

High Church or Low Church, observes it. Why don't the sticklers for "Reformation principles" get up a jeremiad about this? No, no! a poor cassock, prescribed in our Canons, and by the Universities to which we belong, is looked upon with a suspicious eye, as a mark of the beast. But horrors of horrors! a young Clergyman is seen at Synod with a cross dangling from his neck! And does it not find a more fitting place there, than on the bosom of a young lady in a ball-room? and yet who so fanatical as to propose her ejection therefor from a scene of gaiety? The Bishop of Lincoln, regarded by some as possessed with an anti-Roman craze, was seen last year at the Congress of the Old Catholics, with a pectoral cross, which the dignitaries of the Lutheran Church always wear. If the cross is made on our brow in baptism, it is simply and unmistakably profane to be ashamed of it any where else. Here we see the germs of an inquisitorial tyranny which, had it a chance, would soon rival St. Dominic's, and which would find fagots with quite as much zeal.

Protestant zeal is appealed to with the alarming announcement that the Romish Church makes in London alone 2,000 converts per annum. The statement is derived from the "Weekly Register," a Romish paper. How readily is Romish boastfulness admitted, when it can be made use of against brethren! For my part, I would as soon believe Satan as a Romish newspaper, when it has an object to serve. But granting it true; how many heathen are there in London who, perhaps, would be all the better for being even ultra-montanes. Nay,

but "seventeen out of every twenty are from Ritualistic congregations." The Ritualists deny any such leakage, and are indignant at the assertion. But grant it, and what then? The sects lose annually immense numbers, and the Methodists many thousands, the Baptists and Congregationalists notoriously. Whither do they go? There can be little doubt, they replenish superabundantly the very doubtful losses to the Romanists. And surely the Church in the City of Toronto can excellently well afford to lose the converts to Rome there—better than she can afford to lose the many families of the *elite* of society that have revolted from her communion to that newest, most radical, and most un-Christian sect in Christendom—the Plymouthists: and who have forsaken the very citadel of purity in which the Associationists are entrenched, thus shewing their appreciation of "Reformation principles."

From Mr. Homer Dixon, one of the secretaries responsible for the address, the author of an assault on "Fasting," as taught by the Church of England, which it is harder than a thousand riddles to construe—such a mass of unintelligible jargon is it—nothing wiser could be expected than this choice morsel of ecclesiastical learning, viz., that "receiving the bread on the crossed palm," (he means, on the open palm, with the hands crossed) is a "revival of mediæval corruption!" Surely such Protestants should know that the bread was not so administered at all in the middle ages, and they might have learned that St. Cyril, Bishop of Jerusalem, in his Catechetical Lectures, delivered in the