice—"Remonstrants have separated from the General Synod of Ulster, not on the ground of theological differences, but simply to maintain that liberty of conscience which is guaranteed by the principles of the British Constitution, and founded on the basis of Divine Revelation. The separation of the Presbytery of Antrim in 1726 was on grounds precisely similar to those which produced the late division." The terms 'Liberty

of Conscience,' British Constitution,' 'Divine Revelation,' are here totally out of place, for the only fact to ascertain is the truth of the statement, that there was *no theological difference* between the parties. If this be true, then the Remonstrants must be Trinitarians, and the Presbytery of Antrim must be Evangelical, as both say they differ *in nothing* from the Synod of Ulster, which holds by the Westminster Confession. The English Courts have recently decided, that an endowment granted to Trinitarians, cannot be enjoyed by Unitarians; and if the creed of the donor be in this case of importance, the King was, and is a Trinitarian, and never made the grant to any other sect. He never endowed Unitarians, nor is the money issued to them *as such*; and its appropriation for the support of Unitarian Ministers, or Missionaries, is a violation of the trust.[†] It may be asked, is it[†] admitted or can it be proven, that these three denominations are Arians, Socinians or Unitarians? On this point it will be perhaps sufficient to refer to the examination on oath of several of their Ministers taken by the Commissioners of Inquiry into Irish Education, and printed by order of Parliament. The following are extracts:—

To *Rev. Dr. Montgomery*—"Are there any points connected with doctrines as distinguished from the mere government and discipline of the Established Church, from which you as a Presbyterian Clergyman feel obliged to dissent? Ans.—I should feel disposed as an individual to dissent from some of them, but not simply as a Presbyterian Clergyman. As to doctrines, I should dissent from several of the doctrinal articles. I do not profess to be a believer in the doctrine of the Trinity. I wish to state that distinctly, and I should dissent from the articles which inculcate that particular view.

Will you state the distinction between a modern Socinian, and a Unitarian? Ans.—I believe they are precisely the same, but at the same time Arians are called sometimes Unitarians, because they believe in one God. Indeed Arians can have no great objections to be called Unitarians, because they believe in the unity of the Deity; but there is no difference between Unitarians commonly so called, and modern Socinians.”

To *Rev. Mr. Bruce, junior*—It has been stated to the Commissioners that there are some peculiarities of doctrine that distinguish the presbytery of Antrim from the synod of Ulster generally. We should be obliged to you to explain how that is, and what it is? Ans.—Our only bond of union is to acknowledge the Scriptures only, and each Minister is at liberty to form the best opinion he can, of the doctrines contained in the Scriptures. I believe in point of fact, there are not any of the present Ministers of the Presbytery of Antrim, Trinitarians, but at the original formation of it in the year 1725, they were Trinitarians. I cannot say whether they were all so.

How many Ministers does the Presbytery of Antrim at present contain? Ans.—Ten.

Is it your impression that there is not so much as one Trinitarian among the number? Ans.—I do not know of *one*; I might say I am pretty sure there is not *one*.

Do you consider Mr. Montgomery as agreeing with you in religious views? Ans.—Yes I do generally, and as far as we have ever explained, we do agree.

Is there any term in Church History by which you would be content to designate your own views of Christianity? Ans.—We are commonly designated Arians, and we do not object to the term, without knowing what Arius actually thought on many points. We are anti-Trinitarians or Arians, distinguished from the Trinitarians on the one hand, or the Humanitarians on the other.

Rev. Dr. Hincks.—In what Presbytery were you ordained? Ans.—It was then the Presbytery of Munster, it has latterly been called the Synod of Munster, having been united with the Southern Presbytery of Dublin.

The Arian doctrine is understood to be the doctrine of that Synod? Ans.—There are persons not Arians, members of it, but the greater number of them are so.”

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It is unnecessary to be multiplying further quotations, for these depositions from leading members of the three sects shew, that instead of differing *in nothing* from the Synod of Ulster, or having *no theological difference* with it, the Synod of Munster, Presbytery of Antrim, and the Remonstrants, have totally departed in doctrine. How their official statement can be reconciled with the evidence given on oath by the same individuals, is not at present for inquiry. It plainly appears, that the three sects are Unitarians; and on the principles of law laid down by the English Judges, they have by this change forfeited all right to the public endowments in their possession.

The total number of Presbyterians in Ireland at the close of 1834, appear from the Public Instruction Commissioners report to be 642,356; a considerable portion of this number however are not claimed by the endowed sections of the Presbyterian Church, but belong to other sub-divisions who have never accepted the Regium Donum. In February 1834 an address was presented by the House of Commons to the Crown, praying for a return of the strength of each congregation in receipt of royal bounty, and each Minister accordingly stated the number under his pastoral charge. As the Presbyterian Clergy live much among their people, and have a personal knowledge of all their members, it is not to be supposed that many were omitted to be returned by the Ministers, who knew well the political importance of the proceeding. A copy of the return is given in the appendix, with in many instances, the

average attendance at public worship as stated by these clergymen themselves to the Commissioners, in the winter of 1834; and after making every allowance for aged, sick, juvenile, and those otherwise necessarily absent, the attendance is (particularly throughout the Synod of Ulster) far below what it ought to be, whatever are the geographical obstructions in mountainous or sea coast districts. This statement of average attendance voluntarily furnished by the clergy, has been given in the most favourable way; if the minister stated, that in summer his hearers were from 150 to 200, and in winter from 90 to 140; the highest number of 200 is given in every case, thus making the greatest summer attendance, the average number. Even then according to this view, the attendance is much disproportioned to the gross number returned to government in February 1834; but the accuracy of that official return, is at all events in some instances, in direct opposition to the return made a few months afterwards by the clergy themselves to the Commissioners. Let us for instance take up the calculation made on this subject in behalf of the four following congregations in the Presbytery of Dublin, connected with the Synod of Ulster, viz. —

No. of Congregation returned in Spring 1834.	Average attendance.	Total Number of Presbyterians in 1834 in the parish or district
Kingstown.....600.....	300.....	186
Carlow.....200.....	55.....	68
Lismore.....220.....	50.....	45
Mullingar... 1250.....	80.....	74

The minister of Kingstown returned to Govern-

ment, that his congregation amounted to 600; a few months afterwards, he stated the attendance at one half, and when the Commissioners take down the names of every man, woman, and child, they only find 186 persons acknowledging themselves Presbyterians. In Carlow 200 is returned, with an audience of 55, while only 68 Presbyterians could be found.* In Lismore again out of 220 returned to Government as the congregation, the minister himself gave the Commissioners a list of the whole Presbyterian population, amounting to but 45; and in the case of Mullingar the clergyman who in 1834 officially reported that his congregation was 1250, admitted eight months afterwards to the Commissioners, that the gross number of Presbyterians was only 74, and his average attendance but 80. In a circuit of several counties are not to be found so many Presbyterians, as each of these four ministers claimed as his own congregation alone; while it is to be observed, that this was described as a return of Irish Presbyterians.

Subsequent to the production of this Congregational Census, a few small stations were endowed, and the additional number has been added to the former total. The Synod of Munster did not account for their membership until the Commissioners of Inquiry commenced their labours, and the result

* The pastoral charge of this congregation, has been for weeks at a time under the care of *lay* preachers belonging to the Independents; there is also an organ in the Meeting-house, with the knowledge of the Presbytery.

is now stated. Overlooking then any inaccuracy in the Dublin district, and assuming the entire veracity of the whole returns, the relative proportions are as follows, viz.

Claimed by the Synod of Ulster	379161
.. by the Seceders	83512
.. by the Presbytery of Antrim	9075
.. by the Remonstrant Synod	17879
.. by the Synod of Munster	1831
	<hr/>
	491458

The Reformed Presbyterian Synod, or Covenanters, are over 16000; a small sect called Scots Seceders in connection with the original Secession; and four other congregations of a Seceding character but who keep aloof from all others, amount together to nearly 3000. The aggregate of the Covenanters and these two divisions (none of whom accept Bounty), may be set down at 20000. This will leave in Ulster no less a number than 130898 Presbyterians, or at all events *one hundred thousand*, who are not under the charge of any clergyman of their own. Here then is a field for missionary labour at home; here are materials for one hundred and fifty new congregations; and if efforts be not made to provide for them, other denominations will be slipping in, and taking away the people from the Presbyterian Church. What has been already done, is little compared to what yet remains; and however extensive are the claims of Africa, India, and America on missionary supply, the claim of Ireland in its present condition, is paramount to them all.

Up to 1803, the Royal Bounty was equally shared between the whole clergy of each Synod ; as part of the arrangement concluded at that date however, the ministers were divided into three classes, the first receiving £100, the second £75, and the third £50 Irish currency. This was only applicable to the Synod of Ulster, for the corresponding rates with the Seceders, were but £70, £50, and £40 currency ; the Synod of Munster was rated at £100, £75, and £60. In 1834, the few third class congregations of the Seceders were moved into the second, and this rate abolished. The seat rents are supposed to amount to £100, £75, £50, before the Crown assigns any portion of Bounty, and the government allowance is to be equal to the payment by the congregation. Many Presbyterian clergymen in addition to the seat rents, and the Regium Donum, are also chaplains of County and City jails, for which they have an additional salary ; some of them too get support from the Irish Evangelical Society, and other Missionary Associations to the extent of £15, £20, and even £30 a year. On the estates in Derry belonging to the corporation of London, the Presbyterian Clergy are allowed each ten pounds a year by the company.

Applications have been frequently made by the Synods to induce the Government to cancel this classification, by placing all clergymen in the first class ; but the proposal after many deliberations, has been hitherto negatived. On the last occasion, the Synods complained of this classification as

contrary to the constitutional rights of their Church, inasmuch as it destroyed the parity of rank, so essential to Presbyterianism. But parity of income has not in this matter any connection with parity of ecclesiastical rank, and the clergyman who has not yet been endowed at all, or who is only in the third class, has the very same standing and authority as if he were at the top of the Treasury Roll; and even if equalization of the Bounty were granted, inequality of income must continue so long as one congregation pays more seat rent than another. This proposal involves an annual expense of ten thousand pounds on the present scale of congregations, without counting on any addition to the number, although many applications are now in dependance; but the object could be accomplished by dividing the present total grant equally among the clergymen as prior to 1803, without increased expense to the public. This mode however was not suggested by the Synods. The first deliberate consideration given to the proposed equalization was during the Duke of Bedford's viceroyalty; it is unnecessary to give at present more on the subject than the Chief Secretary's official announcement to the Synod's Moderator.

Dublin Castle, 26th July, 1806.

SIR,

His Grace the Lord Lieutenant having given the most mature deliberation to the suggestions which you were deputed to communicate to him, in respect to the Regium Donum, and having also taken the sentiments of His Majesty's confidential servants on the subject, I am commanded to acquaint you for

the information of the respectable persons who compose the Presbyterian Synod of Ulster, that it is not judged advisable to recommend any alteration in the mode at present adopted for the distribution of that fund.

I have, &c.

Signed,—W. ELLIOT.

When the matter was prematurely introduced into Parliament on 3rd March 1835, the Chancellor of the Exchequer is said to have observed “that those who recommend the lasting increase of an annual estimate of this nature, are bound to lay before the House the extent of the congregations to which those ministers belong, and other facts which must occur to the mind of every member. I stated to the Synod of Ulster, that I should have great difficulty in conceding such a grant of money as would necessarily be required, without previous *minute investigation*; and I added that I should be a real enemy to the Body if I brought forward a proposition which was not assented to by the House.” Here the matter dropped until the next session.

When a Presbyterian clergyman is first endowed, the Minister in his petition to the Lord Lieutenant states that his congregation having undertaken to pay him £50 a year, he therefore prays that he may be placed on the *Regium Donum* list for a similar amount. A certificate of his having taken the oaths to Government is produced, and the Moderator or annual President of the Synod certifies the accuracy of the statement. From the number of similar applications always

pending, some time elapses before the petition can be granted ; and in moving congregations from the third to higher rates, much negotiation and impotunity are put in requisition. A congregation once endowed, has a favorable claim for promotion to the second class, if its population has much increased, and it is otherwise in a thriving condition ; but representations have not seldom been too successfully made on this subject, which would not now stand the slightest scrutiny. Take for instance the cases of Carlow and Mullingar already mentioned, the former with an admitted congregation of 55, and the latter of 80 persons, both Ministers receiving each £70 a year from Government, while many congregations in the North with an attendance of five, six, and seven hundred, can only get £50 a year. This is not proportioning the pay to the labour ; and there are congregations again, in respect of which £50 and even 70 are annually given by the Crown, although not even twenty pounds are after the first year paid, or promised to be paid by the people, whatever may have been otherwise alleged in the minister's petition to the Lord Lieutenant. In various parts of the South, East, and West of Ireland, a Regium Donum Minister is stationed with some forty or fifty persons of all ages, and where the population being entirely Roman Catholic with a few Episcopalians, there is no prospect of a congregation being ever formed, which it can be the duty of the State permanently to uphold. A rival sect, a more popular preacher, fluctuations in trade, emigration, and other causes

often reduce a particular congregation beyond recovery, while the religious opinions of the surrounding neighbourhood, forbid any expectation of increase from proselytism. Yet if Regium Donum has been once obtained for any congregation no matter on what representations, and utterly regardless of any subsequent decline or even extinction, it is kept up, and the money drawn for it on the Irish Synodical axiom, that a perpetual annuity is created against the public, which no subsequent change of circumstances can affect, whether the congregation be ten persons or ten hundred, or whether there be an officiating Minister in being, or not. There are also congregations receiving the Regium Donum which were poor at their original endowment, but are now in possession of large incomes from charitable bequests and similar gifts; to transfer the Bounty from them to needy and infant congregations, would be only acting up to the spirit of the grant. Its present distribution is also otherwise in many cases not less faulty, than the financial arrangements of the Established Church, and is unquestionably injurious to the clergy themselves. The seat-holders in various congregations do not by any means pay their fair proportion towards supporting the minister; and in fact the ministers of other Dissenting congregations have in certain stations better salaries without any Regium Donum, than the Presbyterian clergy in the same parts and with wealthier followers, have with it. A people who are well able to support their Minister, but who find the Govern-

ment ready to bear a large proportion of the expense, very naturally save up their own money, and give little to the minister or to missionary claims.

An act of Parliament has provided that the teinds or tithes during a vacancy in Scotland, shall be paid over to a fund for the support of the widows and children of ministers. The Irish Presbyterian clergy have a similar fund on the common Friendly Society principles, and many years ago the Crown consented that the *Regium Donum* falling due from the death of one minister to the appointment of his successor, should be given to this fund. As the Presbyterian clergy are exclusively chosen by the congregation, several months usually elapse before the various candidates can be judged of; from this cause six months pass over in almost every case, before the vacancy can be filled up, and somewhat more in occasional cases. The people in the interval regularly attend their meetinghouse, where the usual worship is performed by the adjoining ministers in turn. But under this benevolent arrangement as to the application of Bounty during a brief and temporary vacancy, will it be credited that the *Regium Donum* has been regularly drawn for the last two or three and twenty years, for congregations which have completely died out? Yet such is the fact. Two very small congregations once existed in Dublin belonging to Scots Burgers and Anti Burgers, the one meeting in Back-lane, and the other in Mass-lane; £70 a year were assigned to the

latter, and £50 to the former. A third congregation afterwards sprung up to which £70 were also assigned, and the handful of people attached to the former two, gradually merged into the third; the two old congregations were extinguished, the meetinghouse disappeared, and of course no clergyman was ever appointed to either. But the Regium Donum has been nevertheless punctually drawn every quarter for these two fictitious congregations, and is of course intended to be drawn until what are gravely called the *Vacancies* be filled up. In all Synodical Returns to government or to parliament, these congregations are described as only 'Vacant,' nor was the slightest intimation ever given when asking for increase or equalization of Bounty, that money was already obtained under such unusual circumstances. Much is justly said of sinecures and non-cures in the Establishment; but it cannot certainly be said that tithes or grants have been drawn for clergymen who never existed. The name of Regium Donum although still retained in common conversation, is it must be remembered, now no longer applicable, for the money has wholly become a Parliamentary Grant, specially appropriated for the support of non-conforming clergy, and for no other purpose whatever. But to obtain it for one object, and then apply it to another, is not in accordance with the yearly act of Appropriation, nor with the regulations respecting the disbursement of public money. So long as the Regium Donum was borne on the Civil list, a discretionary power remained with the Crown as to its distribution, under which power Mass-

lane and Back-lane and similar congregations flourished; but this power is now in Parliament. A third congregation called Aghadowie is likewise in receipt of Regium Donum, but the clergyman never accepted it, and has 20 years ago separated with his people from the Seceding Synod. The money is however drawn for this other vacant congregation although not given to any minister.

Another anomaly deserves notice. There are seven Presbyterian congregations having two clergymen each, to whom separate Bounties are allowed; and the only ground on which a second minister can be required, is the great number of people in charge. These congregations are called collegiate. Three of them belong to the Synod of Ulster, three to the Synod of Munster, and one to the Presbytery of Antrim. But it is remarkable that these seven congregations, instead of being very large, are on the contrary very small; for many congregations with a single clergyman, in only the third class Bounty, are three times more numerous than these collegiate charges, six of which are in the first class. In three of these charges, there is no week day meeting, and only one service each Sunday forenoon with less than 200 persons present and absent of all ages to attend to; this is approximating the worst abuses in the Establishment. In Belfast, the Presbytery of Antrim have one congregation reported to consist of the exact number of 1000 persons under charge of only *one* clergyman; at a few streets distance, is to be found a second congregation amounting to 450

persons, having *two* clergymen, both in the first class. In Dublin, the Synod of Ulster have one congregation of 1148 and another of 418 persons, each congregation having *two* clergymen; while the Seceders a hundred yards further down, have a congregation amounting to 1709 persons with only *one* clergyman, and he must necessarily perform *four* times more duty from the number of his people, than the other four. In Belfast, and its vicinity, there are congregations of the Synod of Ulster, containing three, four, and five thousand people, with one minister, and no congregations are more efficiently served in the kingdom. In all the corporate towns in Scotland, except Edinburgh, although the smallest congregation of the Established church, is larger than four or five of the Irish collegiate charges added together, there is only one Minister assigned to each; and even in Edinburgh it is contemplated to adopt this system. If however what the State does not allow to the Established church of Scotland, is to be continued on future vacancies to seven particular congregations in Ireland, and that these are to be honoured at the public expense with two ministers, while one is amply sufficient for all the people attached to each of them, it will be difficult to comprehend the proceeding. Dublin is not the metropolis of Presbyterianism, and if second ministers are to be given to large town congregations, Belfast has the best and only right to any such compliment.

An explanation has been given of what used to pass under the name of the English bounty, being

Queen Anne's endowment to the Synod of Munster of £80 a year, reduced by office fees to £755 19s. 8d. There are but 13 Ministers in this Synod, having 9 congregations; and the amount of Regium Donum issued to them is £1435 19s. 5d. of which however only £1057 19s. 7d. are retained, the balance of £377 19s. 10d, being annually given to the widows' fund of the Ulster Clergy, in addition to 'vacant' bounty already illustrated in part. This sum of £377 19s. 10d. is another portion of the £25400 annually appropriated by Parliament for the support of non-conforming Clergy, and not for their widows and children. No similar provision is made by the state for the families of Established church ministers, although their claim is certainly not inferior to that of any Dissenting denomination; nor has any other Dissenting body this Treasury resource to look to. The transaction as at present arranged, has however a very round-about appearance. A certain sum is voted for supporting the Presbyterian clergy of Munster, who no sooner receive the money, than they hand over nearly one-fourth of it to their Orthodox brethren in Ulster, for the widow's fund. The object is benevolent, but if the money can be so applied, it should be openly voted to the fund, and not given to it in any underhand manner.*

In addition to the Regium Donum, a yearly grant of £1500 is also made to the Belfast Academical Institution, which may be regarded as the Irish

* The Synod of Ulster has one Widows' fund, and the Seceders have another for themselves.

Presbyterian University. Previous to its establishment in 1815, the young men intended for the ministry studied in Glasgow, and being strangers in that large city where they usually lived in private lodgings, their general conduct was not under the notice of either friends or Professors. To correct so serious a defect, this home seminary was erected by public subscriptions to the amount of £25000, and the Parliamentary grant is expended in salaries to the professors, who receive £150 a year, with the exception of three who have only £100 each. The students fee is two guineas besides, and the course is from November to May. There are classes for the several branches taught in the Scots Universities; and attendance for three sessions, is after examination, held equivalent to the degree of Master of Arts. It is to be hoped that so valuable an institution will receive such additional aid by grant and private subscriptions, as may place it in the rank of a University with the customary privileges. The expectations of its friends have been fully realised, and it is already far more efficient and better known, than many of these American colleges who most liberally export their degrees, although their existence cannot be discovered without carefully searching the map. As the see of Dromore is to be suppressed, the official Visitorship then to become vacant of the Institution, should be conferred on the Moderator of the Seceding Synod.

With the Seceders and Covenanters, the election of the ministers is vested in a majority of the male

and female communicants, whether they pay seat rent or not; in the Synod of Ulster again, the election is in the seat-holders, without regard to their being communicants, but they must have paid seat-rent for twelve months previously to the day of election, and not be in arrear. The candidate must likewise be supported by two-thirds of the electors present at the meeting, who also pay two-thirds of the yearly amount of seat rent contributed by the congregation. If for instance, sixty qualified persons be present of both sexes, and that the gross amount of seat rent is sixty pounds, no clergyman can be chosen who has not 40 votes paying in all £40, and the election must be from time to time postponed, until one of the candidates obtains this synodical majority of votes and money. As a congregation can however be viewed only as a religious society, it appears exceptionable to convert so important a privilege as the election of a minister into a civil right, depending not on religious, but on pecuniary qualification; for seat-holders can be found in any congregation, unfitted on various accounts to have a voice in this matter. When the right is on the other hand confined to communicants (the greater part of whom always contribute some seat-rent), the election is then in the hands of the constituent members of the Christian Society there assembling, and who are alone responsible for its welfare. The election is at all events however in the hands of the people, although the Crown at the arrangement of 1803 stipulated for a discretionary right of continuing or withholding the Royal Bounty, to every newly

elected clergyman of a previously endowed congregation. But this veto on the pay—not on the appointment, has hitherto remained in abeyance.

This seems the proper place to mention, that the several Irish synods have only one stated annual meeting, usually between the end of June, and middle of July, and the place of assembly is different each year; an emergency sometimes occasions an extra meeting. These synods are composed of all the ministers of the body, with a lay elder from each congregation, and are generally occupied from five to eight days in the arrangement of their affairs. No commissioner attends these meetings, nor does the government officially know any thing of their proceedings. The clerks of the synod of Ulster, Seceders and Remonstrants, have £50 Irish each year out of the Regium Donum, and the Munster clerk £15; these clerks are always clergymen appointed by each synod, and act as secretaries to their respective denominations.

To those who are aware of the extensive injury done to the Established Church of Scotland by depriving her congregations of their right to elect their own ministers and vesting it in a lay patron, it must appear remarkable that the Irish Presbyterian church escaped a similar outrage. When the act in question was clandestinely pushed through the legislature in 1712, the Irish Presbyterians could not have been of much political importance, and to no other circumstance can be

ascribed their good fortune; and having been organised at a time when the parent establishment was quite free, Presbyterianism was in Ulster originally founded on right principles, and the State never subsequently assumed any control over her progress.

The Regium Donum has for the last two or three years been frequently animadverted on in the discussions respecting the maintenance of an Established Church. Episcopacy is the religion of the State—although not in Ireland, the religion of the people; but Presbyterianism is neither the religion of the State nor of the people, and yet it is endowed by the State. The Crown again while it contributes nothing towards the support of the Established church of Scotland, has hitherto exercised too much influence over her from the number of Royal advowsons; but in Ireland no such patronage or any other Erastian influence exists, although the Presbyterian clergy derive one half at least of their yearly incomes direct from the Treasury. In Upper Canada, a Regium Donum is bestowed on the Episcopalian, Presbyterian, and Roman Catholic Clergy, the average payment being sixty pounds to each minister; there is also a Government Building grant for the erection of chapels, in which the Wesleyan Methodists likewise participate. The population of these sects bears some relation to the allocation of the money among them, and the same rule is followed in the other settlements of British America. In Scotland, the Episcopalian clergy receive a Regium Donum

of £1200 a year, one half of which is given to their six Bishops, and the remainder is shared among the subordinate clergymen. In several of the German States, in France, and Belgium, although an established church exists, a state provision is also made for the Dissenting clergy of certain denominations; and in Holland, the Lutherans, Calvinists, Remonstrants, Baptists, and the Walloon churches, all share in one common fund arising from a tax for the support of religion.

But a regulation exists in the latter kingdom to prevent the endowment of congregations which may leave existing sects, either from laxity or from supposed superiority, in doctrine and discipline. This is to check unnecessary expenditure, a subject beginning to require some attention in Ireland. A congregation for instance of the Presbytery of Antrim, or Remonstrants, split away, and one party are for an orthodox clergyman belonging to the synod of Ulster or Seceders, while the rest prefer an Arian, and the minority build a new chapel. In time, all these congregations, young and old, orthodox, and heterodox, are separately endowed; and while only one clergyman was in a particular district chargeable to the public, two and even three became so within a short period, not from any increase of Presbyterian population, but from the multiplication of theological distinctions. The tithes of the parish are given to the Established Church clergyman, who preaches the doctrine of the Trinity; the State too maintains a Presbyterian clergyman in the same district, who teaches a similar article of faith; and alongside of these is to be

found another clergyman paid also by the State, who makes it his business to put down, what the other two are paid for upholding, in the face of an official statement besides, that he differs from them *in nothing*. Three thousand pounds of the Regium Donum are yearly received by persons, who in opposition to the churches of England, of Scotland, and of Rome, with nearly all the Dissenting sects, endeavour to prove that the divinity of our Saviour is untrue. If such be their opinion, let them publish it; but until the State sanctions their pay as anti-trinitarians, the amount paid to them is so much deducted from the legitimate appropriation of the grant.

The Regium Donum was in the first instance given on account (as the patent bears) "of the losses" sustained by the Presbyterian clergy in being deprived of the tithes with which they were originally invested, and its subsequent augmentations were occasioned by the increase of people. The sum is not excessive, amounting only to a Government subscription of a shilling per annum for every man, woman, and child belonging to the one half million of people claimed by the endowed Synods, the clergymen being supposed to receive as much more from seat rents, or other congregational contributions. But moderate as comparatively speaking is this amount, the money could be distributed far more beneficially than it is at present, with relation both to the clergy and to the general advantage of the Presbyterian church.

Mention has been occasionally made of Seceders, without explaining the term to those who are unacquainted with sectarian appellations. About the year 1736, several ministers separated from the Established Church of Scotland, in consequence of Queen Anne's act in favour of lay advowsons being at length recognized by the ecclesiastical courts; and they formed themselves into another division, resigning their state endowment, and forming new congregations out of the old ones. They *seceded* from the Establishment, but instead of *dissenting* from it, they maintained the same discipline and doctrine, but with (in their opinion) greater exactness than the parent church. Although lay patronage never existed in Ireland, the same views extended in a few years to that quarter; and persons dropping off from the Synod of Ulster, increased by new comers from Scotland, appeared under the denomination of Burgers and Anti-Burgers, who latterly united as the 'Presbyterian synod,' or more commonly, the Seceders. They have always required subscription to the Westminster Confession, and no doctrinal latitudinarianism has been hitherto imputed to them. These Seceders (with the Covenanters) have no other psalmody than the metrical version used by the Church of Scotland; but a collection of hymns, has of late got partially into use throughout the Synod of Ulster, in addition to the old psalmody; the Unitarian Synod exclusively use hymns, and in general have also instrumental music. The Irish Seceders first appeared about 1748, and five-and-twenty years

afterwards, in consequence of petitioning the legislature against taking oaths according to the English form, they were allowed by statute to take them in the Scots form, by uplifting the right arm. They were first endowed in 1784, and have since shared in the successive augmentations of the Royal Bounty, although on less favoured terms than the Synod of Ulster, to whom rates of £100, £75, and £50 were assigned, while the Seceders are in classes of only £70 and £50 currency. But this invidious classification, cannot be much longer continued without injustice. The Seceding clergymen were originally invited over from Scotland, by persons who were dissatisfied at the disregard of discipline and laxity in doctrine, which at that time weighed down the Synod of Ulster. Their appearance has done much good; and although there are at present difficulties to an incorporating union, there seems no reason why a friendly association or federal union, might not now be established between two synods, both of whom adopt the Westminster Confession as a common standard.

From this explanation it is evident, that the term *Seceder* is not properly applicable to any section of the Irish Presbyterian church, in the sense in which it is, or ever was understood in Scotland; and even in that country, it is now from the great progress of knowledge, giving way to the more favoured epithet of voluntary or dissenter. The fathers of the secession never doubted the lawfulness of a Church Establishment, but not a few of their descendants in the present day, have found out that

any such institution is anti-scriptural. These fathers, and the founders of the Established Church, and the Westminster Assembly of Divines, and the most eminent continental theologians, were so far from finding the Bible adverse to an Establishment, that they found in it sufficient evidence in its favour. Their more enlightened descendants, however, have received great illumination on the subject, and what escaped Luther, and Calvin, and Knox, and Erskine, and the Martyrs, and Philosophers of other kingdoms and ages for no less than 1500 years, has been brought to light by Church Voluntary Seceders. To have a clergyman supported by the State, or by any other means than the eleemosynary donations of the persons instructed by him for the time being, is discovered to be anti-scriptural; we pay lawyers and physicians when we want them, and clergymen will also be always supported on the same principle. It was so in the three first ages of the church—it is so in America, and in all dissenting congregations; and to tax people for the support of clergymen who make them no return, or who preach a contrary creed, violates the liberty of conscience. An Establishment also renders the clergy too independent of their flocks—it encourages indolence, and very frequently, heresy. These are some of the arguments put forward in the matter.

India, with its Pagan population of many millions, is no unapt illustration of the state of the church during the greater part of the three first centuries. In both, the Christians are and were

only a small, scattered, struggling sect, led on in the one case by Missionaries, and in the other by Apostles, but very few in relative number, and mainly consisting of the humbler classes, viewed in a pecuniary point. So poor in truth were the early Christians, that they had no separate chapels for themselves, and when they could not get access to the synagogues, they assembled in private dwellings, occupied by some of their fellow believers. An establishment under such circumstances is as little to be expected, as if India were now exclusively under the dominion of the Mogul, and that he constituted the few Christian Missionaries who are at present labouring there, into an Established Church. It would be consummate folly in him to do so, and it could not have been less in any of the Roman Emperors. When Christianity however spread over a large portion of the empire, and had been embraced by great numbers of every rank, and reached even the court itself, and that it was rapidly extending on all sides, then the sect originally obscure, became at length superior to all others. Paganism was superceded by Christianity; and in so far as human judgment and instrumentality were concerned, its establishment before this period, would have been utterly incompatible with the actual state of society. The new religion was gradually to win its peaceful course without violence or commotion; but if it was established in the very outset, before the existing priesthood or mankind in general had appreciated its truth, or could regard it in any other light than mere innovation, the most disastrous consequences would have un-

avoidably resulted to the public peace. Total silence in scripture on the subject of establishment, was therefore perfectly in unison with the modes adopted for the propagation of Christianity itself; and it is this silence which the Voluntaries represent as positive evidence against the institution. To more than a mere negative inference however, it cannot amount, while the state at that time of the church and of the world very plainly show, that this inference is unwarrantable, and that the silence can be legitimately accounted for in strict accordance with the subsequent establishment. Such an institution was given by Divine authority to the Jews, and the Voluntaries can only allege with respect to Christianity, that the question in their opinion was left open; for no declaration can be produced against it, and this circumstance instead of being adverse, is decidedly favourable from the causes already alluded to.

That an establishment naturally engenders latitudinarianism, is not more tenable than that it is anti-scriptural. Error is so inseparable from human nature, that Christianity was not even half a century in existence, before false teachers crept in, and distracted several of the congregations organized by St. Paul himself. This was in the days of scriptural and not political Christianity as it is called, and neither the inspiration of the Apostles, nor their voluntary services, were any protection against heresy, or indiscipline. In America again, held up as our model, heterodoxy is preached by the descendants of the English Puritans, and at home

we have the denial of the Trinity, and similar views upheld—not by the Established, but by Voluntary church advocates. America however, cannot yet be referred to in evidence of the voluntary principle, as a tax existed there until very lately for the support of the clergy. The tax payer had the option of naming the sect to which his money should be given by the Government, but the tax must be paid; and however voluntary might be the appropriation, the impost was compulsory, and totally at variance with the plans of British Voluntaries. But discoveries on this subject are not confined to Great Britain, and this impost upon being found to be anti-scriptural, at once made way for the purely voluntary principle. It may be here remarked that in the General Constitution of the Federal Union, all recognition of any religion, or even of the Divine Being is carefully avoided; and further, that American clergymen of every sect—Episcopalians, Presbyterians, Independents, and Baptists, who so loudly denounce Church Establishments as anti-scriptural, are themselves *slave-owners*, and countenance this most scriptural description of property, in their congregational officers and members without compunction. No such stigma can be fastened on any Church Establishment whatever; but did the voluntary principle exist in America, in a pure and unalloyed condition, greater time than three or

four years must be given, before its results can be fairly appealed to.*

Those who at home are not members of the Establishment, amount to a considerable number, but they are sub-divided into various sections, and hold scarcely any opinions in common, except opposition to the Established Church. The Independents, the Baptists General and Particular, the various classes of Arians, Socinians, &c. are nearly all Voluntaries; but they differ among themselves in what they hold to be cardinal points, while the Establishment on the other hand professes unity of doctrine and discipline. Each of these sects separately considered, is incomparably less than those belonging to the Established Church; while the Methodists and many others who are not actually members of the Establishment, are yet friendly to the principle. Numerous English Dissenting congregations are in possession of private endowments bequeathed by persons at one time connected with them; but to continue receiving these endowments is quite inconsistent with the new views of Ecclesiastical Finance. If the persons composing a congregation for the time being, and who are the

* It appears by a recent publication, that the American synod of Covenanters or Reformed Presbytery, have for several years excluded from their church-membership, all slave owners or holders. This is the only known exception.

parties benefited by the instructions of the Pastor, are exclusively to maintain that Pastor (which is described to be the Voluntary principle), then he ought not to receive one shilling of income from any other source than the free offerings of his people. It is immaterial whether the additional income be two or twenty pounds a year, or whether it be a private endowment, or a portion of Regium Donum. The principle remains still the same; it is yearly so much received by the Pastor, and not contributed by persons under his care, or to whom he renders any spiritual service. From the parliamentary reports of the Charity Commissioners it would appear that these private endowments are considerable; and it also appears, that instead of surrendering any of them in proof of the efficacy of the Voluntary Principle, that some Voluntary churchmen keep fast hold of funds bequeathed by persons who would have entirely repudiated them and their doctrines. So much as to private endowments. Then since 1720, a small sum (£1000 a year) has been given by the State towards supporting poor Dissenting ministers in England. The money was originally divided between such Ministers, and the widows of Ministers; for many years back however, the whole grant has been given to the poorer clergy, for the dissenting laity have made respectable provision

for their Ministers' families, an example which should be followed elsewhere. Here then is an English Regium Donum, most limited indeed in amount, but received and distributed in direct opposition to the Voluntary Principle, by the champions also of the principle; and such facts should exempt those friendly to an Establishment, from being branded as monopolists, and violators of the liberty of conscience. Without the assistance of Methodists, Independents, and other sects, the religious instruction of the middling and operative classes would have been for less than it is, for an establishment cannot expand and adapt itself to the ever-shifting population in manufacturing districts, with the same agility as a dissenting denomination. It is as auxiliaries however, that Voluntaries are useful; they have as such, beneficially existed at all times, but no country has for fifteen centuries been without an Establishment. Their principle assumes, that men will always do for the support of religion what it is their duty to do. Like many other abstract propositions, this is never found to be true in practice; and the state therefore steps in, because a great part of mankind have never yet willingly performed this duty however able they may be, and another part are not able to do it, however willing.

Opposition to the English Establishment is occasionally founded on the amount of church rates, the order of Bishops, or their presence in Par-

liament, and similar considerations. In Scotland there are no Bishops, and no rates, and the five Universities are open to every sect—yet the Voluntary clamour is louder there than in England. In the large towns, the increase of population has rendered necessary the erection of additional churches, and whoever occupies a seat in such buildings, must pay for his accommodation; but the parochial churches are free—there are no surplice or other fees—no Baptism, Marriage or Burial grievances—no Ecclesiastical dues, or courts, and the clergyman is exclusively paid by the landlord. Some streets in the old town of Edinburgh and a small part of another burgh pay a description of Minister's money under a local law, which is about to be amended, but this is all. For the last century and a half, the landlord has paid the clergyman, and the whole cost of the Establishment for one thousand parishes, with a population of nearly two millions, is about £370,000 a year. Neither pluralities, or non-residence have yet been discovered; the clergymen are in substance chosen by the people, every duty of the church is done gratuitously, and all that the English Dissenters complain of, is unknown in Scotland. Yet the whole is now represented as anti-scriptural. Considering how long the bible has been in circulation, this discovery is marvelously late, but the condition of some of the parties

may have possibly sharpened their intellects on the subject; for it appears that not a few Voluntary congregations, are in fact meetings of creditors. A chapel is quickly run up by borrowing a great number of small sums from the intended congregation, and the members must afterwards stick together from pecuniary as well as ecclesiastical motives. In any large town, a popular preacher can secure a general audience whose contributions will maintain him, and pay the interest; but the borrowed capital hangs on like a dead weight; and in many of the best attended Voluntary chapels, remains after twelve or twenty years without deduction. Church building is in some parts also a matter of profitable speculation for tradesmen, so that the mere erection of Meetinghouses unconnected with the Establishment, is no evidence in favour of the Voluntaries, until the debt be paid off. The very condition of such Meetinghouses indeed demonstrates the defectiveness of the system; for if its ablest advocates cannot in the most favoured situations, collect enough to clear the encumbrances, it may easily be imagined what the case would be, in poor or mountainous districts. A man who has lent money to build a church, and cannot get it back, requires few arguments to convince him that it is anti-scriptural in the State to depreciate the value of his stock by building another church; and one who never possessed

tithes or Regium Donum, and who never will, can very safely abuse both, and protest he will accept neither. Politics too, lead some people now to look on any institution five years old as in a state of mere dotage; it is to these three classes and their adherents, that the world owes the recent discovery. To enlarge however any further, would be unnecessary. The Presbyterian church of Scotland and of Ireland, has contributed so much to the common good of their respective countries, and to the success of so many individuals trained up under its admirable operation, as to place it far beyond the reach of such assailants. If ever it will be endangered, the enemy will be within itself. The Church is based on the affections of the people, and endeared to all by the sufferings of their forefathers. Let sound doctrine be taught, and strict discipline enforced. This will be carrying out Presbyterianism not in name, but in power; it will then move on increasing in usefulness and strength, when the Voluntaries with the Allies whom they have so scripturally invoked to join their crusade, will be equally forgotten.

The first part of the report is devoted to a general
description of the country and its resources. It is
then divided into three parts, the first of which
deals with the general conditions of the country,
the second with the principal occupations, and the
third with the principal products. The first part
describes the general conditions of the country,
and the second part describes the principal
occupations. The third part describes the
principal products. The first part of the report
describes the general conditions of the country,
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principal products.

APPENDIX.

GENERAL SYNOD OF ULSTER'S CONGREGATIONS.

FIRST CLASS.

Strength. Attendance.		Strength. Attendance.	
Aghadoey	- 3829 1100	Donegan	- 3452
Annahilt	- 3349 900	Dromara	- 4483 900
Armagh	- 2370 800	Dromore	- 3170 600
Ballibay	- 1600 200	Drumbo	- 4042 700
Ballyeastin	- 2675 500	Glendermot	- 2875 500
Ballykelly	- 3965 1000	Killead	- 2198 500
Ballymena	- 2950 600	Killeleaigh	- 3381 800
Ballymoney	- 4765 500	Killinchy	- 5000 600
Ballynahinch	- 3557 700	Letterkenny	- 3120 450
Ballyronney	- 3220 1000	Lisburne	- 2750 600
Bangor	- 4328 1000	Loughbrickland	- 2398 400
Belfast, May-street	- 2981 1200	Londonderry,	} 2750 1000
Do. Fisherwick-place	2250 1500	second minister	
Do. 3d congregation	4400 1400	Magherafelt	- 2272 400
Brigh	- 1800	Marysabbey, Dublin	} 1148 600
Broughshane	- 4580 800	second minister	
Burt	- 2789 700	Moneymore	- 1540 450
Carnmoney	- 3754 350	Newtownards	- 5500 800
Carrickfergus	- 4003 600	Omagh	- 1650 700
Clare	- 2135 800	Portaferry	- 1952 700
Clough, Antrim	- 3250	Ramelton	- 2510 750
Coleraine	- 2277 600	Randalstown	- 2660 550
Comber, Down	- 5000 800	Raphoe	- 1315 375
Cookstown	- 2655 650	Rathfriland	- 1300
Connor	- 4955 1000	Saintfield	- 4996 750
Cumber, Derry	- 3498 550	St. Johnstown	- 3445 450
Donoghmore, Down	- 2394 550	Strabane	- 1905 400
Donoghmore, Donegal	2455 700	Tullylish	- 2115 800

SECOND CLASS.

Antrim	- 1500 800	Bovera	- 1903 500
Ardstraw	- 2475 400	Carlan	- 1275
Aughnacloy	- 1378 270	Carlow	- 200 55
Ballibay	-	Carntal	- 2161 270
Ballindreat	- 1315	Castleblaney	- 1712 350
Balloney	- 1873	Castledawson	- 2339 317
Ballymena	- 1135 500	Castlereagh	- 1947 350
Ballycarry	- 1700 400	Cough	- 1550 400
Ballynure	- 3228	Clough	- 1450
Ballywalter	- 671 100	Coleraine	- 1155 400
Ballywillan	- 1150 400	Convoy	- 1610 450
Balteagh	- 1000 300	Corboy	- 933
Belfast, Down	-		

	Strength.	Attendance.		Strength.	Attendance.		
Donaghadee	-	2080	300	Kilmore	-	1620	
Donaghbady, 1st. congregation	-	2485	750	Kilraught	-	3701	750
" 2d. do.	-	2790	800	Kirkenubbin	-	1500	300
Downpatrick	-	556		Knowhead	-	3002	
Dumboe	-	2454	900	Larne	-	2753	700
Dundonald	-	1866	140	Lisluney	-	2090	
Dundrod	-	1560		Lurgan	-	1496	400
Dungannon	-	1390	250	Maghera	-	3065	1200
Dunluce	-	1893	360	Magherally	-	2162	400
Drumachan	-	2051		Markethill	-	1740	300
Drumlough	-	1899		Monaghan	-	1859	600
Faughanvale	-	2535	400	Mourne	-	3428	
Finvoy	-	2263	400	Mullingar	-	1250	80
Garvagh	-	2677	500	Munsterburne	-	1400	300
Glastry	-	1291	300	Newry	-	1250	700
Hollywood	-	1647	700	Stewartstown	-	1030	
Keachy	-	1933		Tubbermore	-	1792	400
Killisandra	-	1108		Urney	-	1530	230

THIRD CLASS.

Ahoghil	-	2900	350	Dunfanaghy	-	674	25
Anaghlonge	-	644	200	Duncane	-	1150	250
Armoyle	-	1450	400	Dundalk	-	870	240
Bailieboro	-	2068	450	Enniskillen	-	550	70
Ballinderry	-	600	200	Erney	-	739	
Ballycastle	-	634	200	➤Fabau and Bunrana	-	978	90
Ballygawley	-	1612	250	Fanet	-	1332	
Ballymote	-	298		Finora and Dromore	-	2921	
Ballycairn	-	695		Glenone	-	1680	150
Ballyjamesduff	-	1501	100	Glenarm	-		
Ballyroshane	-	1009	400	Glendermot	-	1448	250
Ballytruin	-	517	100	Glentubrit	-	880	
Bangor	-	1040	400	Glenwherry	-	1465	266
Banbridge	-	970	200	Grange	-	1025	400
Banagher	-	1780	400	Grey Abbey	-	648	170
Belassis	-			Hillsboro	-		400
Billy	-	2714	335	Hilltown	-	654	300
Buckna	-	1625		Inch	-		160
Cananaleck	-	1531		Island Magee	-	1703	250
Cavan	-		95	Ivery	-		
Carncastle	-	954	100	Keady	-	719	200
Claudy	-	720	300	Killala	-	297	90
Clogburney	-	2496	220	Killitir	-	517	
Cootehill	-	721	240	Kilmacrennan	-	1294	350
Cork	-		200	Kilrea	-	3049	400
Croaghmore	-	771		Kingstown	-	600	300
Cross Roads	-	2054		Largey	-		
Cullybackey	-	2455		Lismore	-	220	50
Cumber Upper	-			Loughgall	-	1050	100
Derg	-	1535		Longford	-		80
Donagh	-	731	100	Magilligan	-	650	
Douglas Bridge	-	1535	300	Maguire's Bridge	-	892	200
Donegal & Ballyshan-	-			Malin	-	652	280
non	-	1170		Mecasquin	-	2230	
Drum	-	1005		Mille Isle	-	1672	
Drumquin	-	1077		Monreagh	-	1606	256
Drumbanagher	-	1888		Moville	-	199	
Drumkerin	-		80	Mount Norris	-	3000	
Dunemona	-			Narrow Water	-		200

		Strength.	Attendance.			Strength.	Attendance.
Newtown Cunningham		744		Sligo		368	100
Newtown Stuart	-	1225	200	Stonebridge	-	1041	
Omagh	-	715	400	Stranorlar	-	1344	300
Orreton	-	1215		Stratford, Wicklow	-	156	80
Portadown	-	665		Swatteragh	-	620	200
Pettigo	-	-		Tanderagee	-	760	350
Portglenone	-	2425	800	Templepatrick	-	1960	200
Port Stewart	-	1364	550	Turlough	-	300	50
Ramolan	-	1246	200	Ushersquay, Dublin,	}	418	350
Ramullan	-	492		second minister			
Ray	-	883	250	Vinecash	-	960	250
Rich Hill	-	610	120	Westport	-	126	40

REMONSTRANTS.

FIRST CLASS.

Ballycansy	-	2079		Dunmurry	-	800	900
Banbridge	-	817	200	Moneyrea	-	1956	550
Dromore	-	1750	500	Newry	-	1815	450

SECOND CLASS.

Ballee	-	1100	200	Kilmore	-	856	250
Carncastle	-	578	75	Newtownlimavady	-	633	80
Cromlin	-	882		Templepatrick	-	1325	200

THIRD CLASS.

Carlingford	-	193	20	Narrowwater	-	253	60
Glenarm	-	594	90	Grey Abbey	-	1650	250
Moirá	-	578	100				

PRESBYTERY OF ANTRIM.

FIRST CLASS.

Belfast	}	450	250	Clough	-	750	
second minister				Downpatrick	-	1595	450
Belfast,	}	1000	400	Larne	-	1453	400
2d congregation							

SECOND CLASS.

Antrim	-	1242	800	Newtownards	-	908	
Ballyclare	-	1072	200				

THIRD CLASS.

Hollywood	-	-	-	-	-	605	
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SYNOD OF MUNSTER.

FIRST CLASS.

Cork	}	Attendance.	300	Eastace-st., Dublin	}	Attendance.	170
(second minister)				(second minister)			
Strand-st., Dublin	}						

SECOND CLASS.

	Strength.	Attendance		Strength.	Attendance.		
Bandon	-	-	80	Limerick	-	-	130
Clonmel	-	-	35				

THIRD CLASS.

Fethard	-	-	35	Summerhill, Meath			19
Fermoy (lapsed)	-	-	0				

N.B.—The attendance here stated amounts to 1469, and if a fourth be added for casualties, the total is 1831.

SECEDERS.

FIRST CLASS.

Ardstraw	-	-	1660	Dublin, Union Chapel	1769	700			
Bailieboro	-	-	750	200	Garvaghy	-	-	546	300
Babroshane	-	-	951	Glasear	-	-	1719	400	
Ballinabinch	-	-	438	220	Lissara	-	-	500	
Ballydown	-	-	675	Loughacry	-	-	1440		
Ballyganney	-	-	672	Londonderry	-	-	900		
Belfast, 1st. conr.	-	-	350	225	Markethill	-	-	1029	400
" 2d. do.	-	-	730	Mass-lane, Dublin, (lapsed)					
Boardmills	-	-	967	Monaghan	-	-	1361	400	
Cahans	-	-	1242	430	Newry	-	-	757	380
Castleblayney	-	-	703	200	Newtownhamilton	-	-	738	350
Castlecaulfield	-	-	471	150	Randalstown	-	-	673	350
Clare	-	-	400	Ray	-	-	1860	600	
Clananeze	-	-	1969	Redrock	-	-	693		
Clantibrett	-	-	900	Roseyards	-	-	1227		
Clarke's Bridge	-	-	1923	Saintfield	-	-	550	450	
Coleraine	-	-	728	Sandholes	-	-	1015		
Cookstown	-	-	761	450	Searva	-	-	850	300
Donacloney	-	-	1203	500	Sixmite Cross	-	-	796	
Derryvalley	-	-	540	Tassa	-	-	847		
Drumbanagher	-	-	700	Tullyellan	-	-	1405		
Drumgoeland	-	-	1820	600	Tyrannes Ditches	-	-	829	
Drumlee	-	-	620						

SECOND CLASS.

Aborey	-	-	570	220	Castlewellan	-	-	512	180
Ahoghill	-	-	959	250	Crieve	-	-	551	
Ditto	-	-	1040	400	Crewmore	-	-	542	
Anachlone	-	-	400	200	Corryneary	-	-	1103	
Armagh	-	-	410	150	Cootehill	-	-	700	270
Aughadowie (lapsed)					Clananeze	-	-	852	
Back Lane, Dublin, (lapsed)					Crossgar	-	-	605	249
Ballyeaston	-	-	1000	400	Cross Roads	-	-	698	250
Ballycopeland	-	-	405	Culmady	-	-	521		
Ballyblack	-	-	343	Donegore	-	-	670		
Ballylennon	-	-	150	Donegal	-	-	-		
Ballymoney	-	-	625	150	Drogheda	-	-	400	175
Ballymena	-	-	800	300	Drumkeen	-	-	903	
Ballinahatty	-	-	306	25	Drumhillary	-	-	867	255
Ballymagrane	-	-	839	Drum	-	-	731		
Bellagby	-	-	-	Dunbo	-	-	850	220	
Bovedy	-	-	480	Dunemana	-	-	300		
Caledon	-	-	900	150	Dungannon	-	-	224	80
					Enlish	-	-	581	

	Strength.	Attendance.		Strength.	Attendance.		
Garva	-	891	400	Moirá	-	670	200
Germany's Groves	-	700	270	Moss side	-	723	200
Glinakirk	-	310		Newtownards	-	480	
Glenbay	-	523		Newtown Limavady	-	528	300
Granshaw	-	520	350	Newtown Perry	-		
Hill Hall	-	1165	450	Newtown Stewart	-		200
Island Magee	-		130	Newbliss	-	910	250
Kilkeel	-		100	New Mills	-	561	
Kilmore	-			Pomeroy	-	344	100
Kilmurries	-	1500		Portglenone	-	670	350
Killrats	-	387	275	Rathfryland	-	550	300
King's Mills	-	1171		Rockcurry	-	354	
Larne	-	503	100	Seaford	-		
Lecumfer	-	774		Seafin	-		
Letterkenny	-	354	100	Smithboro	-	220	125
Lisbellow	-	500	45	Stewartstown	-	447	
Lyle Hill	-	940	250	Strabane	-	370	
Magherahamlet	-		100	Stranorlar	-	385	85
Maragall	-	231	200	Tartaraghan	-	805	150
Moneymore	-		150	Toberkeigh	-		
Middleton	-		50				

No. OF PRESBYTERIAN MEETINGHOUSES, AND OF PRESBYTERIANS OF ALL DENOMINATIONS IN IRELAND, JULY, 1835.

	Population.	Chapels.		Population.	Chapels.		
Antrim	-	187625	93	Limerick	-	80	1
Armagh	-	46812	36	Londonderry	-	85250	49
Carlow	-	38	1	Longford	-	471	2
Cavan	-	9124	13	Louth	-	1361	5
Clare	-	20	1	Mayo	-	321	3
Cork	-	524	3	Meath	-	69	1
Donegal	-	42005	39	Monaghan	-	26293	22
Down	-	163819	138	Queen's	-	0	0
Dublin	-	2246	7	Roscommon	-	0	0
Fermanagh	-	2394	5	Sligo	-	393	2
Galway	-	85	1	Tipperary	-	72	2
Kerry	-	0	0	Tyrone	-	73517	61
Kildare	-	5	0	Waterford	-	264	2
Kilkenny	-	9	0	Westmeath	-	152	1
King's	-	12	0	Wexford	-	19	0
Leitrim	-	56	0	Wicklow	-	196	1

N. B.—The enumerators employed by the Commissioners of Public Instruction, did not in many cases distinguish the section of the Presbyterian Church to which the Meetinghouses belong, nor did they give the congregational name. Many Chapels are in course of erection and public worship, is frequently performed in schools, court-houses, and similar buildings; but exclusive of these, there are already 591 Presbyterian Meetinghouses in Ireland, all under Synodical control.

No. OF PRIMITIVE WESLEYAN METHODISTS AT EACH STATION IN IRELAND, JULY, 1835.

Dublin	-	400	Oldcastle	-	314
Waterford	-	87	Enniskillen	-	1700
New Ross	-	114	Maguire's Bridge and Ir-	}	2913
Cork	-	260	vinestown		
Bandon	-	45	Manorhamilton	-	443
Mallow	-	111	Ballyshannon	-	1089

Roscrea - - - -	112	Newtownstewart - - -	946
Athlone - - - -	225	Charlemont - - - -	1603
Longford - - - -	270	Tandragee, &c. - - -	1004
Clones - - - -	1301	Belfast - - - -	535
Cavan - - - -	1967	Downpatrick - - - -	486

MISSIONS.

Wicklow - - - -	160	Castlebar - - - -	56
Kilkenny - - - -	34	Sligo - - - -	60
Clonmel - - - -	38	Buncrana, &c. - - -	167
Youghal - - - -	38	Omagh - - - -	197
Skibbereen - - - -	68	Aughnacloy - - - -	219
Kerry - - - -	73	Cookstown - - - -	280
Cloughjordan - - - -	70	Lisburn and Antrim - - -	344
Mountrath - - - -	120	Newry and Banbridge - - -	245
Rosecommon and Boyle - - -	76		

Total in Society 17738.—Preachers 46.—Missionaries 17.—Collections for Supernumery Preachers £304 19s. 8d.—Building Fund £67 1s. 5d.—Education Fund for Preachers Children £146 7s. 4d.—Assessment on Members for support of Clergy £1,424.

No. OF WESLEYAN METHODISTS AT EACH STATION
IN IRELAND, AT JULY, 1835.

Dublin - - - -	1292	Castleblaney - - - -	236
Drogheda and Dundalk - - -	370	Killeshandra and Boyle - - -	750
Wicklow - - - -	300	Monaghan - - - -	572
Waterford - - - -	270	Enniskillen - - - -	1081
Carlow - - - -	350	Brookboro' - - - -	741
Newtownbarry - - - -	355	Manorhamilton - - - -	721
Wexford - - - -	256	Irvinestown - - - -	1430
Cork and Cove - - - -	545	Londonderry - - - -	305
Bandon - - - -	560	Strabane - - - -	285
Skibbereen - - - -	440	Omagh - - - -	905
Tralee - - - -	179	Belfast - - - -	820
Limerick - - - -	565	Donaghadee - - - -	437
Roscrea - - - -	183	Carrickfergus - - - -	345
Cloughjordan - - - -	183	Coleraine - - - -	500
Tullamore - - - -	209	Lisburn - - - -	441
Mountrath and Maryboro' - - -	388	Newry - - - -	363
Longford - - - -	190	Dungannon - - - -	540
Sligo - - - -	385	Armagh - - - -	760
Castlebar - - - -	140	Lurgan - - - -	771
Ballina - - - -	357	Moira and Dromore - - -	505
Clones - - - -	828	Tandragee - - - -	1400

MISSIONARY STATIONS.

Lucan and Trim - - - -	138	Letterkenny, Stranorlar, } &c. - - - -	228
Youghal and Fermoy - - - -	218	Newtownlimavady and } Aughadowney - - - -	
Kenmare - - - -	61	Magherafelt - - - -	570
Killaloe and Ennis - - - -	86	Ballymena and Antrim - - -	172
Tarbert and Kilrush - - - -	60	Hyde Park, - - - -	240
Ballinasloe and Galway - - - -	246	Comber and Portaferry - - -	199
Moat - - - -	35	Barony of Lecale - - - -	162
Cavan - - - -	292		
Donegal - - - -	833		

Total No. in Society, 26037.—Preachers, 86.—Missionaries, 24.—Supernumeraries, 38.—Amount of Yearly Collections, £655 17s. 7d.—Preachers Auxiliary Fund, £228 10s. 7d.—Education Fund for Preachers Children, £382 19s. 11d., and Chapel building Fund, £366 4s. 8d.

PROTESTANT DISSENTING CONGREGATIONS.

INDEPENDENTS.		Average attendance	QUAKERS.		Average attendance
Antrim	{ Belfast	300	Antrim	{ Antrim	18
	{ Carnmoney	150		{ Belfast	180
	{ Carrickfergus	80		{ Lisburne	100
Armagh	{ Kilroot	45	Armagh	{ Magheramisk	50
	{ Armagh	90		{ Moy	135
	{ Moy	130		Carlow	{ Carlow
{ Rich Hill	110	{ Fenagh	30		
Donegal	{ Donegal	40	Cork	{ Cork	280
Down	{ Newry	80		{ Youghal	40
	{ St. Andrew's	350	Cavan	{ Drumgoon	15
Dublin City	{ York street	500		{ Hillsboro	16
	{ Sion Chapel	400	{ Rathfryland	10	
	{ Ebenezer ditto	600	Down	{ Shankhill	25
	{ Plunket-street	100		{ Tallylish	100
Cork	{ Kilmainham	50	Dublin	{ Eustace-street	150
	{ Cork	500		{ Kingstown	60
	{ Mallow	80		Kildare	{ Rathangan
{ Youghal	100	{ Ballitore	60		
Kerry	{ Trillick	45	King's	{ Birr	30
Kildare	{ Naas	60		{ Burrenshafarny	30
	King's	{ Birr, &c.		100	{ Tuillamore
Louth		{ Limerick City	200	Limerick City	{ Limerick City
	{ Dundalk	30	{ Rossinallis		140
	{ Londonderry City	200	Queen's	{ Clonenagh	36
	{ Sligo	100		{ Cahir	80
Waterford	{ Waterford	250	Tipperary	{ Clonmel	180
	{ Wexford	60		{ Roscrea	40
	Tyrone	{ Castlecaulfield		40	{ Waterford City
			Westmeath	{ Moate	40
		{ Ballyhuskard		16	
		Wexford	{ Enniscorthy	30	
			{ Ferns	15	
			{ New Ross	18	
			{ Taghmon	25	
			{ Wicklow	25	
MORAVIANS.			IRISH EVANGELICALS.		
Antrim	{ Aboghill	250	Queen's	{ Maryboro'	58
	{ Ballinderry	40		Waterford	{ Dungarvan
Cavan	{ Drumgoon	60	{ Kirostanty		40
Down	{ Hillsboro'	60			
	{ Kilkeel	150			
Londonderry, Castledawson..	{	150			
	{ Dublin	50			

PROTESTANT DISSENTING CONGREGATIONS.

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BAPTISTS.		Average Attend.	SEPARATISTS.		Average Attend.
	Cork City.....	50	Queen's	Maryboro'.....	18
London-	{ Desartlyn.....	20	Kildare	Athy.....	20
derry	{ Coleraine.....	100		Do., (M' Kelly)..	40
Mayo	{ Ardagh.....	80		Cork.....	50
	{ Rathrea.....	45		Dubliq.....	100
Sligo	{ Boyle.....	35			
	{ Easky.....	35			
Tipperary	{ Modereny	12			
	{ Thurles	30			
Tyrone	{ Cainteel.....	60			
	{ Desartreight.....	20			
	Waterford City...	30			
West-	{ Athlone.....	40			
meath	{ Clara.....	40			
	{ Rahue.....	50			
	Dublin	40			

N.B.—A Jewish Synagogue has been lately opened in Dublin, being the only one in Ireland. Public worship in the Welsh language is also performed to seamen and others, who frequent the port of Dublin.

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