

The Rev. T. S. Kennedy, the Registrar of the Diocese, requests that all deeds of Church lands in the possession of the clergy or any other person be forwarded to him without delay for registration. He would further recommend that in every parish enquiry be instituted as to the whereabouts of the several titles for Church sites, parsonages, &c., instances of much inconvenience and loss having occurred, from not knowing where to find them when wanted.

CHURCH SUPPORT TO ROMANISTS.

Some of the members of the Church in St. Catharines having taken an active part in a Romish Soiree lately held there, the Rev. T. T. Roberts, curate, preached a sermon on the inconsistency of so doing. This sermon it seems made a great sensation, and the Romish priest there denounced Mr. R. publicly in his Church. The following able letter on the subject we commend to our readers:—

THE SERMON ON "SPURIOUS CHARITY."

DEAR SIR,—The letter in the *Post*, signed "A Protestant," commenting on a sermon lately preached by the Rev. Mr. Roberts in St. George's Church, is so utterly contemptible, both in style and matter, as to be unworthy of the slightest attention. Friends, however, and *quasi* friends of the Curate, have considered it necessary to publish their comments on it, and in doing so they have done great injustice, either willfully or ignorantly, to the reverend gentleman's sentiments. Some of these professed friends even ascribe to Mr. R. a selfish personal motive in delivering his discourse; but no real friend, who is in the slightest degree acquainted with him, would ever dream of making such an insinuation. Permit me now to give a brief statement of the facts of the case.

A *soiree* (the second of the kind) was got up a few weeks since under Romish auspices, for the "Sisters of Charity!" Flashy posters were in every shop window: beautiful nets to catch loose Protestant fish. Great were the attractions; ending with a dance! The game had been played before, and succeeded admirably. There is something touching and affecting in the very name of "Sisters of Charity." It brings to our remembrance tales of feminine devotion in times of sickness and sorrow—of ministering angels seeking out the poor and distressed in the squalid haunts of misery, and relieving their necessities. Our charitable feelings are kindled and excited by the associations connected with the name, and the heart and the pocket open simultaneously.

Well, large sums were raised at both *soirees*. But what have the Sisters done with them? They have not certainly followed the Scripture injunction, of *letting their light so shine before men, that they may see their good works*. Will Mr. Grattan be kind enough to explain how it is, that possessing such a staff and no lack of money, the great army of Roman Catholic beggars in this town are thrown almost exclusively upon Protestants for support? Report declares that the *soiree* funds have gone to the building up of the Romish School in this town, where doubtless the children are taught in accordance with Romish formularies, that all Protestants are on the broad road to perdition!

Shams, delusions and unrealities of every variety are not however confined to St. Catharines. There are hosts of "Sisters of Charity" and "Christian Brothers," who wear exceedingly queer hats, in Toronto; but by all accounts Protestants since their advent are not in any appreciable degree relieved of their charge of the Romish poor. In a pamphlet on the subject of

Church grievances lately issued by a "number of Irish (R. C.) gentlemen" in that city, it is, even charged against the authorities of the Romish Church, that the unclaimed Irish Roman Catholic dead, who die in the Hospital, go to the dissecting rooms, "because no one has pity on them." Their Church does not take sufficient interest in them to pay the last rites of respect to their poor remains—rites which it was infamy for a heathen to deny.

Our popularity-hunters will consider it very bigoted and narrow-minded to allude to these matters. I know that when a man turns against the broad and easy current of the spurious liberalism of the times, no liberalism will be exercised towards him by its most earnest apostles. The stir produced by Mr. Roberts' sermon illustrates the matter. Some denounce him as a bigot, while *quasi* friends apologise for his *inadvertency*, and justify him by ascribing selfish motives! The majority, however, I am happy to say, entirely coincide with him. He ventured to bring before his hearers some stirring episodes in the history of the English Church. He reminded them of the corruptions of Romanism, and the fearful struggles of our forefathers in relieving the Church from the thralldom of Papal Rome. He alluded to the martyrs of the Reformation, who went joyfully to the fiery stake—thinking their lives of no value, in comparison with leaving to their posterity the glorious heritage of a pure and reformed Church, freed from the middle-age novelties with which it had become incrustated. He then spoke of the degeneracy of these days, when churchmen were found actually building up the system which their martyred ancestors had rejected at the cost of their lives, and he characterised such spurious liberalism as it is deserved.

Such is "the head and front of his offending." I shall now offer my own comment. At the time of the Crimean war we all felt justly indignant on hearing that "our cousins across the lines" were supplying our foes with revolvers and other deadly weapons. But how much more intense would have been our disgust, if we had detected some of our own citizens engaged in so nefarious a traffic! Yet the churchman who aids in fostering Romanism, is even more guilty than the man detected in so treasonable an act as that supposed. Rome fights against Gospel light as well as civil liberty—against the welfare of the immortal soul, as well as the progress of human civilization; and every shilling given to her by a churchman is an act of treason to his own Mother—an aid to those who would undermine the British Constitution as well as the British altar.

It has been insinuated that Mr. Roberts denounced those who gave in *charity* to Roman Catholics; I perceived no such tendency in his sermon, and I think that his own practice is contrary to such a supposition. The Church of England holds, that in cases of *charity* we should do good unto all men—all, irrespective of creed or colour, but *specially* unto them that are of the household of faith, her own distressed members.

A CATHOLIC,

but not a Romish one.

St. Catharines, Dec. 1869.

To the Editor *Ecclesiastical Gazette*, Toronto.

REV. AND DEAR SIR,—I seldom send you a communication. The following will no doubt be interesting to your readers.

Yours faithfully,

J. G. ARMSTRONG.

CHURCH IMPROVEMENTS.

On Sunday, the 18th day of December—being

the fourth Sunday in Advent—the Church of the Holy Trinity, West Hawkesbury, C. W., was reopened for Divine Service. Morning Prayer, on the occasion, was read by Rev. H. Patton, D.C.L., Rural Dean; the Lessons, Ardo-Communion Service, &c., by Rev. C. Hamilton, M.A., Diocese of Quebec, and Rev. J. Gilbert Armstrong, B.A., Rector of the Parish. The Rev. J. Travers Lewis, LL.D., Rector of St. Peter's, Brockville, preached the Sermon. The fact that Dr. Lewis had been for some years Rector of Hawkesbury, and the first clergyman who put the parish into a thorough state of organization and efficiency, attracted (notwithstanding the extreme inclemency of the day) a crowded congregation, amongst which were many of the oldest parishioners. The text was from St. Mark, xi. 17—"My house shall be called of all nations the house of prayer." Dr. Lewis handled his subject with his well known ability, and preached a most instructive, practical, and eloquent discourse.

In this, which may be justly termed the "age of Church building" in the mother countries, a short account of advancement in a similar direction in Canada may not be deemed out of place or uninteresting.

The Church of the Holy Trinity, Hawkesbury, C. W., was erected A. D. 1814, by members of the Church of England then residing in East and West Hawkesbury and surrounding townships. The material is blue and grey limestone quarried on the Ottawa river, a short distance from the Church. In 1857, Trinity Church was considerably improved by the addition of a *spire*, *chancel*, and *porch*. At this time a very beautiful stained glass window was placed in the *chancel* in memory of George Hamilton, who died 7th January, 1839, by his sons Robert, George and John. The style of this window is "Early English," and is formed by the combination of *three lancets*—the middle higher than the others—which are connected by means of *drip-stones* and attached *shafts* resembling that at Salisbury Cathedral. The subjects represented are seven scenes from our Lord's life, including his *birth* and *ascension*. The design and execution of these, as well as the details of the whole window, are pronounced by competent judges to be of the highest character, and do great credit to Mr. J. C. Spence, of Montreal, the manufacturer. The remaining improvements (which with a trifling exception are now finished) are according to the plans of Fuller & Jones. By these the whole Church has been skilfully remodelled to the style of architecture which prevailed in England in the 13th century, known as the "early pointed" or "early English," and which is considered best adapted to village churches in this country. A new steep-pitched roof has been erected over the *nave*, which shows the timbers within. The *principals*, or main rafters, are chamfered and "let into" each other, and form *equilateral arches*. The *scall-pieces* rest on handsome cut stone *corbels*. The "*bays*" or compartments between the *principals* and *tie-beams*, are formed of narrow diagonal boarding. The whole of this roof when stained and illuminated will have a very fine effect. The roofs of the *chancel*, *porch*, and *tower*, as well as that of a neat *Vestry* (which has also been recently added) are of "open timbers" and handsomely finished. The *spire* rises from the outer face of the wall of the *tower*, which is simply surmounted by a *tooth-moulding* without any intervening parapet. It is *octagonal-shaped*, with the sides that face the cardinal points sloping down to the eaves, etc., etc. Many examples of this style of *spire* are to be found in Northamptonshire. The *chancel*, *nave*, *porch*, and *tower* are supported by *deep buttresses* with cut stone *base courses* and *weatherings*, or *slopes*, corresponding in construction with the