

many points required a Synod, and without a metropolitan and suffragans a Provincial Synod was out of the question. Such was the main and solid ground on which the hierarchy was humbly solicited by the English Roman Catholics from the Holy See." On these grounds chiefly the boon was granted, and the Papal brief promulgated.

Thus we learn that from 1623 to 1850, the ecclesiastical interests of the English Roman Catholics were administered by vicars-Apostolic; and we shall now examine whether or not they were prejudiced thereby. On this point we shall call the Cardinal Archbishop as our witness: Fifty years ago there were not thirty Roman Catholic Chapels in Great Britain, but now, says Dr. Wiseman, the English Roman Catholics possess "not only state churches, eight or ten great and generally beautiful Colleges and many extensive charitable institutions, but nearly 600 public churches or chapels, and 800 clergy." Surely then it is impossible that the regime of the vicars-Apostolic could be said to have either crippled the efficiency of the Romish ministry or the expansive tendencies of the Romish Faith. We must therefore seek some other cause than religious or ecclesiastical necessity, to justify the late aggression.

Here again Cardinal Wiseman comes to our aid. "The canon law of the Church of Rome was found to be inapplicable under vicars-Apostolic." Now what is the canon law of the Church of Rome, which could not have effect in England under vicars-Apostolic? By it, we find amongst other things, that the Church of Rome "asserts that heretics and schismatics" can be compelled by corporal punishments to return to the faith, because they by baptism are made subjects of the Church, and therefore the church has jurisdiction over them, and the power of compelling them by the ordained means to obedience.—(Dens, vol. 2, pp. 79, 81.) Among the ordained means, we find that the punishments decreed against them are confiscation of property, exile, imprisonment and death.—(Dens, vol. 2, pp. 88, 89.) We also find the punishments are of two kinds,—first, by the sentence already decreed, *sententia lata*, as in those incurred by the very thing in which the sin is committed, as in the case of external heresy—next *sententia ferenda*, that not incurred by the fact, but decreed to be inflicted by the sentence of the judge to be thereafter pronounced.—(Dens, vol. 2, p. 307.) Now the consent of the Bishop (Judge) is not necessary in the former case, whilst it is necessary in the latter.—(Dens, vol. 2, p. 129.)

Here then is the secret motive. The Canon law is inapplicable without the aid of a Hierarchy; and by the Bull constituting the Hierarchy we are told by the *Tablet*, the accredited organ of the Papacy—"Rome has more than spoken—she has spoken and acted—she has again divided our land into Dioceses and has placed over each a pastor, to whom all baptized persons without exception within that District are openly commanded to submit themselves in all Ecclesiastical matters, under pain of damnation."

Here there is no mistake; the real—nay, the avowed object of creating Bishops, is in order to exercise all the powers of the Hierarchy, and enforce all the penalties of the *Canons of the Church of Rome* against all Heretics and Schismatics even to the death—and with the aid of her Majesty's advisers, these Canons would soon be in force. Cardinal Wiseman feels that this monstrous stride of the Papacy needs excuse and he proceeds to give several. He attempts to retaliate upon the Church of England, and charges that in 1442 the Queen appointed Bishops of Jerusalem and Gibraltar. Now, the duties of these Bishops were strictly confined, by the Statute under which they were appointed, to the Anglican Church in the countries allotted to them, and such other congregations as might be desirous of placing themselves under their authority, whilst in the Papal Bull we are told by Dr. Wiseman that "no limitation of jurisdiction is made—no restriction of its exercise to Roman Catholics," but, so far from having the option to receive or reject the new Hierarchy, all baptized persons are commanded to submit thereto under pain of damnation. The Cardinal naively adds that in all this there "was nothing new or unusual." We thank him for the admission.

He also proceeds to justify it by the law of the land. He says that prior to 1829, the Roman Catholics denied the Royal supremacy, and therefore were excluded from the full enjoyment of civil privileges. In that year the Act of Emancipation was passed—they were thereby admitted to the full enjoyment of those civil privileges without acknowledging the Royal supremacy—"therefore (argues Dr. Wiseman) admission to civil privileges authorized them to form an Ecclesiastical tribunal also. For the Church, being Episcopal, to say, you shall not have Bishops among you to govern you, would have amounted to a denial of religious toleration." Ergo "when Emancipation was granted full power was given them to have an Episcopate," and ergo by law, "they had a right to be governed by Bishops, and that being the case they were not bound to be forever governed by Vicars Apostolic." Now, we have one simple answer to this. The Roman Catholic Relief Bill of 1829, neither directly nor by implication, gave any authority to Roman Catholics to constitute a Hierarchy. That Act

was to remove civil disabilities, not to create Ecclesiastical authorities—not to erect an *imperium in imperio*. When the then Sovereign recommended the measure to his Parliament he expressed in his speech a wish that they "should review the laws which imposed civil disabilities on his Roman Catholic subjects," and the preamble to the Relief Bill distinctly says that, "certain restraints and disabilities are imposed on the Roman Catholic subjects of his Majesty, to which other subjects are not liable," and that it was expedient to remove the same. The enacting clauses then follow, and instead of there being any thing therein to sanction the future creation of a Romish Hierarchy, there are various restrictions and penalties imposed upon Romanists and Jesuits which, by the connivance of our rulers, they have hitherto evaded with impunity.

The Relief Bill, in fact, freed the Romanist from the civil disabilities which the practice of his religion had previously entailed upon him, and neither to him nor his Church did it grant any Ecclesiastical privilege whatever. It left the latter as it found it—to be still ruled by Vicars Apostolic.

The Cardinal Archbishop further argues this point "you can not make a law that they shall only be governed by vicars-Apostolic," because "this would be acknowledging directly the Pope's power in the realm which the PROTESTANT BISHOPS UNDER OATH CANNOT DO, still less can you forbid them to have Bishops of any sort." We give our cordial thanks to the Cardinal for this new admission—we acknowledge the force of his argument. The Protestant Bishops under oath could not make a law that Roman Catholics should only be governed by vicars-Apostolic, still less could they make a law to forbid them to have Bishops of any sort. How then could they pass a law authorizing the Roman Catholics to have Bishops—would not the latter be not only an acknowledgment of the Pope's power within the realm but adding to and consolidating it? Now the English Bishops voted on the Emancipation Act, therefore it was impossible on the Cardinal's own reasoning that that act could have given any power to the Roman Catholics to create a Hierarchy.

The Cardinal next proceeds to justify the assumption of the title of Archbishop of Westminster, because there was no Protestant title thereby interfered with, and he makes a merit of not having assumed the title of "London," though the latter was a fabric reared within the Cardinal's domain. From the Minister he proceeded to its purlieu, where he says, under the very eye of its Clergy, there "stands in frightful though immediate contact with its magnificence a labyrinth of lanes, and courts, and alleys, and slums, and nests of ignorance, vice, depravity and crime, as well as of squalor wretchedness and disease, whose atmosphere is typhus, whose ventilation is cholera, in which swarms a huge and almost countless population, in a great measure, nominally at least, Roman Catholics. This is the part which I alone covet, and which I shall be glad to claim and visit, in which a Bishop's goodly work has to be done, of consoling, converting, and preserving. If the wealth of the abbey be stagnant and not diffusive, if it in no way rescues the Roman Catholic population from the depths in which it is sunk, let there be no jealousy of any one, who, by whatever name is ready to make the latter his care without interference with the former."

We mark this passage well. The wily Jesuit would insinuate, but dare not assert that this deplorable state is caused by the default of the Dean and Chapter of Westminster, on whose property it unquestionably exists; but Dr. Wiseman knows full well that little more than the ground belongs to the Chapter. Of the wretched abodes there are leases against them, therefore as landlords they cannot remedy the evil, and as ministers of the Gospel they would not perhaps be allowed to intrude on the privacy of those whom Dr. Wiseman claims as his flock. But pray, Dr. Wiseman, how does it happen that for the long series of years in which you have reigned as vicar-Apostolic over this nest of infamy, and vice you have done nothing to ameliorate the condition of that population whom you claim as your own. Surely it was not the lack of vicarial power, for if we are to believe you, your new title gives you no more ecclesiastical authority than you had before, and you have told us that was ample for all parochial purposes.

Oh, Dr. Wiseman, whilst you looked on with passive indifference at the growing depravity and misery of your flock, others were engaged in efforts to rescue them from their degradation. The very Dean and Chapter against whom you have insinuated a lie, that you dared not utter, have been as opportunities offered paying large sums for the purchase of those haunts of vice in order to level them to the ground, and thanks to the munificent piety of an exemplary lady, Miss Burdett Coutts, a large and handsome Church has been erected and endowed in the midst of this depravity, and the joyful message of salvation is there delivered to many a sinner reclaimed from the error of his ways, and the apostate faith to which you belong.—Therefore we re-echo your words, and hope that in this pious work, "there be no jealousy of, and no interference with those who have thus made them their care."

But there are other reasons, says the Cardinal, why the constitution of this Ecclesiastical body was justifiable. The tendency of legislation for the last twenty-five years sanctioned it—successive rulers sanctioned it. The Papacy, he says, was allowed to create a Hierarchy for Australia without objection. "Our North American possessions received the same boon." "A new Ecclesiastical province has been formed in the West Indies. Galway has been lately erected into an Episcopal See, and why, says the Cardinal, should the Catholics (Roman) of England be refused what the Colonies enjoyed? The treason of our rules passed unnoticed it is true, far from home, because it was the treason of men in power, but it was not the less treason because it escaped unnoticed or unpunished. That in constituting these Colonial Episcopates, the Pope assumed a power which the fundamental principles of the English Constitution denied him the Cardinal admits, when he says that "when in 1841 or 1842, for the first time the Holy See thought of creating a Hierarchy in North America, I was commissioned to sound the feelings of Government upon the subject." Surely if the right existed what need was there of any reference to Government at all?

But what shall we say of the ministers who connived at these Papal aggressions, for connive at them they did, and the Cardinal tells us this last—this crowning aggression "was no wanton sudden act, but one gradually and undisguisedly matured." No doubt it was, although Lord Minto denies it, and Lord John Russell would transfer the odium from his own shoulders, to those of the parties in the Christian camp whose Romanising tendencies have brought discredit upon our Church. We believe that the entire plan was submitted by the Pope to our rulers, and received by them without the slightest objection, if not with actual approbation. They did more than that. As Dr. Wiseman truly says, the Romish Hierarchy were not only recognized by name in modern statutes, but by the jugglery of the ministers, they were even recognized and honored by the Sovereign and a precedence given to them over the Bishops of our Church and the ancient aristocracy of the land. In fact the Pope and the Jesuits thought that the time had arrived when these secret plans were so matured, that disguise was no longer necessary, and they might claim the realms of England as their own. But thank God, when that critical hour arrived, and when the recreant ministers of a too confiding Sovereign, would have betrayed alike their Royal Mistress and their God, we again, were blessed with a Queen, possessed of firmness to meet the crisis, and throw herself upon the loyalty and affection of her people with the emphatic words—"I AM QUEEN OF ENGLAND, I WILL NOT BEAR THIS."

DONATION TO THE CHURCH UNIVERSITY.

A donation of valuable works has just been made to the "Medical Department of the Library of the Church University," by James Bovell, Esq., M.D., Professor of the Principles and Practice of Medicine in that institution.

The volumes so liberally bestowed amount to upwards of 350, are handsomely bound, and of the best and most valuable European editions. Several of them consist of large folio plates of the most expensive character, and the value of the whole has, by competent parties, been estimated at not less than £400 sterling.

We trust that the munificent example thus set by Dr. Bovell will be extensively followed, and that many will be found desirous of having themselves enrolled among the literary benefactors of the infant University.

WHAT POPERY CAN MAKE OF A GENTLEMAN!

That poor pervert Lord Fielding has just placed himself in a position more intensely ignominious, than was ever occupied by any one entitled by birth and education to the designation of an English gentleman.

The mother-in-law of this unhappy dupe had promised to build and endow a Church at Pantasaph, in Wales,—Protestant, of course, and on her death-bed, charged her daughters to carry her intentions into effect. Lord Fielding expressed his willingness that the wishes of the deceased lady should be complied with, and put himself accordingly in communication with the Bishop of St. Asaph, within whose Diocese the Church was to be erected. What subsequently took place is thus narrated by the London correspondent of the *Patriot* :—

"His Lordship then became a Roman Catholic, and turned round upon the Bishop, telling him that as the promise was not in writing it came within the statute of frauds and was invalid; that the Romish priests had given him 'the sound and just advice,' that a Roman Catholic Church should be built instead of a Protestant one, and, as Lord Fielding says truly enough, 'that he has been mistaken all his life,' he shuffles out of the pledge given, and the popish priests, acting upon this unfortunate nobleman, have completely over-reached the Protestant Bishop. Of course there is no legal remedy to compel specific performance, and the double-dealing of Lord Fielding furnishes a disgraceful triumph for the Romish party."

Comment upon this dismal narrative is surely

altogether unnecessary. Never were the demoralizing and degrading effects of Romanism more signally displayed. It has transformed a member of the noblest aristocracy upon earth into a callous, prevaricating pettifogger, with whose name the word "honour" can never hereafter be associated, without an outrage being done to language. Henceforth he must stand on the pillory of public scorn, a ghastly illustration of the power of Rome's chemistry, to extract from the soul the essence of everything which characterizes the Christian and the Gentleman!

DR. BADGELY.

We have much pleasure in transferring to our columns the following testimony to the merits of Francis Badgely, Esq., M. D., Professor of Medical Jurisprudence in the Church University. It is extracted from the *Northern Lancet and Gazette of Legal Medicine*, published at Plattsburgh, in the State of New York :—

"We learn with regret this gentleman's departure from Montreal for Canada West. Dr. Badgely will be long remembered in Canada, as one of the most talented, active, and rising members of the Profession. He has been the originator and firm supporter of every measure tending to elevate the Profession to the high standard it now possesses."

"To him, the Medico-Chirurgical Society and School of Medicine of Montreal, the College of Physicians and Surgeons of Canada East, and the British American Medical and Surgical Association owe their origins. We have a pleasing reminiscence of our connexion with Dr. Badgely in the School of Medicine, where he established a bright name as a most accomplished and practical teacher. It was but the duty of the Profession to testify their gratitude towards the Dr., and their appreciation of his talents and devotedness to our common cause by presenting him with a testimonial bearing the signatures of twenty-seven leading Medical men in Montreal."

"Our friend has established himself in Toronto, where we flatter ourselves, his talents, moral worth, and high qualifications, will be appreciated to their full merits."

"Famam extendere factis
"Hoc virtutis opus."

TORONTO MARKETS.

Toronto, Dec. 18, 1850.

Fall Wheat, per 60 lbs.	3 6	a	3 9
Spring do. do.	3 3	a	3 3
Oats, per 34 lbs.	1 0	a	1 3
Barley, per 48 lbs.	2 9	a	3 0
Peas	1 10	a	2 0
Rye	2 6	a	2 9
Flour, superfine (in Barrels)	21 3	a	0 0
Do. fine (in Bags)	18 9	a	0 0
Market Flour, (in Barrels)	18 9	a	0 0
Do. (in Bags)	18 0	a	0 0
Quinoline, per barrel	18 0	a	18 0
Beef, per lb.	0 2	a	0 3
Do. per 100 lbs.	12 6	a	17 6
Pork per lb.	0 2	a	0 3
Do. per 100 lbs.	17 6	a	20 0
Mutton per lb.	0 2	a	0 3
Potatoes, per bushel	2 0	a	2 6
Butter, fresh, per lb.	0 0	a	0 8
Do. salt, do.	0 6	a	0 7
Cheese, per lb.	0 3	a	0 5
Ducks	1 6	a	2 6
Coals per ton	30 0	a	32 0
Lamb per quarter	2 6	a	2 9
Hams, per cwt.	37 6	a	42 6
Bacon	32 6	a	35 0
Lard	4 4	a	4 0
Apples per barrel	7 6	a	10 0
Straw	27 6	a	37 6
Hay	40 0	a	65 0
Fire Wood per cord	13 0	a	15 0
Bread	0 4	a	0 5
Turkeys, each	2 0	a	3 9
Geese, do.	1 3	a	2 0

EXCHANGE.

Toronto on London	124 @	0	per cent.
" " New York	1 1/2 @	0	"
" " Montreal	1/4 @	0	"
New York on London	110 @	110 1/4	"

PROSPECTUS.

THE YOUNG CHURCHMAN, And Sunday-School Visitor.

THE want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales original as well as selected.

The progress and prospects of the Church in Canada will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quarto form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

It is intended, if sufficient encouragement be received to warrant the undertaking, to issue the first number in time to reach subscribers by the 1st of January, 1851; and thus to enable parents and teachers to present their children and classes with a suitable New Year's Gift.

A. F. PLEES, Publisher.