

SUPPLEMENT TO THE CHURCH.

TORONTO, SATURDAY, DECEMBER 14th, 1850.

THE CHURCH.

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CARDINAL WISEMAN'S MANIFESTO.

This document having created an immense excitement on account of the unparalleled audacity of the proceeding which it professes to defend; we lose no time in laying it before our readers.

Next week we shall notice some of the more prominent points of Dr. Wiseman's elaborate letter. It is an able production, and replete with the subtle ingenuity of the thorough-trained Jesuit.

The anti-Popish excitement so far from subsiding appears to be decidedly on the increase. It is reported that the Crown lawyers are looking sharply into the pseudo Cardinal's cause, and have expressed confidence in their ability to establish that he is liable to prosecution under a well-known statute of Queen Elizabeth.

Our thanks are due to our contemporary, the *British Colonist*, by whose friendly assistance we have been enabled to issue this Supplement to-day.

We extract the following paragraph from a London paper of the 22nd ult. From the high character of the authority given, we are disposed to place reliance on the truth of the statement:

"The Rev. Dr. Jelf declared at the meeting at St. Clement Danes, a few days ago, that the Queen was the first to denounce the Pope's invasion of her authority. 'When she heard of it,' said the Doctor, 'she at once sent for Sir George Grey, the Home Secretary, who, on obeying her summons, found Her Majesty walking up and down the drawing-room in a state of great excitement. 'Sir George Grey said Her Majesty, 'I am Queen of England; I will not bear this.'"

(From the Times, November 20.)

Papal Aggression.

CARDINAL WISEMAN'S MANIFESTO.

We received last night a copy of the following address by Dr. Wiseman, in explanation of his appointment by the Pope as Archbishop of Westminster, and hasten to lay before our readers what must be considered as the authorized defence of this monstrous act of presumption:—

INTRODUCTION.

"The following tract will be better understood if the history of the establishment of the Catholic hierarchy in England be briefly stated.

"The Catholics had been governed in England by Vicars Apostolic, since 1623; that is, by bishops with foreign titles, named by the Pope, and having jurisdiction as his vicars or delegates. In 1688 their number was increased from one to four; in 1840 from four to eight.

"A strong wish had begun to prevail on the part of the English Catholics to change this temporary form of government for the ordinary form by bishops with local titles, that is, by an ecclesiastical hierarchy. Petitions had been sent for this purpose to the Holy See. The first, I believe, was in 1834.

"In 1847 the Vicars Apostolic assembled in London came to the resolution to depute two of their number to Rome, to petition earnestly in their names for this long-desired boon. The writer of the present appeal was one; and, as he drew up the memorial on the subject addressed to the Holy See, he may be allowed to give a brief analysis of its contents. This will show how the bishops looked upon it, not as a matter of triumph or a measure of aggression, but as a simply administrative provision necessary for the government of their flocks. The main ground set forth for the necessity or expediency of having an ecclesiastical hierarchy was as follows:—

"It was observed, that until now the only regulation or code of government possessed by the English Catholics, was the constitution of Pope Benedict XIV. which begins '*Apostolicum Ministerium*,' and which was issued in 1713, a hundred years ago. Now, this constitution had grown obsolete by the very length of time, and still more by happy change of circumstances. It was based upon the following considerations:—1, that the Catholics were still under the pressure of heavy penal laws, and enjoyed no liberty of conscience; 2, that all their colleges for ecclesiastical education were situate abroad; 3, that the religious orders had no houses in England; 4, that there was nothing approaching to a parochial division, but that most Catholic places of worship were the private chapels and their incumbents the chaplains, of noblemen and gentlemen. There are other similar suppositions in that document, full as it is of wisdom, which, thank God, at the present time appear as simple anachronisms. It was argued, therefore, that virtually this, the only great constitution existing for Catholic England, part even of which had been already formally repealed by the last

Pope, was rather a clog and embarrassment, than a guide.

"The Catholic church in England had so much expanded and consolidated itself, since the Emancipation Act, and its parts had so matured their mutual relations, that it could not be carried on without a full and explicit code. The bishops, it was urged, found themselves perplexed, and their situation full of difficulty; as they earnestly desired to be guarded from arbitrary decisions by fixed rules, and yet had none provided for them. The uncertainty, also, of position on the part of the clergy, which resulted from this anomalous state, made it still more painful.

"Such was the case submitted to the judgment of the Holy See, fully illustrated with practical applications. A remedy was, therefore, prayed for, and it was suggested that it could only be in one of the two following forms:—

"Either the Holy See must issue another and full constitution, which would supply all wants, but which would be necessarily complicated and voluminous, and, as a special provision, would necessarily be temporary.

"Or, the real and complete code of the church must be at once extended to the Catholic Church in England, so far as compatible with its social position; and this provision would be final.

"But, in order to adopt this second and more natural expedient, one condition was necessary, and that was, the Catholics must have a hierarchy. The canon-law is inapplicable under Vicars Apostolic; and, besides, many points would have to be synodically adjusted, 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 Catholics from the Holy See. It was one that referred to their own internal organization exclusively. Thoughts of aggression never entered the heads of the petitioners or of the petitioned; nor were the bishops moved by stupid ideas of rivalry with the established church, in what forms its weakness, nor any absurd defiance of national prejudices. They knew that they violated no law in asking for what was needful for their religious existence, and they acted on an acknowledged right of liberty of conscience.

"Other motives were added to show the expediency of granting this boon to the English Catholics, as, for example, that it had been granted to Australia, and was about to be granted to other colonies without complaint from any one; and it looked like a reproach to the mother country to withhold from it what had been granted to its daughters.

"But one more argument it is right to state, because it bears upon the present excitement. It has been lately the fashion to speak of the Catholic policy as though, up to the late change in its ecclesiastical organization, it had been in a position which was recognized and respected. The Bishop of London, in his answer to the Chapter of Westminster (the document is not at hand) spoke in this strain; and Lord John Russell, in his letter to the Bishop of Durham, insinuates that its position up to this time was quite satisfactory to him. It would be easy to refer to other documents lately issued. But this is all an imaginary view of the past. Instead of this, the Catholics have been unmercifully treated by every Anglican writer, high church or low church, as schismatics, as rebels to the bishops of England, as having no true bishops. They were told that the very outlandish names of their sees proved them to be foreigners, and that they were not even real bishops. Read the Rev. W. Palmer on the subject,* and see how he treated Vicars Apostolic. In one pamphlet against the writer of this appeal he began by refusing him the usual courteous title given in all civilized society to a Catholic bishop, and sent him to the bishop of Worcester, as his diocesan, for leave to preach.—Nay, again and again they were taunted with this, that the Pope durst not name ordinary bishops in England, because conscious of not having authority to do so. It was, therefore, a point of no light weight, and of no indifferent interest to Catholics, to have this sarcasm silenced and this obstacle removed; for many minds allowed themselves to be influenced by the apparent advantage of ecclesiastical position on the other side. Strange that, after defying Catholics on theological grounds, when the step has been taken, these opponents should no longer consider it as a question of theology, but of prerogative; should shrink from meeting the act with ecclesiastical argument, but shout for the sword of the State. Why did they not tell Catholics before, 'you dare not form a domestic hierarchy (and this proves that you are not the true Church in England); because, if you attempt it, we will rouse the people against you, we will lash on the multitude to outrage you, and we will bring down Parliamentary enactments to crush you?'

"But to return. These were but secondary and corroborative arguments. The ground of the pleading was the absolute necessity of the hierarchy for domestic organization and good government. The Holy See kindly listened to the petition, and referred it to the Sacred Congregation of the Propaganda. After a full discussion, and further reply to objections, the boon was granted. The Vicars Apostolic were desired to suggest the best divisions for new dioceses, and the best places for the titles. These were adjusted, the brief was drawn up, and even printed.

"Some difficulties arose about a practical point, and publication was delayed. In 1848 another Bishop (Dr. Ullathorne) was deputed to Rome to remove them, and the measure was again prepared, when the Roman revolution suspended its final conclusion till now.

"He is quoted by Mr. Bowyer in an excellent pamphlet just published.

"All this time there was no concealment, no attempt to take people by surprise. All Catholics knew of the intended measure; the papers announced it; so notorious was it, that the Dean and Chapter of Westminster petitioned Parliament against it; and a friend of the writer's heard the Dean of Westminster say, most openly, 'Well, he may call himself what he pleases, but at least he can never be Dean of Westminster.' In Battersby's *Irish Directory* for 1848, the writer was named, 'Most Rev. N. Wiseman, Archbishop of Westminster.' He can add that many letters came to him so addressed.

"Then why is this very act, which was openly spoken of, and hardly attracted attention three years ago, now denounced so furiously, and characterized so foully? This is not the place to answer this question; it is only wished here to state simple facts, and leave others to reason on them.

"But the main objects of this introduction are accomplished, if it has been shown,—

"First. That this is no wanton, sudden act; that it is not a measure of grasping, aggressive character; but one gradually and undigressedly matured; one based upon the necessities of the Catholic body, its internal regimen, and its healthy organization. The necessity for having a code produced the necessity for the only government which could administer it.

"Secondly. That the blame (if any) and the responsibility of the measure rests with the writer and his colleagues, and not with his Holiness, the best, and here the most calumniated of men. He, as a kind father, yielded to the earnest solicitation of his children, and they, likewise, naturally suggested those details of execution which were necessary. Instead of being an aggressive act on his part, it was one of concession to his vicars, their clergy, and people. Let his apostolic letters be calmly read by any one, and this will appear. It may be useless at this moment to stem the current of vulgar and ribald abuse that is poured out against his sacred person, and encouraged by those whose mission, if they have one, should be peace. Time will disperse the mist, and show the transaction in its true light. In the meantime, the writer of these pages (and he is sure he is not alone) declares himself ready to stand between the Pontiff and the vituperation cast upon his act, believing it to be most just, and expedient, nay, little less than necessary, for the well-being of the Catholic Church in England. And yet, for Englishmen, it ought to have been sufficient to say, 'It is strictly within the law.'

AN APPEAL, &c.

"An agitation, perhaps unparalleled in our times, has been raised by the constitution of a Catholic hierarchy in this island. Its violence has been that of a whirlwind, during which it would have been almost folly to claim a hearing. After the news reached England of the measure being completed, a pause of a few days ensued, as if the elements were brewing for a storm. Then it burst with absolute fury; every newspaper (with a few honourable exceptions) seemed to vie with its neighbour, of most opposite politics and principles, in the acrimony, virulence, and perseverance of its attacks; Liberal and Conservative, Anglican or Dissenting, grave or light, as their usual tone and character might previously have been, the energies of all seemed concentrated upon one single point, that of crushing, if possible, or denouncing at least to public execration, the new form of ecclesiastical government, which Catholics regarded as a blessing and an honour. For this purpose nothing was refused, however unfounded, however personal, even by papers whose ordinary tone is courteous, or at least well-bred. Anecdotes without a particle of truth, or what is worse; with some particles of distorted truth in them, have been copied from one into another, and most widely circulated. Sarcasm, ridicule, satire of the broadest character, theological and legal reasonings of the most refined nature, bold and reckless declamation, earnest and artful argument—nothing seemed to come amiss; and every inviolable agency, from the Attorney General to Guy Fawkes, from pressman to a bustling, was summoned forth to aid the cry, and administer to the vengeance of those who raised it.

"And, in fact, there soon sprung up from amidst the first confusion a clearer and more natural agent, interested in promoting it. The Established Church of England looks upon the new constitution accorded by the Holy See to Catholics as a rival existence; and it is but natural that its clergy should exert themselves to the utmost to keep up an excitement which bears an appearance of attachment to themselves. And hence, by degrees, the agitation has been lately subsiding into a mere clerical and parochial movement.

"A few years ago, an excitement somewhat similar was caused by the proposed augmentation of the grant to Maynooth College. Political and religious feelings brought parties, otherwise generally discordant, into harmonious opposition to the increase. But, the great statesman who then presided over Her Majesty's councils, and whose loss the country has lately so sincerely deplored, nobly stemmed the tide, carried his increase with calm dignity through the Legislature, and yielded nought to public outcry. At the present crisis the Catholics of England had no right to expect any co-operation from the Government of the country,—they asked for none; but they had the right of every citizen to impartiality. They naturally might have expected that he, to whom was intrusted the helm of the State, would keep himself above those influences of party feeling, which disqualify the mind for grave and generous counsels; would preserve himself uncommitted by any hasty or unofficial expression of opinion; would remain on the neutral ground of his public responsibility, to

check excess on every side, and moderate dangerous tendencies in any party. Instead of this, the head of Her Majesty's Government has acquiesced, not this country alone, but all Europe, by a letter which leaves us but little hope that any appeal to the high authority which rules over the empire would be received, to say the least, with favour.

"But another and a still graver power in the State has allowed itself to be awayed, by the passing blast, from the upright and inflexible position which Englishmen have ever considered natural to it. Whatever the agitation and storm that raged around we have been accustomed to feel sure that the fountains of justice would retain their surface calm and untroubled, and their waters cool and pure. The highest secular dignity in the land has been wisely adjudged to him, who, either seated at the head of the noblest assembly in the world, holds with unswerving hand the balance of constitutional justice, and utters, in venerated accents, decisions on the most delicate topics of public and royal rights, which pass into very aphorisms of legislation; or, enthroned in the innermost sanctuary of justice, decides, almost without appeal, upon causes of vast magnitude, and enters the records of his decisions upon the law-tables of the empire. But on the present occasion the storm has been strong enough to disturb the very spring of equity. Instead of waiting till, from the wool-sack or the bench, he might have been called upon to speak, with impartial solemnity, on what may be thought a momentous question, the Lord High Chancellor of England has preferred to deliver his award against us from behind the tables of a Mansion-House banquet, and so elicit the anti-Popish cheers of his civic companions, rather than the honoured approbation of the peerage or the bar. His competitor in high judicial duties sat by and listened; was indignant, and justly censured; should he survive to be his biographer, let him, for the honour of More's crime, suppress the undignified and un-English phrases which he heard; for no one here, however raised up, has a right to talk of placing his heel upon even the covering of another's head, who, however humble, is as much a British subject and a freeman as himself; and claims equal protection from, as he pays equal deference to, the law of his country.

"While thus the avenues to public justice seem closed against us—while the press has condemned and raised our death-wool in spite of proffered explanations, deaf to every call for a fair hearing—while we may consider that the door of the Treasury will be barred against us if we knock to ask, not for pensions or funds, but for a reasonable hearing—when the very highest judicial authority has prejudged and cut off all appeal from us, what resource have we yet left—what hope of justice? One in which, after God's unfailing Providence, we place unbounded confidence. There still remain the manly sense and honest heart of a generous people—that love of honourable dealing and fair play, which, in joke or in earnest, is equally the instinct of an Englishman—that hatred of all mean advantage taken, of all base tricks and party clap-traps, and party cries employed to hunt even down a rival or a foe.

"To this open-fronted and warm-hearted tribunal I make my appeal, and claim, on behalf of myself and fellow-Catholics, a fair, free, and impartial hearing. Fellow-subjects, Englishmen, be you, at least, just and equitable! You have been deceived—you have been misled, both as to facts and as to intentions. I will be plain and simple, but straightforward and bold; I will be brief also, as far as I can, but as explicit as may be necessary.

I. THE ROYAL SUPREMACY, AND BISHOPS, NAMED BY THE CROWN.

"Down to the year 1829 Catholics were excluded from both Houses of Parliament, and from many other offices and dignities. Or it may be more correct to say they were only enabled to attain these distinctions by taking an oath, entitled the Oath of Supremacy. There was also a declaration required against several Catholic doctrines; but any Catholic who would have acknowledged the Sovereign's supremacy would easily have denied those doctrines, and so have taken the entire oath.

"What was meant by the King's supremacy was, that in him was vested the headship of the church in all the British empire, so that he had supreme power in 'ecclesiastical and spiritual' matters, as well as in 'civil and temporal'; and every one was held to be as subject to the one as to the other. The acknowledgment of, and the subjection to, this spiritual supremacy was incompatible with the doctrine and belief of Catholics all over the world; namely, that there are no such things as national or separate churches; but only one true Catholic or universal church, under one head, the Bishop of Rome, otherwise called the Pope.

"The Catholic who believed in this doctrine could not, without giving the lie to his faith, swear or admit that the temporal Sovereign is head of the church, nor of any church that claimed his obedience.

"And because he would not admit that Royal supremacy or, what is the same, he admitted the Papal supremacy in spirituals, the Catholic was excluded from partaking of the privileges of the constitution.

"At an earlier period Catholics used to be put to death for their denial of the kingly ecclesiastical supremacy. The greatest and best of English

"Lord Chief Justice Campbell, I understand, really said that 'there seemed to be only one topic on which any one could speak; but that, for his part, if the high dignitary alluded to were to come before him, they should, at least, have an impartial trial.'"