

The Press and General Review

From the Times.

AUDACIOUS AGGRESSIONS OF POPERY IN ENGLAND.

We were not misinformed with reference to the proposed re-organisation of the Roman Catholic hierarchy in England, for the organs of that Church on the continent now actually contain the Pope's Bull for the creation of a dozen bishoprics and the systematic division of this Island into new dioceses by the will and pleasure of Pius IX. Until we saw the whole scheme in black and white before us, we confess that we were still incredulous of the extent of its impudence and absurdity, and we believe that it may be some time before the people of England realise to their own minds the full purport of these surprising pretensions. An Archbishop of Westminster, a bishop of Southwark for the two divisions of the metropolis and the adjacent counties, a bishop of Beverly to hold spiritual sway in Yorkshire, Lancashire to be shared between the sees of Liverpool and Salford; Wales, between Salop and Merthyr-Tydyll cum Newport, the bishoprics of Clifton and Plymouth in the West of England, each comprising three counties; in the midland district the two episcopal sees of Nottingham in the east—and all this laid down with the authority and minuteness of an act of Parliament by a Papal Bull—certainly constitutes one of the strangest pieces of mummery we ever remember to have witnessed; and if it were not accompanied with an evident determination to convert these pompous names and titles into facts, we should regard such a document emanating from a foreign Government as positively unworthy of credit. As it is, we can only receive it as an audacious and conspicuous display of pretensions to resume the absolute spiritual dominion of this Island which Rome never abandoned, but which, by the blessing of Providence and the will of the English people, she shall never accomplish. On no occasion since the Reformation has the Court of Rome so peremptorily denied the validity of Anglican orders, by partitioning the whole island into new sees, as if the old Episcopal dioceses of England, many of which are coeval with the introduction of Christianity itself, were absolutely vacant or extinct; at the same time the letter of the law which prohibits Roman Catholic prelates from assuming the titles of Anglican Bishops has been obeyed whilst its spirit is set at defiance. To the existence of the dignitaries of the Romish Church having a certain authority over their own flocks in this country no objection was or could be raised; but the creation of hierarchy, assuming the names of cities and provinces, and distributing counties amongst their sees, is a step which the Pope could not have taken in any other civilized country in Europe, and it is hardly less preposterous than the Bull of one of his predecessors in the 15th century which assigned to the Crown of Portugal the undiscovered limits of the new world.

We have seen it contended that this stretch of Papal authority is not more startling than the creation of a Protestant Bishop of Jerusalem and the creation of the Anglican sees of Malta and Gibraltar by the authority of this country. But the assertion is altogether incorrect. The Protestant Bishopric of Jerusalem was founded, if we are not greatly mistaken, with the full knowledge and assent of the Sovereign of that country; and the object of that institution was simply to place a prelate of our church in a place which has a character of peculiar sanctity to the whole Christian world, not certainly to exercise any kind of spiritual authority over the subjects of the Porte in Syria. So again the bishoprics of Gibraltar and of Malta are lawfully established by British authority in those British dependencies; and though the prelates who fill those sees may occasionally exercise their functions elsewhere, their residence is fixed on British territory, and their duties are mainly if not exclusively directed to the spiritual wants of British subjects. Widely different from those appointments, made or excepted by the sovereign authority of the countries in which they are placed, is a direct usurpation of a supreme spiritual power by a foreign priest over the length and breadth of this land, treating with equal arrogance the existence of our national church and the policy of our laws, and issuing such a mandate as no Government on the Continent of Europe, whether Catholic or Protestant, would submit to. For if the Romish Church herself had not sunk deeper than ever in her subjection to the intrigues and ambition of the Vatican, the Roman Catholics of England would themselves spurn such an interference of foreign authority, which men of the mind of Bossuet would never have endured.

It seems, however, that on the publication of this Bull the English Roman Catholics now in Rome obtained an audience of the Pope, and were presented by Cardinal Wiseman, to thank his holiness for these measures. Pius IX. spoke on this occasion, as we are informed by a French Catholic priest, to the following effect:—"I had not intended to send the new Cardinal (Wiseman) back to England, but to keep him near the Papal Court, and to employ his talents here. But I am persuaded," added the Pope, "that the time is come to set about the great enterprise for which you have just thanked me. I think he has nothing to fear in England. I spoke of it some time ago to Lord Minto, and I

understand that the English Government would offer no opposition to the execution of my plan. I therefore send this most eminent Cardinal back to England, and I entreat you all to pray with out ceasing that all difficulties may be removed, and that a million—nay, three millions—of your countrymen still separated from us, may enter into this new church, even to the last of them."

We translate this extraordinary declaration literally from the *Ami de la Religion*; and it is certainly calculated to complete the astonishment with which this whole transaction fills us. The plan, it seems, was communicated by the Pope himself to Lord Minto, on his mission, which took place three years ago; yet the English Government has seen no reason to offer any adverse expression of opinion to it; so that while one of the effects of Lord Minto's unfortunate journey was to promote the revolution in Italy, the other is to promote the establishment of the Romish hierarchy in England. For a Scotch nobleman who is neither a Jacobin nor a bigot, it must be confessed that these results are strange instances of diplomatic ability; and Lord Minto will be consigned to the judgment of posterity between Cicerovacchio and the Archbishop of Westminster.

We venture to think that the case was one which would have justified, and which probably caused strong remonstrances on the part of the responsible servants of the Crown, against a measure which must, at the very least, be regarded as offensive to the people of this country, and insulting to the institutions we most cherish; and if we are not mistaken, this project had actually been suspended until the Pope was worked upon by his resentment against the proceedings of English agents in Italy to give us this proof of his ill will. He has now thought the time was come to launch the "great enterprise," and he has taken care to accompany it with the remarks which he thought most injurious and unpleasant to the English Government. To this sort of defiance, arising chiefly out of personal irritation and political causes the Government will, we hope, find means to make a suitable reply.

As for the measure itself, it has doubtless been framed in the Councils of the Vatican with an astute consideration of the existing laws of England, and it will probably be found that enormous as this assumption of power by a foreign Government undoubtedly is, it is not expressly at variance with any statute now in force though this may form the subject of further investigation. But in these days the main importance of such an act is in its effect on public opinion, which may either reduce it to its proper proportions of arrant absurdity or exalt it into more importance than it deserves. We hope that its effect will be to bring home more thoroughly to men's minds the degradation of that allegiance to Rome which submits the most sacred interests of life and society to a Power which we would not intrust in temporal concerns with the authority of a parish vestry; and that this step of the inveterate assailant of the church of England may remind the whole Protestant body in this nation that our own divisions have given the chief signal of encouragement to the aggressions of Rome.

TAKEN AT OUR OWN WORD.

From the Nonconformist.

The "apostolical letter" of his Holiness the Pope, describing his intentions and hopes in regard to this country, and mapping out the kingdom into twelve dioceses, each of which he has erected into a bishopric, the occupant of which is to take his title from some important town in his see, has awakened, as might have been expected, a very general sensation of indignation and resentment. The daily journals, without exception, taking their cue from the supposed state of the public mind, are loud in their expression of disapprobation. The letter, it is said, cannot be carried out without a violation of the laws of the land. The Queen is the sole fountain of honor, civil and ecclesiastical, nor is it possible to admit a foreign appointment to spiritual authority, especially in the Roman Catholic church, without admitting also, at least by implication, a considerable range of power in temporal affairs. We have thus, it is contended, not merely an "imperium in imperio;" but one which, owing its creation to a foreign prince, will feel the allegiance due to its creator, and thus introduce into the bosom of these realms the germinant elements of discord and treason. The affront is not to be endured. Pretensions like these must be put down with a high hand. The Government and Legislature must be prepared to interpose, to save the people from being quietly handed back again to the Pope of Rome.

With very little of this outcry can we concur or sympathize. It is not true, as a matter of fact, that the Queen is the fountain of all honor; for there are many academical, and some ecclesiastical distinctions, which can in no wise be said to flow down to their possessors from the throne. Nor is it singular, that in the church of Rome, spiritual authority should carry with it, in some cases power to dispose of temporal affairs; for the like may be justly affirmed of every Presbytery. We are not aware that the Pope has claimed, or that he is about to exercise, any new power. Long before his receipt made its appearance, the country was divided for Roman Catholic purposes, and each

division of it was superintended by a "Vicar Apostolic"—that is, by a man receiving both office and title from the Roman Pontiff. The main affront, we suspect has been perpetrated by substituting for that office and name those of *bishop*; thereby offering rivalry to the episcopal bench. No wonder that his Lordship of London is both sacred and angry. The honor of Anglican prelate is touched to the quick. "Comparisons are odious," and many a man may be henceforth tempted to draw a comparison between the labors and pay of the Archbishop of Westminster, and the labors and pay of the Bishop of London.

We look upon the papal rescript with seriousness, not for what it is, but for what it indicates. In the middle of the nineteenth century, and by a Pope who has just returned from exile, into which he was driven by his own subjects, acts are determined upon in reference to England and Wales, and hopes confidently entertained, which, two hundred years ago, would have savored of madness. Whence comes this difference? Is not the Anglican Establishment the great bulwark of Protestantism? Has she not had abundant means in hand for upholding her own faith, and instructing the people in the religious tenets she professes? If she had fulfilled her duty with diligence and honesty, would Rome dare, and in the season of her weakness, what two centuries back, and in days of comparative strength, she durst not attempt? Boldness without arguement, in this case, treason within. That treason has been notorious for many a year. State-paid ecclesiastics have cherished principles of sacerdotal assumption which, consistently followed, could terminate nowhere but in submission to Rome. All this has been seen, talked of, remarked upon, and discussed, year after year—but the people still cling to the church of England as the only breakwater against Popery. And now they open their eyes with astonishment, and instead of wondering at their own infatuation, wonder only at the audacity of Pope Pius the Ninth.

The truth is, that the Anglican Establishment has always manifested, more or less, a disposition to take the path which leads to Rome—and that disposition has been indulged most freely, when the hold of the clergy upon their temporal position and possessions has been most threatened. The Reform Bill awakened fears that the State church would not escape searching examination, and, possibly, legal destruction. The clergy trembled for the future. Then arose the school of Pusey, apt imitators of Archbishop Laud, to shift priestly authority from the basis of law to that of "apostolical succession," and to teach the right of the priest to all his emoluments, in virtue, not of State arrangements, but of Divine privilege and powers. Once again sacerdotal authority was exalted above both reason and scripture. Inquiry was denounced. Implicit faith was inculcated. The church, meaning thereby the clergy, was held to be the sole rightful interpreter of God's revealed will. The right of private judgment was repudiated. The Reformation based upon it was disparaged. A ceremonial and ritual religion was resorted to, and baptismal regeneration revived. The "power of the keys" was talked of, and all the fond and foolish pretensions by which Rome trampled upon man's intellect and man's freedom were confidently put forth. Can we wonder at the result? The Establishment begot this monster, nourished it, and made it formidable. Had there been no State church, there would have been no reaction, as we have briefly sketched. It is clerical in its source, and it sprung up in consequence of the dangers with which clerical domination was threatened. Pius the ninth has done nothing but draw aside the veil, and but claims for his own what has been stamped with all the insignia of Popery. The *denouement* is perfectly natural. The National Church has blossomed, and behold the result—a Cardinal Archbishop and eleven suffragans.

From the London Record.

The revival of the Romish hierarchy in England is beginning to produce a sensation in quarters where the cry of "No Popery" has long been ridiculed as nothing better than the offspring of bigotry and ignorance. We have heard of Earl Grey sanctioning the pretensions of the Romish bishops in our colonies, and of Archbishops nominated by the Pope, shouldering out the Protestant prelates appointed by the Queen. To the Colonial Secretary these extravagances occasioned little concern; but the Court of Rome has now made a step in advance, which has created an alarm that in other times would have been ridiculed as unworthy of enlightened politicians.

The promotion of Cardinal Wiseman to the titular Archbishopric of Westminster, is now regarded as only one portion of a complete scheme for the revival of the Romish hierarchy in this country. Twelve Bishops of the Romish Church are said to be designated by the Pope to fill the sees into which it has pleased his Holiness to divide the Queen's dominions; and the Cardinal Archbishop is ere long to return to England armed with full Papal powers for the government of the affairs of their Roman Catholic body in his province. The following is the list of the new Popish prelates as furnished by a journal devoted to the Papacy;—
1. Archbishop of Westminster.
2. Bishop of Southwark.

- 3 Bishop of Plymouth.
- 4 Bishop of Clifton.
- 5 Bishop of Newport.
- 6 Bishop of Shrewsbury.
- 7 Bishop of Birmingham.
- 8 Bishop of Nottingham.
- 9 Bishop of Northampton.
- 10 Bishop of Beverly.
- 11 Bishop of Salford.
- 12 Bishop of Liverpool.
- 13 Bishop of Hexham.

The boldness of the step thus taken by Pius IX, strangely contrasts with the position in which he stood, when little more than two years ago he fled from the Vatican, disguised in the livery of the lacquey of the Sardinian ambassador, and sought an asylum in the territory of the King of Naples. Our own Beckett was sufficiently arrogant in his pretensions, but he died on the steps of the altar of his cathedral church, a martyr to his own consistency. Pius Nono has nothing of the spirit of Thos. a Beckett, except his zeal for the Papacy and his love of personal importance. Thomas a Beckett acted out the character of one whose lofty pretensions were not belied by a craven spirit; Pius IX. has returned from his ignominious banishment to try to wipe out the recollections of his cowardice, by aping the pretensions of such predecessors as Hildebrand. The Romanists are delighted at this convulsive show of spiritual vigor, and boast that by this act a lost nation has been recovered and reclaimed to the fold of St. Peter.

We rejoice to see any symptom of a reviving sense of the true character of Papal pretensions, and there are those who, for thirty years, have labored in the cause of Protestantism, and been stigmatised as bigots for their pains, who still survive to see the acknowledgement of the soundness of their arguments. Their apprehensions were not the offspring of enthusiasm, or the indication of narrow minds—they were the dictates of truth and soberness. We trust the nation will itself be awakened to a sense of its danger, ere "the abomination that makes desolate" shall again overspread the land. The battle is not yet fought out, and Popery has not yet won its victory over this still Protestant land.

Ecclesiastical.

Canadian Wesleyan Methodist N. Connexion Church. MISSIONARY SERVICES. TORONTO DISTRICT.

Toronto City:
Jan. 5th, 1851, Sermons, 11 a. m., and 6 p. m. Rev. H. O. Crofts.
Jan. 6th, 1851, Public Meeting, at 7 p. m.

York Circuit:
Yorkville, Jan. 5th, 1851, Sermon, 11 a. m., Rev. W. McClure.
Yorkville, " " " 6 p. m. Rev. J. W. G. Rogers.
Blue Bell, " " " 11 a. m. Rev. J. W. G. Rogers.
Blue Bell, " " " 6 p. m. Rev. W. McClure.
3rd Toll Gate, " " " 6 p. m. Rev. J. Hales.

Yorkville, Jan. 7th, 1851, Public Meeting, 7 p. m.
3rd Toll Gate, 8th, " " " 7 p. m.
Blue Bell " 9th, " " " 7 p. m.

Brock Circuit:
Missionary Sermons, January 12th, 1851, by the Rev's. D. D. Rolston, and J. W. G. Rogers; and Missionary Meetings from the 13th, to the 16th arrangements to be made by the Superintendent Preacher.

Whitchurch Circuit:
Whitchurch, Jan. 21st, 1851, Sermon, 10 1/2 a. m. Rev. W. McClure.
Holland Landing, " " " 3 p. m. Rev. W. McClure.
Queensville, " " " 6 p. m. Rev. W. McClure.
Tecumseth, " " " 10 1/2 a. m. Rev. J. C. Warren.
Brownsville, " " " 3 p. m. Rev. J. C. Warren.
Queensville, 20th, Public Meeting,
Holland Landing, 21st, " " "
Whitchurch, 22nd, " " "
Brownsville, 23rd, " " "
Tecumseth, 24th, " " "

Trafalgar Circuit:
Jan. 26th, 1851, Sermons, by the Revs. D. D. Rolston, and C. Curry: Public Meetings, from the 27th to the 29th; arrangements to be made by the Superintendent Preacher. DEPUTATION, Revs. W. McClure, J. Hales, D. D. Rolston, and C. Curry.

Caledon Circuit:
Jan. 26th, 1851, Sermons, by the Rev. J. Hales: Missionary Meetings, 30th, and 31st. DEPUTATION, Revs. W. McClure, J. Hales, D. D. Rolston, and C. Curry.

In two or three cases, the General Committee have deemed it expedient to make arrangements, although destitute of sufficient information to enable them to announce all the details. It is hoped, however, that in order to render our Missionary operations increasingly successful, the Superintendents of Circuits will lose no time in furnishing lists of appointments for Missionary Services on their several Stations, for insertion in the *Watchman*.

T. T. HOWARD,
Toronto, Nov. 5th, 1850. Sec. Mis. Com.

EASTERN DISTRICT.

Henryburg Circuit:
Union Street, Missionary Meeting, February 12th.
Boston, " " " 13th.
Covey Hill, " " " 14th.
Henryburg, Mis. & Qrtly " " 15th, & 16th.

DEPUTATION, Revs. F. Hunt, and J. Histon.

Dundas Circuit:
Tibbets Hill, Missionary Meeting, February 10th.
Farnham Chapel, " " " 11th.
Scott's Neighborhood, " " " 12th.
Dunham Chapel, " " " 13th.
Sutton Flatt, " " " 14th.
DEPUTATION, Revs. O. Whitcome, J. Burrell, and T. Ogdon.