

THE PUSEYITES, ANGLICANS, &c.

MAKING CLEAN THE OUTSIDE.—They are cleansing St. Paul's of the soot and dust of many years. Washing won't serve the purpose; walls and pillars are scraped and holystoned; the church gets a "dry scrub"—like Nicholas Nickleby when the well was "froze." At this moment the facade resembles nothing so much as one of those portraits, clear carnation on one side of the face, and smirched with asphalt on the other, which dealers in paintings expose to show how well they can "restore" pictures. Of course, the Dean and Chapter know too well the maxims of their own religion to rest satisfied with mere external purification; the cleansing outside is only typical of a more thorough scrubbing to be begun within. And within there is an accumulated dirtiness, of which the outside smoke and weather-stains give no idea—the dirt of mammon-rusted souls. The buyers who were scourged out of the Temple did not venture to make the privilege of seeing it a matter of purchase and sale. The only person on record who sought to earn something by showing the view from the pinnacles of the Temple was one whom the Dean and Chapter would scarcely venture to take into their service. And yet what was never done in the Temple of the Jews except by the Devil himself, is daily practised by the servants of a Christian cathedral. The Dean and Chapter pay their menials as tavern-keepers do, by permitting them to levy contributions on visitors. At the threshold of St. Paul's, at every landing-place on its stairs, in every dim gallery, the luckless visitant is attacked by some extortioner in the shape of an old man or older woman. Even during the reading of prayers these semi-ecclesiastical showmen continue to gather pence in the aisles. It will be a most unchristian act in the Dean and Chapter to spend so much money in making clean the outside of the cathedral, if a few wheelbarrows are not hired at the same time to carry away this moral muck from the interior.—*Spectator*.—The following notice has been posted up:—"While the works are going on in the church the morning service will be discontinued. The afternoon service will be continued daily as usual."

The Rev. T. Escott, Vicar of Gedney, has published an address to the clergy, which is worth copying. It is as follows:—"This is a statement of the expenses in the late Burial Case of "*Mastin versus Escott*," and of the subscription raised by the fifteen thousand clergymen of England to relieve the burden of that trial. The sum expended by the defendant in costs, &c., is £1,017, and the sum subscribed by the clergy, as far as it has reached the hands of the defendant, is £137 5s. 6d., being the munificent sum of rather more than twopence-farthing, but not quite twopence-halfpen-

ny each; and the defendant is desirous of mentioning, that although the amount of subscription, if divided amongst the clergy, would have been as small in proportion to each individual as now stated, yet very few, not above one hundred of the fifteen thousand, subscribed any thing, and of them only one of those who style themselves "Faithful Friend and Brother." Such is the encouragement given to each other, in a struggle for the Church's right, by the sons and Fathers of the Priesthood; such is the indolence or jealousy, with which the exertions of any one defender of Church discipline and ordination vows are regarded by about one hundred and forty to one of the ministry; such is the cowardice and slothfulness of the great majority of the clergy at the present time. No wonder, after this, to hear, as we have lately heard, of a prelate in a neighbouring diocese joining with a Registrar of Births and Deaths to prosecute one of the most honest and able of his own curates for doing an act of positive duty. I am the defendant in the above case; no time-server as one half of you are—no mean, dishonourable, deserter of his Church as many of you are—neither a breaker of his ordination vows, as some of you are; but your true friend.

HON. W. COWPER, M.P., TO HIS CONSTITUENTS.
—* * When I am acting as a member of my Church, and in its proper sphere, my duty towards Roman Catholics is to bear testimony against the errors of their creed, and to place before them, in a suitable manner, the truths I possess. I may even march under that banner unfurled at Exeter-hall, with the inscription "No peace with Rome," provided only the warfare be a spiritual one, waged with argument, instigated by sincerity, and directed by love. But when I am acting as a member of a State, and exercising any of its powers I should be misusing them if I were to take for their subject-matter abstract or doctrinal truth; I am to legislate for persons, and to seek their greatest practical good. I ought not to be deterred from supporting those who teach Christianity to a willing and believing people, by the fact that there is in existence a purer form of it which they reject and oppose. If I am to aim at practical good, I shall not find it in leaving Maynooth in its present penury, degradation, and discontent; or in throwing it for support on voluntary contributions. Acts of Parliament cannot change religious convictions, but they can raise or lower the condition of the persons who entertain them: they can transmute loyalty and happiness into sedition and discontent. If the Legislature be not required by principle to denounce and proscribe the creed of seven millions in one island, it is certainly not called upon to do so by public policy. If Parlia-