

earnest, and appoint delegates to express their views in the Convention.

PAPAL AGGRESSION IN ENGLAND.

Lord John Russell's Bill, designed to repeal the encroachments of the Romish Propaganda, has been carried in the House of Commons, by a majority of 343 in a house of 533 members, 438 voting for, and 95 against the measure. The bill seems to satisfy no party, being regarded by some as too mild, by others as too stringent, and still by others as utterly uncalled for. A large majority of the members who voted for the Bill are said to have done so, not because they were satisfied with its provisions, but simply on the principle of affirming the necessity of Legislative interference to rebuke the insolence and resist the aggressions of the Pope. What may be the precise character of this Bill when it leaves committee it is impossible to foretell.

The Pope is unquestionably a most audacious mortal. He is not content to legislate like other temporal Princes, simply within the limits of his own domains, but seeks to sway the sceptre of universal empire. It is useless to soften down the matter by representing the Pope's movements as connected only with his spiritual authority. The truth is, the Pope's spiritual and political pretensions are one and inseparable. He demands, as has been abundantly shewn in the debate, in the British Parliament, of all nations, kindreds, and tongues, submission to his politico-ecclesiastical authority; and the reason why he does not enforce his decrees, is not to be placed to the account of his unwillingness to do so, but simply to his inability. In a nation not saddled with a State Church, a Popish bull is a very harmless affair. Cocked hats and red stockings, are in such circumstances mere matters of merriment, and the fiercest anathema that Rome can hurl from the Vatican against such a people only becomes the occasion of a dry jest, or a smile of pity. In mapping out such a nation into Dioceses, in appointing Cardinals, Bishops, Priests, or Vicars-apostolic, the Pope does not come into collision with the civil power; hence such a nation looks upon the bestowment of ecclesiastical titles by the Pope of Rome, or by any other Pope, as a matter, as truly innocuous politically, as the putting on of gowns and surplices, or the crowning of a May queen. But the case is altered, when the Pope confers titles and jurisdiction upon his minions in a nation where the Sovereign alone, or in council, has a legal right to exercise such authority; here he invades the Royal prerogative, and at once becomes a usurper. England does not forbid the Pope to appoint or create as many Bishops in the nation as he pleases. He may clothe them in coats of many colours; adorn their heads with caps or hats according to his fancy, and wrap their limbs in calfskins or scarlet yarn. He may command them to substitute Den's

Theology for the New Testament, to prefer the teachings of the most corrupt of the fathers to the teachings of the apostles, and to worship the Virgin Mary rather than Christ. The Pope may do all this, and much more than this, and yet not clash with the civil power of Britain, but the moment he confers upon his minions territorial titles, that moment he does what the Sovereign only has a right to do in England. He may create a Bishop IN London, but he cannot without an invasion of Victoria's prerogative, create a Bishop OF London. But the Pope with all the insolence of a supreme despot ignores the IN and adopts, as one having authority, the OF. The British Parliament feels itself called upon to rebuke such impudence and to resist such an assumption of power. Such a course is demanded by consistency. For the Parliament of England to allow the head of a foreign State Church, to establish a rival hierarchy in the nation, would be tacitly to admit that the supremacy of the Sovereign in ecclesiastical affairs was merely a piece of Church foppery, a shadow without a substance.

We do not believe that either the Queen or the Pope can make a *Christian* Bishop, but they can make Cardinals, Diocesan Bishops, and other creatures, not of a Gospel, but of a State Church, and for the Romish political Church to stretch itself over the legal field of the Anglican political Church, is a piece of matchless effrontery: an invasion of rights, and an assumption of power to which conscientious State churchmen cannot with consistency submit. But, whatever may be the practical workings of Lord Russell's bill, we believe that great good must result from the discussion which it has elicited in and out of Parliament. The "Beast" has been exposed in its innate hideousness once more to the gaze of an enlightened people, and its counterpart, its image, (we mean Puseyism,) has been to a great extent unmasked. To the Jesuitical movements of such men as Pusey and the Bishop of Exeter, is England indebted for the present aggression. Covert Popery has been introduced stealthily amongst the people; rubrical mummeries have gradually been multiplied, rood scree is with brazen gates, have been raised to divide the white robed priests and choristers from the wondering people without; long processions, lighted candles, and even the confessional, have for some time been tolerated within the Anglican Church, while Romanizing preachers have, true to the teaching of Oxford, informed the people that, "they cannot save themselves; but must come to those in whose hands Christ has deposited the sacraments, as the appointed means of salvation." Such a state of things has aroused the protestantism of the nation, and a memorial signed by between three and four hundred thousand signatures, embracing individuals of all ranks, has been presented to Her Majesty, praying Her Majesty to interfere in the

matter. The Queen has responded, and directed the Archbishops of York and other Bishops "to discourage and prevent innovations in the modes of conducting the services of the Church, &c.," Some of the Anglican Bishops seem disposed to carry out vigorously the instructions of the Queen, while others, such as Exeter, Bristol, Manchester, and Hereford, in defiance of the doctrine of civil supremacy are likely to prove refractory.

The Anglican Church is a perfect nursery of Popery. Her Universities are filled with Puseyist teachers who are continually sending out Anglo-Catholics to fill vacant livings and teach the people the nature of true religion! A large number of these genery have recently gone home to the bosom of Rome, and many who remain any of the seceders, "that they are gone to work in another portion of the Lord's vineyard." This sufficiently evidences the true state of their hearts. They are with the mother of harlots, but remain in the English Church, for the infamous purpose of leading the unsuspecting people to embrace Popery. The *Christian Times*, after giving a list of 92 "perverts," with a brief history of each, says:—

"Returning to the list: the least observant reader can scarcely fail to be struck by the wide range which it takes. Every avenue of English life—at least in its higher ranges—is traversed; the connections of peers and the ancient aristocracy; the sons of the old gentry, who constitute the untitled aristocracy of the country, and which is one of the great political forces most felt in the Legislature;—the sons, the grandsons, the brothers of bishops, enriched by church property, are among these seceders. Nor have these men gone to Rome from the seclusion of Oxford; there they received the Romeward impulse; but many first went from that university to posts of duty and stations of influence. The representatives of Irish and of English counties are on the list; rectors and curates of populous parishes in great towns and the metropolis are found by the side of rural incumbents and village curates. Nor is this all. From the British Isles to the islands of the Mediterranean, and from these to distant Ceylon and the more remote Australia, the influence has been felt; and abroad, as well as at home, the Anglican has developed into the Romanist; and in the Colonies, as at home, bishops and clergy, who have not seceded, are endeavouring to convert the English Church into an image of the Apocalyptic 'Beast.'"

We have abundant evidence that Puseyism is spreading in this colony. The senseless mummeries practised under the name of Religion!—the wearing of gowns and bands in the streets, for the avowed purpose of gratifying the mental tendencies of the Episcopal Bishop!—the open advocacy, alike by the pulpit and the press, of that ruinous fallacy, baptismal regeneration!—all testify as to the leanings of the Anglican clergy in this Province. We need no Acts of Parliament here, however, to set us right—no instructions on such matters from the throne. Leave us open Bibles, and an unfettered press—let us have no State churches, parsons, nor parsonages, and we will demonstrate to the world, that true religion in Canada can take care of itself.