

there the "Priest
rove the leanings of
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hands, or Deacons,
ng a removal to a
ore his Lordship's
s these forms and
ishes" were adopt-
y would appear,
on whom these
ordship's appoint-

d the town of St.
fortunate circum-
relieved him from
e proprietorship
ng. For the pur-
English public to
t out in Septem-
amount of about
the "fire" funds,
viously on hand,
Church Society,
y" "received in
Cathedral, but in

f the edifice was
ngly consecrated
e Great Fire, as
the Bishop. It
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plaints or claims

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to be found "a
om West to East,
or other enclos-
ces of the Con-
or East end, the
ny person look-
h side—seats or

stalls for Clergy and choristers on an elevated platform at the East end, and looking North and South—a Loctern—the Altar, raised on steps, with two Candlesticks, and a book standing in the centre bearing a cross on the back, (an excellent mode of gradually accustoming the Congregation to the sight of the Cross)—that uncanonical piece of furniture, the Credence Table—windows with figures of the Apostles—the prayers slightly intoned—surplice in the pulpit at morning service—notices given of Fasts, Vigils, and Festivals—daily prayers, morning and evening—Communion every Sunday morning at 8 o'clock, excepting the first Sunday in the month.*

Only a comparatively small portion of the contemplated Cathedral is erected—only sufficient for holding service, and not capable of containing more than the old Church—no towers—no choir—no chancel—no gallery. When so little was accomplished, with such large funds, an account of their disposal was looked for with much anxiety by the public, but as yet it has not been given.

The attention of the reader is directed to a Letter from the Lord Bishop to the Churchwardens, soon after the conse-

* Reflections upon the various innovations recommended and introduced into the Church in this Island, reminds one of the accusations against Archbishop Laud, who, in 1644, was impeached, tried, and condemned to death, for high treason. A few of these accusations are here briefly summed up: The Archbishop was accused of having "set up in Glass Windows Images and PICTURES; contrary to the Statutes, Articles of Religion, Homilies, and the established doctrine of the Church of England;" of having "furnished the Communion Table with two great silver Candlesticks, with tapers in them;" of having "introduced a *credentia*, or side table, whereon the Bread and Wine, intended to be consecrated at the Sacrament, were first placed, with a great deal of solemnity;" and of having "suppressed the frequent and powerful preaching of the Gospel." It is well known that one of the chief offences on the part of Archbishop Laud, was his endeavour, by means of these innovations, to bring back the Church of England to that of Rome. But the truth is, Tractarianism is a system *sui generis*, and is becoming every day more and more distinct, possessing neither the comparative antiquity, dignity, nor honesty of Romanism to recommend it to favour, and is the growth of but a few years;—it is of a mongrel species, belonging neither to Romanism nor Protestantism, and its dishonesty stands out in bold relief, inasmuch as it gives permission, indeed sanction, to men to retain and enjoy the advantages arising from one Church, at the same time that they hold and teach the Doctrines of another.