and glazed, in 1840, was suspended near an altar, in the Church of St. Gennaro de' Poveri, on the right hand, on entering. The following is a translation of

"The exact measure of the foot of the most blessed Mother of God, drawn from her true shoe, which is preserved with the highest devotion in a monastery in Spain. Pope John XXII. granted three hundred voges, indulgence to every one who shall him this preserved with the highest devotion in a monastery in Spain. Pope John XXII. granted three hundred voges, indulgence to every one who shall him this true with plain forms with backs for the communion-table. The east which he carries in the other.

(6) Another untruth. —There were no bowings, no formalities of the modern Oxford or old popish school, the officiating clergy many almost the size of lite, seated in a high-finishing of the head, not wishing to the lead, not wishing the communion-table. years' indulgence to every one who shall kiss this Gothic niche, dressed in a blue gown and hood, with a red petmeasure three times, and shall recite three ave marias: and this was confirmed by Pope Clement VIII., in the year of our redemption 1603.

"This indulgence, not having any prescription as to number, may be obtained as often as the devotees of the most holy Virgin shall please; it may also be applied to souls in purgatory; and, for the greater glory of the Queen of heaven, it is permitted to draw from this measure other similar, which shall have all the same indulgence.

"Mary, Mother of Grace, pray for us."

The Bishop of Exeter (Dr. Phillpotts), in his "Supplemental Letter to Mr. Charles Butler," p. 58, mentions a similar measure of the Virgin's foot, which was published in Italy, and with the same indulgence of three hundred years.

THE CHURCH.

TORONTO, FRIDAY, MARCH 10, 1843.

CONTENTS OF THE OUTSIDE

Fourth Page.

We have great pleasure in giving publicity to the following notice, regarding the Administration of Ranting which be regarded as a regarding the Ranting which be regarded as a r Baptism, which has been addressed to the congregation of St. James's Cathedral in this city:

"The Congregation are requested to the congregation of St. James's Cathedral in this city:

"The Congregation are requested to the particular of the particular of the congregation are requested to the particular of the parti

"The Congregation are requested to take notice, that it is proposed in future that the administration of selections from the Scriptures and Apocrypha, particularly from Public Baptism in this Church shall take place during letters, which seem to be chosen for the purpose of inculcating Divine Service, instead of at the close of it as has certain degmas. Thus on each side of the gilt cross at the back been hitherto the custom. The first Sunday in each month has been appointed for this purpose, as well as all Festival and other days on which the Church is opened for service during the week. On these occasions the Candidates will be brought forward and presented at the font immediately after the second lesson if on a Sunday in the evening service only. lesson, if on a Sunday in the evening service only. Lord's death till be come, as he has commanded. It is idolatrous and that the two texts on which Popery founds its idolatrous and This practice is in strict accordance with the directions of the Rubric and the discipline of the Church, and it this place, and what showed still greater design, is the words is confidently anticipated that the Members of the marked in italics being in red letters, to distinguish them from Cathedral Congregation will readily conform to a regulation so obviously designed to promote their own Scriptures and Apocrypha. spiritual benefit and that of their children. Parents are required to give notice to the Clergyman of their o'clock in the after part of one of the longest days in July, and truly Protestant Archbishop of Canterbury, had it spiritual benefit and that of their children. Parents intention to have their children baptized the day before, or at latest in the morning before the beginning of Morning Prayer. The Registration will take and heartless mockery of the worship of the living God. place in the Vestry at the close of the Service."

The following rules for the formation of that great desideratum, A Parochial Lending Library, for the Parish of St. James in this city, has been handed to

1. The Toronto Parochial Lending Library, established under the sanction of the Parochial Clergy, shall consist exclusively of such Books and Tracts as shall be approved by the Rector 2. The Library shall be kept at the Depository of the Church Society of the Diocese of Toronto, and shall be open daily du-

ring business hours. 3. Admission to the privileges of the Library shall be under the sanction of the Rector; an annual Subscription of 5s. payable in advance, will entitle the subscriber to the use of the

Library.

4. No Subscriber shall lend a book out of his own family nor shall any Subscriber have more than one book at a time. 5. The time which Books may be kept shall be, -for Folios gross exaggeration, if not positive misrepresentation, and Quartos, 4 weeks; 8vos., 3 weeks; 12mus., 2 weeks; and we were not long before we met with the following

6. Every Book lest shall be paid for by the Subscriber, and contradiction and explanation in The Church Intelli-

7. The fine for keeping books beyond the time allowed, shall be one half-penny per day.

We have not the slightest doubt that this undertaking will be well supported, and we are sure that, if the selection of books be not too dry and too exclusively religious-if, in addition to its main requisite, a large number of volumes on practical theology and ecclesiastical history, it embrace general history, biography, voyages, travels, &c. &c., and a judicious assortment of general secular literature, having a sound Church and State tendency,-it will prove a great

city, and be attended with an excellent effect. We believe, when the plan is once set in motion, that books, subject to the approval of the Rector, will and some declaratory remarks of a similar nature, and evidently be presented by many who are desirous of supporting founded on The Roard's statements, having also appeared in a so useful an Institution.

blessing and delight to the Church families in this

The following article has been transferred from a The following article has been transferred from a Dissenting English newspaper, nominally in the inte-Witness" is not known by the name of Kilndown Church, but dissent. rest of the Church of England, to many sectarian

journals published on the continent of America: LOOK HERE :- A NEW PUSEYITE CHURCH. (To the Editor of the London Record.) -In a recent journey through the hop district of Kent, I had occasion to remain for some days in the vicinity of Goudhurst. When the Lord's Day came, as is my custom, I repaired to one of the nearest churches of our Establishment paping to find in this retired district purity of doctrine combir ed with the simplicity of Christian worship. The one I fice, the building begun within the last two years, and the scaffice, the building begun within the last two years, and the scar-folding still remaining. It is situated upon a rising ground about two miles from Goudhurst, and five from Cranbrook.— The day was sultry in the middle of July, but I was there in good time, and had just taken myscat when a vehicle drove up, rom which was taken, with considerable ceremony, a pair o silver or plated candlesticks, nearly a yard high, in which candles of fitting lengths were adapted, and placed one on each end of the communion table. Between those, and opposite a gilt cross, was arranged the sacramental plate, consisting of two large silver flagons, and pair of salvers, having in front the Shortly after these things had been thus formally laid as are desirous of communicating, every Sunday and Holy Day out, appeared the clergyman. He entered the communion rails om a side door on the left, arrayed in his surplice, and followed by a number of boys also in white surplices as actors come upon a stage from the side wings. The latter took their seats ed in a slanting direction from the end of the table | King Charles' countenance." to the wall, which made them appear as almost fronting the congregation. The place out of which they came, I was afterdoor on the left. From the distance he lives from the church, to the wall, which made them appear as almost fronting the purpose of dressing and keeping their surplices in. Before this time the bell had ceased, the church was crowded, and we were all waiting the service to begin; but it is a desk facing south—to read the prayers. all waiting the service to hegin; but it was evident, from the appearance of anxiety in the clergyman and boys, that there never been given to it; and it may be safely a serted that "Eye was some cause for delay existing. fully a quarter of an hour, when carriage wheels, dashing the gravel, ann unced the arrival of some considerable personage; he surplices were all in commotion, but again we were doomed disappointment, -it was only the family of a neighbouring ry crowded congregation had endured a further lengthened delay, again did the plashing of gravel, and the confusion of wheels and horses, put us all, particularly the surplices around the communion-table, once more on the qui vice. A beginning till the noble family he mentions arrived, is one of tall laced and liveried footman, with his cane, strode up the the most awful untruths ever read; and yet it is gravely as footway, and held open the door of a large pew close to the communion-rail, followed by another, bearing in both hands a pile solemn prayer to the Almighty! "What reward shall be given solemn prayer to the Almighty! "What reward shall be given of gigantic prayer-books or Bibles. After came two ladies and or done unto thee, O thou false tongue! These latter were, Field Marshal Lord Berestord, of Bedgebury Park, a near relative, if not a brother, of the Primate of Armagh, head of the Established Church in or low. The family he mentions are too good Churchmen by Ireland, and Mr. Hope, M.P. for Maidstone, the owners of the far to come in late; with true military exactness, their car greater portion of lands adjoining, the munificent givers of plate drives up from five to ten minutes before the appointed hour, ndlesticks, and the beautifiers and anti-Protestantizers though they are distant a mile and half from the church. But of Kilndown Church, at a cost of, some say, 3,000L others if even it has ever so happened, from a difference in clocks, that they have arrived late, the Clergyman has never waited a morning had indeed arrived seven that they have arrived late, the Clergyman has never waited a morning had indeed arrived seven that they have arrived late, the Clergyman has never waited a morning had indeed arrived seven that they have arrived late, the Clergyman has never waited a morning had indeed arrived seven that they have arrived late, the Clergyman has never waited a morning had indeed arrived seven that they have a morning had indeed arrived seven t ings and other formalities of the new Oxford, or, to speak more

(5.) Passing over the Chartist spirit which seeks to degrade the old Popish, school. The service was read in three the aristocracy in the eyes of the vulgar, and the cur-like spirit different places within the rails: first kneeling on a cushion, and desk fronting the table, with the minister's back to the people; then, at the end of the table; and again in a sort of box, or three sides of a square, almost breast-high, set within clearly shows itself in the attempted contrast between the

This being a new church scarcely finished, and consecrated the gigantic pile of books consists of a small prayer-book and a few months before by his Grace the Archbishop of Canter-bury, in whose diocese it is, who, from these circumstances, cannot be unaware of its style of ornament, is worthy of some notice. It is seated with plain forms with backs for the common and supports himself with the use of a stick which he carries with some disadvantages, is bringing back thou

his Royal robes, wearing the insignia of the Order of the Garter his crown upon his head surrounded with a glory, his sceptre in

having the peaked heard, and that peculiarly mild expression

with which, after the Restoration, it became so much the fa-

of the Popedom on his head; in his left hand the patriarchal

staff or triple cross, and his right raised as if in the act of bestowing his benediction on the congregation. All the figures are standing, have rays of glory round their heads and are

almost as large as life. The communion-table is a square stone altar, with thirteen hollowed Gothic niches, three at each end

and seven in front, prepared, probably, in anticipation of the twelve apostles, and the centre or superior one for the Virgin, or some other Popish "idol of wood or stone." At the back,

black, blue, and gold letters, are the other selections from the

He who "dwelleth not in temples made with hands," but who nath promised that "where two or three are met together in my

name, there will I be in the midst of them," whether their

The malicious and irreverent tone of the preceding

account, to say nothing of the suspicious journal in

which it first appeared, is sufficient to cast a doubt

had he not been met in his own sneering manner,-

with which "Eye-witness," like another Ham, at-

KILNDOWN, KENT .- CHRIST CHURCH,

A number of misstatements and misrepresentations having

een made in The Record, respecting Christ Church, Kilndown

character of such untruths and misrepresentations.

First, then, the church visited, or said to have been visited,

in not giving the name of this "Anti-Protestant" place of Divine worship?

(2.) What he says about "a vehicle being driven up with con-

M. P. for Maidstone, the Clergyman has been unwilling to risk

their safety, by exposing them, during the week, either to the cupidity of thieves, or the Puritanic violence of such men as an

day evening, in a cart belonging to the Clerk, who conveys

them to the house of a gentleman in the neighbourhood, a dis-

tance of three quarters of a mile, and are brought up, every

Sunday morning, by the same conveyance, which appears ne-

the weight of the candlesticks. The same may be said of the

Communion-plate, which is not of silver, but silver gilt, as

handsome and costly as it can be made, and the gift of Field

Marshal Lord Viscount Beresford. These are placed on the

altar every Sunday, because the Incumbent wishes the people

to understand that "he, for his part is ready," and has all things in readiness to administer the Holy Communica to such

throughout the year. Perhaps so much ought not to have been

said on this head; but we think this perversion should not be

left unnoticed, when "Eye Witness" professes to give such a

minute and correct account of facts, down to the "mildness of

desk facing south—to read the prayers. The choristers do come from the vestry on the left; but the name "sacristy" has

Witness" is lamentably guilty, when he says "he was informed

(evidently meaning to imply that it was by some one in authority, or connected with the church), that it was so called

in." It is wholly untrue, this purpose having been no more

contemplated in its erection than the name which he asserts is

nd "built for the purpose of dressing and keeping the surplices

(4.) But the account he gives of the Clergyman keeping the

congregation waiting "fully a quarter of an hour," and not

Eye Witness;" they are consequently, removed, every Sun-

I am, Sir, your obedient servant,

(7.) Another untruth .- No part of the service is read "within ticoat; and on her knee an infant, perfectly naked. The right lancet is filled by St. Peter, holding a pair of keys; the left, by St. Paul, pictured with a sword; both the latter figures are standing, and the heads of all are surrounded with glories. A our cathedrals, with the exception of the eagle, but which standing, and the heads of all are surrounded with glories. A saint occupies every window in this Protestant Church of Kilndown, having a label at his feet informing the ignorant in such matters of his name and rank, such as St. Augustinus, St. Cyprianus, St. Gregorius, St. Hieronymus, and others. But what surprised me most was the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the west window on the right side of the such as the section of the eagle, but which, "Eye Witness" says, the sexton informed him was called a "confessional." This is a very awful untruth for the very thought of such a thing has never occurred to any but an "Eye Witness," and the name never escaped the lips of sexton, elerk, or any other person connected with the church. Is not this

church door, which is tilled with a full-length painting of King Charles I., labelled Saint Carolus Rex et Martyr," dressed in As to the As to the cold and formal sermon, we can easily believe that "Eye Witness" felt it so, as it is the Clergyman's endeavour to his crown upon his head surrounded with a glory, his sceptre in his right hand, with the left resting on his sword; and the face things perhaps it may have been hinted, that a "lying tongu is but for a moment." But whether he thinks it "cold and formal" or not, we would recommend "Eye Witness" upon his shion to paint his likeness. As a fitting coadjutor to this new "saint," is placed in the window on the opposite side of the door, duly labelled, sainted and titled, no less a personage than Pope Gregory, dressed in his Papal robes, with the triple crown next visit to the church, to pay particular attention to the ninth commandment, and pray to God to forgive his first breach of it, and "incline his heart to keep it" for the time to come.

We have really not patience to go on with further exposures but what he says (8) about the noble family rolling off "in it is untrue. That generous family need no praise from us; but every candid person knows that there lives not a less proud and haughty family than that of which he speaks. The meanest share their bows equally with the greatest; and those bows are but the signs and tokens of their desire and substantial en-deavours to make their fellow-creatures happy; and when they are literally lavishing (we know no other word) their charities on the poor, providing not only for their temporal but spriftual necessities, they are to be maligned by this Recordite "Eye

as if placed upon the table, in a compartment lined with purple velvet, is a gilt cross about eighteen inches high. A foreigner, an Italian, I was informed, is living at Bedgebury Park, brought And now, having exposed this "Eye Witness," we are sure that it would be thought wrong to enter into an explanation of the different splendours of the church. We will only, therefore, add, that the fact of an Italian having been brought over "specially to paint the church," is false; that the altar was the design of an eminent architect, "A. Salvin, Esq.," and the fact of candles being lighted when the service ended in broad daylight, is equally untrue; and there is only one passage from the Apocrypha out of sixteen or seventeen passages of Scripture affixed to the walls, though, as is well known, there are two passages among the sentences in the offertory; and lastly, that "Eye Witness's" account of the splendid glass and other naments is full of exaggerations and party-spirit.

We need add nothing to the simple contradictions of un-

truths and perversions, for which it is very difficult to account. It would have been better, we think, had a more circumstantial refutation been given; but still quite enough proof has been adduced to convict "Eyewitness" of malice and misrepresentation. Perhaps to those at home the mis-statements are so palpable, that it was thought unnecessary to correct them in detail, and better to leave them to their fate, as selfthe others, which are black. Of a simalar character in red, evident falsehoods.

It is, moreover, difficult to believe that the Church presented a superstitious or improper appearance in its adornments.

which concluded in broad day-light, the mummery of lighting the candles on the altar was gone through. With a sorrowful heart did the writer wend his way from this church of pageant It is also difficult to believe that any such pie-bald inscription of jumbled English and Latin, as "Swint Carolus Rex et Martyr," has any existence but in the diseased imagination of "Eye-witness." And it would have been but right in that person, whoever he may be, to have told his readers that King Charles I. as those in high places, whose duty it is to interfere; are either slumbering at their posts, or openly joining the enemies of vital religion,—may He awaken the Christian laity of the land to the expulsion of those "wolves in sheep's clothing," whose dark design is to hand us over to Popery or man's devices instead of the blessed faith and humble worship of "Christ and him expunited!". is most justly styled a "Martyr" in the Prayer Book, and not to have made that designation appear as the invention of those who are responsible for the decoration of the Church.

Of late years some valuable ancient painted windows have been purchased on the continent and transferred to Churches in London; and this has been effected by the co-operation of individuals of all shades of opinion within the Church. In St. George's, Hanover Square, there is a magnificent window, procured under such upon the accuracy of its statements. Indeed, when circumstances, and we never heard it objected to as we read it, we felt convinced that there was much this very hour, the practice is happily fast extending 6. Every Book lost shall be paid for by the Subscriber, and if it be one of a set, he shall take the broken set, and pay for the whole. If a book is damaged, the Subscriber shall either pay a fair remuneration for the damage done, or replace the book at the discretion of the Library of the Library and the palpable partisanship of "An Eye-witness," we should have been glad our English Cathedrals on the living stone work above. but had he been put down, instead, by a calm and dignified rebuke in the sober language of truth.-

Much allowance, however, must be made for the dis-The term "Puseyite;" used by "Eye-witness," is Baptist teacher at Northampton: pleasure naturally felt at the indecent malevolence resorted to daily in this country, to raise up a prejudice against the real principles of the Reformation,tempts to cast disgrace upon the Church,-and we would say this concerning him, even were the case as bad as he represents it, for his whole letter is one bitter lump of the bitterest odium theologicum. But have read the Oxford Tracts, or the writings of Dr. stances, but not a baptist; and what he did was entirely his own individual responsibility. The Tory paper of town called it Baptist Blasphemy, and many other paper. we detain the reader too long from the counter-statea very slight acquaintance indeed with the works of "Church and State" paper, it may be as well just to expose the Tracts, and part of Tract 90-the latter, in our judg- thampton. ment, a production of extraordinary subtlety, and from the positions of which we must express our decided table" man, in the common sense of the word, but his "Christ Church," Kilndown. Had "Eye Witness" an object

But the real meaning of "Puseyism," when that than Christianity. term is adduced by a Dissenter against a Churchman, is, that the Churchman regards Dissenting teachers siderable ceremony, &c. &c.." is a gross percersion, the case being simply this—that two most splendid and massive silver candlesticks having been given by A. J. Beresford Hope, Esq., the Gospel, and refuses to contribute from his means Confirmation, which are offered for sale by The towards the propagation of "false doctrine, heresy, Church Society. and schism." The Hon, and Rev. Baptist Noel,whose secession from the Church would be but an act of common honesty, for he violates its laws with a ceived from the United States, and especially for table of the chapel in which he officiates: but he fra- beautiful and appropriate selection, even to the poetry, ternizes with Dissent, and violates his solemn Ordi- which, with a wise husbanding of space, occupies the nation vows, and therefore there is no "Puseyism," cover of the pamphlet. (as there certainly is not, but as there would be, according to Dissenters, were he a sound Churchman,) in his seven candlesticks.

> We had hoped to take a rapid glance at the state of Church matters at home; but our usual grievance, want of space, is in our way.

We must therefore content ourselves, for the pre-

The Rev. Bernard Smith, Rector of Leadenham, Lincolnshire,—a Clergyman, it appears, of antiable character, but no note, -has resigned his valuable haracter, but no note,—has resigned his valuable iving, and embraced the anti-scriptural and dangerous Through the Rev. J. Padfield (in part) ... loctrines of Romanism. A Miss Young, -whom the In his Papists have endeavoured to represent as a person of consequence and of high connexions, but who is really an ordinary woman of the middle class,-has lapsed into the same grievous error, though Dr. Pusey en- 91 Collections, amounting to

deavoured to save her from taking the fatal step. As a counterpoise to these painful statements, we insert two paragraphs. The first is taken from the From the Parochial Committee London Church and State Gazette of the 3d February:

"A Correspondent," residing near Tamworth, who supplies true lovers of sound Catholicity, will rejoice to hear that the The Clergyman has never waited, on any one occasion since Rev. Mr. Oxley, who has officiated for twenty years as a Romish priest in Leeds, Leicester, &c., has given up his connexion with that corrupt branch of the Catholic Church, and is now in communication with several of the clergy in this neighbour-

The other appears in several of the English jour-

nals received by the last steam-packet: Conversion to the Church.—Some sensation has been reated amongst the dissenting sects of Rochdale by the recent conversion of Mr. Phelp, the minister of the Unitarian chapel, Blackwater-street, to the Anglo-Catholic faith. It would seem that Mr. Phelp was engaged upon a work in opposition to the doctrine of the Trinity, and that in the course of his researches, the rails near the pulpit, which the sexton informed me was which I have no space to particularize, the footman re-appeared and bore off the books, the distinguished personages rolled off in their carriages, amidst the doffing of hats of their assembled tenants and dependents, which they seemed not to a server to the destrict of the rails near the pulpit, which the sexton informed me was "gentleman who could wait like the rest of us," and the noble instead of meeting with evidence to support the Unitarian belief, in the afternoon, as also at the Church at Port Dalhousie on all the festivals, being the days ordered by the Church at Port Dalhousie on all the festivals, being the days ordered by the Church at Port Dalhousie on all the festivals, being the days ordered by the Church at Port Dalhousie on all the festivals, being the days ordered by the Church at Port Dalhousie on all the festivals and munificent family alluded to, passing this by, we proceed to another gross and pitiful perversion, another untruth. The Record's "Eye Witness" says, "tall, laced, and liveried footman tenants and dependents, which the sexton informed me was "gentleman who could wait like the rest of us," and the noble and munificent family alluded to, passing this by, we proceed to the truths of the Trinity, and that in the course of his researches, instead of meeting with evidence to support the Unitarian belief, in the afternoon,—as such the Tomon,—as also at the Church at Port Dalhousie on all the festivals and munificent family alluded to, passing this by, we proceed to another gross and pitiful perversion, another untruth. The Record's "Eye Witness" says, "tall, laced, and liveried footman tenants and dependents, which the sexton informed me was "gentleman who could wait like the rest of us," and the truths of the Trinity, and that in the course of the Trinity, and that in the course of the Trinity, and that in the course of the Trinity, and that in the Township, at the other instead of meeting with evidence to support the Unitari with a cane strode up the aisle, bearing a gigantic pile of himself a convert to the doctrines of the Anglo-Catholic Church.

of Dissenters into the fold of the Church.

England, had made arrangements for a Performance of Sacred Music in the Church, for the purpose of

The minister of the Parish having referred the matter to his Diocesan, the Bishop of Winchester, that excellent prelate replied, that the minister "had not only a right, but it was his bounden duty," to refuse the use of the Church for such a purpose.

The Parishioners were greatly annoyed at this reto the amount mentioned.

We trust that a better era, in this respect, is dawning upon the Church at large, and that we shall hear little more of performances of Music in holy edifices, two Churches in a Township before greatly neglected, for the purpose, albeit, of raising money for sacred objects. A Church ought never to be opened except for the purpose of prayer; and when opened (the pew system is bad enough) ought never to be accessible to those only who can afford to pay for a seat.

giving me very great pleasure, and you may be sure that the circumstance of your Minister being my son, only tended to heighten my gratification.

"The ruling desire of your pastor is to make you a happy people. If he do but lead you to a closer knowledge of your God and Saviour, and to an entire devoted-

In the Sheriff's Sales for March, 1843, Abridged rald, we observe that the property is announced to be sold "at the church door" of Ste. Martine, St. Joseph, the church is dedicated. These, of course, are Roman Catholic edifices, - and therefore we should not

Will some of our correspondents, in the lower part The last place where secular affairs ought to be transacted is "the door of a church."

Being entirely without local information, we shall pursue the subject no farther at present, but hope that it will be handled by some one well acquainted with the customs of the Lower part of the Province.

ourteous and moderate tone than is usual in that ournal,-continues the controversy with respect to the validity of the Episcopal Succession of the Reformed Irish Church, and the consecration of Archbishop Parker.

Our cotemporary seems to insist that, in the beginning of Queen Elizabeth's reign, no Irish prelate concurred in the Reformation, except Curwin, Archconcurred in the Reformation, except Curwin, Archbishop of Dublin. To this we reply that,—as the Oaths of Supremacy and Uniformity, which were a virtual protest against Popery, were enforced, even to deprivation, against Leverous, Bishop of Kildare, and stant in their observance of it. And indeed when this Walsh, bishop of Meath, it is fair to presume that the great duty is duly loved and valued, it will become a other twenty Irish bishops, who retained the sees under Elizabeth which they had held under Mary, must have complied with the laws, and adopted the Reformed mode of worship.

With regard to the consecration of Archbishop Parker, no enlightened Roman Catholic can deny that it actually took place, however stoutly he may chuse to impugn its validity. Those who wish to see the the midst of you. Allow me therefore, dear friends, to full documentary evidence in support of the reality entreat of you to permit no ordinary excuse to keep you and validity of that consecration, will find it in an American Edition of Perceval on the Apostolical Suc-

containing the account of a blasphemone production, in the shape of a Bank Note, which was said to have floods of light poured through the coloured oriels of been sold at a Bazaar held at Northampton in Engour English Cathedrals on the living stone-work above, land, for Baptist purposes. The Montreal Baptist harmony ought to prevail. Do not imagine from these cautionary remarks that I discourage the exercise of a beneath, and around, and has not felt his spirit purified and exalted, and led upwards from earth to a contemplation of the glories of heaven.

Register gives the following version of the affair, which we are happy to say, appears to relieve the Baptists requires the constant interchange of friendly feelings and from the charge of blasphemy; it is furnished by the good offices between all the members of it, or among the

"The person who printed our admission tickets had by him against the principles advocated by every great divine the bazaar, he printed off a number, and put them upon one or one of these flash notes. Wishing to express his good will to in the Anglican Church for nearly the last three hun- two of the stalls; his motive was good, his judgment mistaken. dred years. Of those who use the term, how many He is a very respectable man, both in character and circumstances, but not a baptist; and what he did was entirely upon in this Province has read a line of either. We ourselves are almost in the same predicament, having but trod in its steps; but it was not prepared by a baptist, not printed by a baptist, not put into the room by a baptist. The committee of management knew nothing of it till it was introduced, Dr. Pusey and Mr. Newman, and never having read taken away by baptist friends. We much regret the fact, but any but the two or three early numbers of the Oxford there is no great burden on the baptist conscience at Nor-

The "flash-note" issuer may be a "very respecfanaticism is much more likely to promote infidelity

In our advertising columns will be found a List as totally destitute of Scriptural authority to preach of Books and Tracts relating to the ordinance of

We have to return thanks for many pamphlets relamentable frequency-he, we say, has a representa- "A Pastoral for Lent," issued by the Right Reverend tion of the seven candlesticks over the communion- Dr. Doane, the Bishop of New Jersey. It is a most

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections in aid of the Funds of the Society made in the several Churches of the Diocese, in compliance with

the Lord Bishop's Circular :sent, with announcing a few recent occurrences of a Previously announced, in number 91, in am't 365 5 21/2

The Treasurer has since received the following, viz:-

In the Church at Franktown£3 4 7 parish by the Rev. W. M. Shaw W. M. J.'s contribution, in addition to the lection at the 10th concession of Adelaide, by the Rev. D. E. Blake,

There has also been received-From the Parochial Committee thro'the Rev. Adam Townley, 2 19 0 - 15 16 9 T. W. BIRCHALL,

8th March, 1843. THE TOWNSHIP OF LOUTH, IN THE DISTRICT OF NIAGARA. The Notitia Parochialis of this Township for the past

year is as follows: Public Baptisms after the Second Lesson-Children..... 11 Adults.....

Funerals There is Service every Sunday in both the Churches emded by renouncing his former errors, and publicly avowing himself a convert to the doctrines of the Anglo-Catholic Church.

W. Lawrie, the Lessons read by Rev. R. J. C. Taylor, and a serior on the feast of St. Andrew's, the first saints was resolved on the feast of St. Andrew's, the first saints and a Sermon on the Fasts and Festivals of the Church, day of the ecclesiastical year, to make the attempt.—

besides the members of the Church in Louth

"Harmondsworth, December 28th, 1842.
"To the Inhabitants of Louth attending at the Churches of Port Dalhousie and Jordan in that Township.

"My dear friends,—
"It is not because I have so soon forgotten you, that I sult; but the Bishop, having ascertained what was the largest sum expected to be raised by the contemplated desecration of God's house, transmitted a check to the amount mentioned.

so many calls upon my time and attention since my return to England, that I have found it very difficult to accomplish all I wished to do. But if I have not written to you, I have not been unmindful of you in my prayers, and I have not ceased to remember my late visit among your some of the west released to remember my late visit among ou, as one of the most pleasant of all my life. The very kind feeling which appeared to me to exist between you which together you had accomplished, could not fail of giving me very great pleasure, and you may be sure that

ness of yourselves to His service and honour, whereby from the Quebec Official Gazette for the Montreal He-rald, we observe that the property is announced to be sold "at the church door" of Ste. Martine, St. Joseph, alone your present life will be cheered and comforted St. John's, St. Edouard, St. Pie, St. Isidore, St. Anne, him, but that you also have much to do, both to assist him or, whatever may be the name of the Saint to whom and to help yourselves. One of your first and most imof them who seek Him not, but this is not the ordinary course of His dealings with mankind. He generally be concern ourselves to notice the matter, did not one of the Advertisements apprize us that the property was "to be sold at the door of the Episcopal Church of" prayer: prayer is the means which He himself has appointed, and which, therefore, be assured, He will approve and answer. Now let me ask, do you pray, first in secret of the Province, be so good as to take up this matter? and then in your families, as well as publicly at Church? And do you in your private and family prayers always offer up a petition for your Minister—that God would pour out of His Spirit upon him, that He would enlighten nis mind to understand clearly those great truths which he has to teach to others, that he may be enabled to explain, to enforce, and to apply them, earnestly, intelligibly, faithfully, and affectionately, that his message of love and mercy may never be delivered in vain, that his walk and The Hamilton Cutholic of March 1,—in a far more example among you may ever be such as to commend the Gospel which he preaches, and that his own soul may prosper and be in health? Such a petition daily offered up for your minister, would, besides bringing down ssings from heaven upon him, especially prepare you meekly to receive his instructions, and faithfully to im-prove the lessons which you hear from his lips. It is only while a pastor daily prays for his flock, and the people daily pray for their minister, that the Church to which they respectively belong can prosper. "A regular attendance upon the public services of the

when accustomed to attend upon Divine Service, will consider it almost a punishment to be absent from it.-Besides, it is a peculiar encouragement to your minister to see you constant and punctual in your attendance on his ministrations; it is some proof that he does not labour in vain in the Lord; it is an evidence that you are interested in the Services of the Church, and it is an indicafrom the house of God, and teach your children to walk in the same way. And in reference to this subject, let implying a leaning towards Popery. In England, at this very hour, the practice is happily fast extending of embellishing our Churches with painted windows, instead of monuments, as memorials of the dead; and cautionary remarks that I discourage the exercise of a inhabitants of the same township, without distinction of sect or party, and this, indeed, is but to fulfil the great sect or party, and this, indeed, is out to fulfil the great principles of our religion, which inculcate the duty of ex-ercising a universal love; but in the important duties pertaining to the worship of God, it is far better, on all counts, that we should strictly adhere to our own excellent and Scriptural forms and services, without associating ourselves, even occasionally, with those who think proper dissent from the Church

> promise made to me when I last preached to them, viz., that they would not fail to assist their pastor in finishing the building, and in completing the sum required for that purpose, and I am sure they will not allow their promiso remain unfulfilled. To those attending the Church at Jordan, let me say, that as their Church requires greater funds, so I am endeavouring to obtain some assistance in aid of them in this country. And now, to all, I say in conclusion, I commend you to the teaching, the guidance, and to the blessing of God. May every blessing, temporal and spiritual, rest upon you and your families, and finally may you be admitted into the kingdom of heaven, through the merits and mediation of Jesus Christ, our most blessed

Lord and Saviour. I am, "My dear friends, "Very sincerely and affectionately yours. "JOHN ARMSTRONG."

The 21st Session of this Association was held on Wedesday and Thursday the 8th and 9th of February, at the residence of the Rev. J. Shortt, Rector of Port Hope .-In consequence of the inclemency of the weather and the mpassable state of the roads, several members were unable to attend; and others were prevented by indisposition and parochial engagements. The commencement of this session was marked by the pleasing circumstance The commencement

MIDLAND CLERICAL ASSOCIATION.

of two candidates for membership, viz., the Rev. Wm. Lawrie, of the Scottish Episcopal Church and the Rev. P. G. Bartlett, recently ordained Deacon by the Bishop of the Diocese—both these gentlemen had been appointed to charges within the limits of the Association since the last meeting,-Mr. Lawrie having undertaken the laborious duties of Travelling Missionary in the destitute townships in the Newcastle District, and Mr. Bartlett having been appointed to the vacancy at the Carrying

with much pleasure and profit. That unfailing subject of interest and practical edification to those engaged in the ministry- The service for the ordination of Priestswas read by passages and engrossed much of the conversation on both sides. The exercises of the first day of Church, when the Evening Prayer was said by the Rev. S. Givins, the Lessons read by the Rev. P. G. Bartlett, and a highly edifying discourse on Church Unity was delivered by Mr. Professor Bethune from Ephes. iv. 4. On Thursday the attendance was increased to eight by the arrival of the Rev. R. J. C. Taylor, who had been delayed by the depth of the snow. This day was passed in the same edifying manner as the preceding. tion to the Ordination Service, which was resumed in the morning, portions of Holy Scripture and many topics connected with the exercise of the ministry,—the Unity of the Church, and the extension of the Redeemer's kingdom in the field allotted to us by Divine Providence,were discussed with lively interest.

Towards the close of the session, the attention of the brethren was called to a subject they had hitherto been unwilling to entertain, viz., the division of the sphere of the Association. The inconveniences to their parishes

| Definition of the Scriptural readers to these Christian ladies, for their zea and unwearied exertions in behalf of the Irish nation.—
| Londonderry Standard of the 30th Nov., 1842. and to themselves, by attending meetings held at such distances, have long rendered such a step desirable; but the signal benefits derived from Church union and intercourse, and the numerous ties by which they felt themselves bound together, have induced them to defer the step as long as possible. The increase of the Clergy within the limits of the Association, and the rapidly ultiplying calls upon their time and attention, have at ength rendered the consideration of the subject necessary. It is therefore proposed to take it up at the ensuing meeting, to be held (D.V.) at the residence of the Rev. P. G. Bartlett, on the 31st May and 1st June next.

tenants and dependent plate assembled the carriages, saming the doffing of hats of their assembled tenants and dependent plate were again consigned to the conveythat brought them.

with a cane strode up the aisle, bearing a gigantic pile of prayer-books and Bibles," &c. &c. The fact being that no servants can come to church dressed more plainly than the servants of Bedgebury Park. There is no cane, no lace, and There is no cane, no lace, and that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in the Church. It is also said that another gentleman in Rochdale is in like offering himself as a condidate for Holy Orders in t

manner about to embrace the doctrines of the Church. These are pregnant signs of the times.—Manchester Courier.

The controversial tone of the age, though attended with some disadvantages, is bringing back thousands with some disadvantages, is bringing back thousands.

Was New Year's Day, there were 15: the number of communicants, attending the two churches, is 49. The Church St. John's has recently been much enlarged by the erection of side-galleries, and the addition of a capacious chancel, &c.—thus allowing the whole of the main body of the brildings to be designed. noped, be ready for consectation by the Bisnop, in May next.

It will be fresh in the memory of several of our readers that the Rev. John Armstrong, late of Buenos Ayres The parishioners of St. Saviour's, Southwark, in Edw. John Armstrong, the Missionary of Education and the Rev. G. M. Armstrong, the Missionary of Louth. This respected and faithful Clergyman has for some months been sojourning in England; but the following the many consecrate them to their highest purpose. high order. These they take pleasure in cultivating, that they may consecrate them to their highest purposeraising means in support of the parochial Schools.—
To be admitted to this performance, each person would have had to pay a fixed sum of money.

some months been sojourning in England; but the following letter which he has addressed to his son's flock will show that he is not forgetful of his Canadian friends, and will, we believe, read a useful lesson to many others the zeal and piety of the choir. A few days previous to the zeal and piety of the choir. the meeting, a Bazaar was held in the town, for the purpose of raising funds to purchase an organ, and the success far exceeded the most sanguine expectations of its fair projectors. The sum of 150l. was realized, which will enable them to accomplish their laudable purpose.—
The parish has also, within the last year, erected from funds raised almost exclusively within its limits, a neat Gothic Chapel at Perry-town, a rising village, about five miles distant, at a cost of upwards of 150%, - thus raising within the year, for Church purposes, the large sum of 450l. These interesting facts are not mention view to commend the praiseworthy zeal of the Rector and his parishioners (for they need it not), but merely to stimulate others who enjoy both the means and opportunity of "going and doing likewise."—Sec. M. C. A.

English Ecclesiastical Intelligence.

ARCHDEACON THORP ON THE PEW SYSTEM. (From the Cambridge Advertiser.)

The Church of England, stirred up, probably, by the reasing zeal of the Roman-Catholic teachers and disenting ministers of various sects and parties, seems of ate years to have shaken off the criminal and fatal indifference with which for so long a period she permitted many of her rites and ordinances to fall into neglect, and the fabric of the Church itself to be dishonoured by arrangements and innovations that were gradually destroying every typical reference which the various parts of the Lord's house should present to the outward sense of those who assemble within its walls for the purpose of those who assemble within its walls for the purpose of thanks-giving and prayer. That there should be any opposition in the body of the Church to this course, so apparently demanded by the spirit of the times and the critical position in which the establishment is now situate, is no small matter of surprise and regret. And yet it is equally true that the most bitter and uncompromising spirit shown by the opposite party against these so loudly called for reformations, has fanned up a scheme that is daily impairing the unity of the Church, and supplying matter of scandal for her enemies. All this is very sad work, and was four the critical in this is very sad work, and we fear the evil is daily increasing. Cannot salvation be preached in a surplice as eloquently as in a silk gown? and is piety unable to exist when deprived of the ease and creature-comfort of a pew? We abstain from applyng those terms, mere nick-names, which are now used to designate the contending parties in the Church, but will simply observe that from what we have read of the publications set forth by the recognised champions and mighty men of each party, there appears to be an excess of zeal and a lack of judgment proceeding in an inverse ratio, that serve to weaken the general interest of their respective causes although its contraction. tive causes, although it may confirm the enthusiasm of their adherents. With the preliminary remarks we proceed to notice the charge * before us in which the venerable author, with an earnestness of argument to which his high office in the church gives great weight, speaks out against the abuse of the pew system which has too ften converted "the poor man's church" into a series of blank and untenanted boxes, and driven the poor man himself to the less exclusive shelter of the chapel or meeng-house. A spirited crusade, commenced by the society over which the Archdeacon presides, against the oleration of pews or exclusive seats in any form whatever, now pretty general throughout the land; and if, as we firmly hope and believe will be the case, this shocking use be corrected and reformed, it will be no small credit to the Camden Society to have their efforts recorded in some future page of church history, as having been instrumental in effecting the change. Speaking of the introduction of pews in churches the Archdeacon says— "It was no small part of the mischief of this shameless

etrusion that the open area (the chancel) constructed so s to symbolize the mysteries of Christ's atonement, and the spiritual life of man in his progress from Baptism to the grave, was obstructed and broken up so as to realize pothing to the contemplative mind, but the confusion disunion, and heart-burnings to which such arrangements ministered; and the church became what the order of common prayer shows was never intended, not a place of open doors and daily worship, but a place to be shown for a fee, and made subservient to weekly preaching: and that a spirit of vexatious religious rivalry was engen amongst brethren and neighbours, striving for priority within sound of the humbling Gospel, and in the house of peace. I say nothing of the more sordid argument against the new sordid argument loss of room which they have been shown to involve; though I believe this has been more influential to produce the rising prejudice against pews than those which demonstrate their injurious effect upon religion: so overpowering among us is the argument of economy in every thing that relates to the worship of God. Surely it is melancholy and humbling to reflect on the reckless profusion and waste which have been exhibited in the period of our unexampled national prosperity, compared with the niggardly and parsimonious spirit with which, during the same time, we have provided for the spiritual training of our people, and the decent worship of the Giver of all our blessings; to observe how little they who dwell in ceiled houses have yet done to save the Lord's House from lying waste; how ready we have been to turn the blood and sinews of our labourers and artisans into sources of private profit or national grandeur, yet how slow to make those provisions for their spiritual culture, which alone could secure their contentedness, and bring down a blessng on the gains hoarded by their toil."

PEWS .- During the last few weeks a great many pararaphs have been industriously circulated by the Antichurch-pews party, relative to the alleged unpewing of St. Margaret's Church, Ipswich; and Mr. Fonnereau has been lavishly praised for the part he took in the matter. It now, however, turns out, that at a meeting of the parishioners, holden Thursday, Jan. 26, at Ipswich, after a very long and fall discussion, in which the incumbent took very long and full discussion, in which the inc part, as well as the Rev. Mr. Edgar and Rev. Mr. Mason, all opposing the measure, the original motion, affirming the want of accommodation, and the removal of the pews, was out and declared lost. So much for the first experiment! All the clergy took the same ground, objecting to the plan of unpewing as one which would create confusion.

IRISH SOCIETY-KINGSCOURT DISTRICT.

A Meeting of this interesting District was held in the Market House on Friday, the 4th Nov'r, 1842. After Prayer, Colonel Pratt, of Cabra Castle, was moved to the There were 324 Romanists present; they were chiefly adults and teachers. On their examination they evinced a knowledge of the Holy Scriptures, both in Irish and English, that gratified all present. The examination having concluded, and the Report read by the Rev. Mr. and English, that gratified all present. Winning, the following Resolutions passed:

Moved by the Very Rev. the Dean of Cashel, and se-

conded by the Rev. Wm. Radcliffe, Resolved—That this Meeting, considering the principles on which the Irish Society works, to be both Scripples on which the Irish Society works, to be both Scripples on which the Irish Society works, to be both Scripples of the Manuel of the Manuel of the Manuel of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, to be both Scripples of the Irish Society works, the Irish Scripples of the Irish Scripples tural and rational, endeavour in every possible manner to extend the operations of the Society.

Moved by the Rev. Mr. Wynne, seconded by the Rev. winships in the Newcastle District, and Mr. Bartlett aving been appointed to the vacancy at the Carrying lace.

The usual business of the Association was gone through

Moved by the Rev. Mr. McKee, seconded by the Rev. Mr. Nixon,
Resolved,—That an Association be now formed in con-

sation on both sides. The exercises of the first day of the session were concluded by Divine service in St. John's Association of the Irish Society for promoting the education of the native Irish, through the medium of their own

In the evening a truly evangelical and appropriate sermon was preached by the Rev. Mr. Miller, son of the Rev. Dr. Miller, of Armagh. The church was filled by a very attentive audience, chiefly Romanists. The greater part of Saturday the 5th was spent in examining those who for a length of time have expressed a desire to join the communion of the Established Church; and on Sabbath the 6th, the Sacrament of the Lord's Supper was administered by the Rev. Messrs. Nixon and Pennefather to upwards of one hundred and sixty persons, chiefly heads of families. Irish prayer-books, with an address, were presented to Miss Mason, Miss Alexander, and Miss Bellingham, as a memorial of the gratitude of the Irish

Scriptural readers to these Christian ladies, for their zeal

OBSERVANCE OF SAINTS' DAYS .- The example of the squire of a parish is proverbially important for good or co-operation afforded to the clergy by right-minded laymen of this rank, in carrying out the intentions of the Church. An instance of this has lately come to our notice, too striking and instructive not to be made public. in the hope that it may stimulate others in simi works. The excellent clergyman of Prestwold, in Lei-The session closed with Divine Service in St. John's cestershire, had for some time been meditating the intro-Church, when the Evening Prayer was said by the Rev. W. Lawrie, the Lessons read by Rev. R. J. C. Taylor, was resolved on the feast of St. Andrew's, the first saints'

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