

precious blood of our Saviour might be spilt. Neither can we believe our Lord, who has promised to be with his Church to the end of the world, would have withdrawn his direction for so many ages, and suffered it to fall into so great an error; and yet, this must have been the case, if there had been a phyllophore for every one to receive always under both kinds.

"The practice of the Greek Church in this matter is not clear to us. However, it is certain that Christians are almost slaves to the Turks; and under several restraints as to their religion, for they are neither allowed to preach publicly, nor to have bells in their churches, to carry the cross, nor go in public procession.

"Last, it is brought to be particularly observed, that through all Christendom, upon Good Friday, both the priest and the people communicate only in the bread, and not in the wine. The reason is, because on that day the death of Christ is more eminently represented: on that day his precious blood was shed for our salvation, and separated from his body.

To represent the mystery of this with more force and advantage, it is the custom of the whole congregation, both priest and people, to receive under one kind: which usage would have been brought upon the universal Church, unless Christ had been antiently contained under one kind and the giving communion to the laity in that manner had been believed lawful.

To be Continued.

THE IRISH CHURCH.

Mr. Ward has given the following Notice, which re-opens the whole question of the Church, and puts the future distribution of its Revenues upon the basis of Population, without distinction of Creed.

"That an humble Address be presented to her Majesty praying her Majesty to take into her immediate consideration the state of the Protestant Episcopal Church, as now established by Law in Ireland, and assuring her Majesty of the cordial concurrence of this day have Plan for removing the complaints, and discontents, to which the appropriation of the whole

Title Rink of Ireland to the Church of the Minority has given rise for the last 300 years by a redistribution of its Revenues, according to the wants of the whole Population, a proper division being made for her Majesty's Protestant Episcopal Subjects, and for all existing Proprietary rights."

Mr. Ward will, of course, work out this plan in his speech. As to carrying it into plain, practical, common-sense proposition of the kind, it is useless to think of it at present. Every body admits the danger of delay and yet refuses to act. The utmost that can be done, therefore during the present Session, is to familiarise the Public mind with a way must be done during the next year to show people that there is a way out of their difficulties, if they choose to take it, and to ascertain to what extent men of all parties—Whigs, Tories, and Radicals are prepared to go.

We agree with the *Morning Chronicle* of Thursday last in thinking that there is something false in the reasoning, and dissimulous in the principles which assume that the Church of Ireland must be supported, because a blow cannot be struck at one of the three Establishments of the United Kingdom, without the other two. We hold, on the contrary, that each must stand, or fall, by its own merits; and just as it would be most unwise, and impolitic, to transfer Episcopalianism to Edinburgh, as Presbyterianism to the Thames, so it is absurd and impracticable, to uphold a

Protestant Establishment in Ireland, where the Catholic Tithe payers are Seven Millions, and the Protestants not One.

We must see, therefore, to what purposes the Tithe fund can be applied for the common benefit of all. To this Mr. Ward's notion is evidently directed, and we feel sure that whatsoever be the character of his propositions they will be clearly and unequivocally expressed.—*Cath. Misc.*

THE ARGUMENT OF THE LONDON TIMES.

—The *Churchman* copies an article, on "Dr. Pusey, and the Catholic Institute," from the *London Times*, and asks attention to the argument contained in it. The *Times*, after referring to Dr. Pusey's suspension, quotes some passages of Lord Camoy's speech at a late meeting of the Catholic Institute: and asks if those whom Lord C. represents "really believed that their doctrines, their views, and their interests were likely to be advanced by strengthening the party in the Church of England associated with Dr. Pusey's name, it is credible that they should have taken this time and this mode of publicly professing it? Can any thing be imagined more untoward for that party, more absolutely and immediately destructive of their influence, than Lord Camoy's statement if believed?" This is the amount of the argument to which attention has been requested.

We reply, that Catholics care not to strengthen Doctor Pusey's party in the University of Oxford, or in the Church of England; our cause will be better served by proclaiming to the deluded people of England and the world, the fact that a large and learned body of Anglican divines advocate those principles, which protestants have been taught to regard as peculiarly Popish; and by enforcing the truth of those principles with the admissions reluctantly wrung from that party. For, let the people once believe in the teaching authority of the Church, and we overstep all of their minor objections to our system. The indefectibility and infallibility of our church follow as necessary corollaries of that belief, and their return to her bosom, as the One, True Church, succeeds as the immediate consequence of these conclusions. Our cause is advanced, by exposing the inconsistencies and contradictions of Protestant teachers, especially those of the Established Church. Some of them preach up the sufficiency of the Scripture as a rule of Faith, and the right of private judgment, and depreciated Church authority, as the only mode of justifying their separation from the Catholic Church; whilst others strive to exalt the character and magnify the pretended commission of their society, in order to trench themselves against the encroachments of other sects, and prevent the defection of their members. Some of them even cherish, in secret, doctrines and practices, "as sources of comfort," which they dare not avow, because they are "distinctively Romish," and because they have proclaimed, that all which is peculiar to the Roman Catholics is antichristian. Now, when we find any of this party avowing our principles, we proclaim the news, regardless whether it weakens or strengthens their conventional influence.

Of course they are sorely annoyed, when we do so. They dislike to be stripped of their stolen garments, they shrink from the exposure of their dissimulations, they complain of the want of policy in our proceedings; and allgo our doing so as a proof that their principles do not tend to Catholicism; for we would not wantonly "embarrass" our allies.

To be sure we would not: but we acknowledge no alliance with the Puseyite Party. We distinguish between the men and their principles; the latter are promotive of our cause—the former are hostile to it. They would be proud and happy of an union with us, if it could be so arranged as not to affect their Ecclesiastical Establishment and their personal relations. Hence the cry which is raised of the indiscreetness of certain steps and proceedings of Catholic bodies and individuals, which seem to interfere with their plan of operations—if indeed they have a settled plan, which we doubt. The question at issue between the parties within the Anglican Church is now being decided. The Oxford divines and their followers must soon determine, which of two to choose, Protestantism or Catholicism.

If Protestantism be true, let them cease from denouncing it and from inspiring Catholicism,—if Catholicism be true, let them confess it, and renounce a nominal Protestantism. But they need not expect, that they shall be allowed to represent either character which may suit their convenience—to argue against us as protestants, and against their fellow-protestants as Catholics.

The complaints of *The Times*, respecting the proceedings at the Catholic Institute, remind us of the hysterical paroxysm into which Ep. Doune was thrown by the publication of Bp. Kenrick's invitation to union—undoubtedly it was very indelicate and unopportune, in the judgment of certain parties.—*Id.*

INCREDIBLE SUPERSTITION.—PRESBYTERIAN DYLIGHTENMENT.—A remarkable instance of the extent to which this tenet of "hired caves forlorn" still hold its grasp of many people's minds, was brought under notice a few days ago. After the publication, in our last, the paragraph referring to the bodies of the supposed suicides found in the Porthill, two or three people made their appearance at the place alluded to, eagerly inquiring about the spot where the bodies had been re-interred. There were numerous inquiries, but those diffused from the rest. They were more anxious, and appeared uneasy and unwilling to show their anxiety, having evidently some object in view that they wished to conceal. This object, however, at length came out; an old woman, more talkative than the rest, having in her eagerness, let the cat out of the bag to some people in the neighborhood, and a male applicant having done the same to the individual in whose possession the bodies at present remain. The object of the one was nothing more or less than to get a piece of the skull of any of the suicides to grind into a powder, to be taken by an epileptic patient, it being as the applicant gravely remarked, "a most untried cure for the

falling sickness, and better, nor the drugs of the infirmary and the doctors to boot." The other wanted merely "a hair or two from 'thoekow's' o' the man's neck," to cure a child of chincough. These are likely other virtues attached to the bodies of suicides. These we have only heard of accidentally; but we scarcely expected that even among the humblest of our generally intelligent townsfolk such superstition could exist at the present day.—*Aberdeen Her.*

ORDINATION CONTROVERSY.—The six presbyters who concurred in the ordination of Mr. Caroy, have published a card, declaring their unwillingness to enter on their defence, as they merely used their canonical discretion; at the same time they intimate that the impression made on their minds by the examination is not adequately conveyed by the statement of Messrs. Smith and Anthon. The *Courier and Enquirer*, edited by Colonel Webb, an Episcopalian, sounds the alarm, and proclaims Bishop Onderdonk and the six presbyters secret Romanists, and ready to become traitors to the Protestant Episcopal Church, whom he accordingly threatens with deposition, deprivation, &c. The *Churchman* insists chiefly on points of order, and shews the irregularity of the proceedings of the Protestants; and maintains that the Bishop had as much right to admit or order a candidate of Roman sentiments, as one imbued with Calvinistic errors.

Indeed, considering the medium character of our Church, between sectarianism & Calvinism on the one, and a matter of unavoidable occurrence. It is impossible that any person should be ordained in our Church, who is not clear from the crime of heresy; and on the other hand, it is equally impossible, that any person should be ordained in our Church whose opinions on matters not of faith, harmonize on all theological points, with those of all presbyters of the Church; and then discrepancies of opinion, whether Roman, or Geneva-ward, will generally, and especially in the case of young men be bold, and strongly marked, in proportion to the age of their temperament, and their ignorance of the practical duties of their profession. Many candidates hold in too "close alliance with the errors of the Westminster Confession, to be agreeable to High Churchmen, and many more hold opinions in too "close alliance with the errors of the Church of Rome," to be agreeable to Low Churchmen; and, what we wish to know is, whether every clergyman who is dissatisfied with a candidate's opinions, and has signified his dissatisfaction to his bishop, is afterwards at liberty to disturb the peace of the Church, by obstructing on his bishop, a "protest," in the very act of an ordination, which the bishop has resolved, and which the protesting presbyter knows he has resolved to hold.

It seems that this controversy is not so easily settled as the friends of order, authority, and sound doctrine desire: we, of course, mean the six presbyters, towards whom our heart warms, seeing their sympathies and tendencies. The best thing they could do just now, for consistency sake, would be to proclaim at once their