

PAPAL AGGRESSION.

Address to the Queen from the Society for the Propagation of the Gospel in Foreign Parts.

At the monthly meeting of this Society held on the fifteenth November, the following address to the Queen was moved by the Bishop of London, seconded by the Bishop of Jamaica.

To the Queen's Most Excellent Majesty.

The Memorial and Petition of the Society for the Propagation of the Gospel in Foreign Parts: humbly sheweth.

That the Society was incorporated by a Charter granted by your Majesty's Royal predecessor King William III. in the year 1701, and was thereby charged with the duty of providing learned and orthodox Ministers to instruct the subjects of the British Crown beyond the seas in the principles of true religion; for lack of which many of them then seemed to be abandoned to Atheism and Infidelity, and others to be in danger of being perverted and drawn over to Popish Superstition and Idolatry.

That the Society has now for a century and a half laboured to uphold and extend the pure faith of the Gospel, as held and taught in the Church of England, in all parts of the world subject to the British Crown; and that in carrying on this great work, it has been the earnest desire of the Society to promote the glory of Almighty God and the salvation of men without strife or controversy.

That your Majesty and your Majesty's Royal predecessors have, from time to time, been graciously pleased to sanction the erection of not fewer than twenty-four Dioceses, in various parts of your Majesty's Colonial Empire; and that Bishops, duly appointed to such Sees, have been consecrated according to the order and discipline of the Church of England, and have exercised spiritual authority therein, in accordance with Apostolic usage, to the edification of the Church, and the honour of God's holy name.

That notwithstanding such laudable provision so made for the constitution and government of the Church of Christ, the Bishop of Rome has in divers instances, and more particularly at Sydney, Hobart Town, Toronto, Adelaide, and Newfoundland, intruded into Sees so erected by your Majesty, and occupied by rightful Bishops of the Church of England, Ecclesiastics nominated by himself, and claiming spiritual jurisdiction over all members of the Church of Christ therein.

That the Society deemed it necessary last year to remonstrate against the erection and incorporation of a Romish Diocese in your Majesty's Province of Nova Scotia.

That the Society has now seen, with regret and indignation, the last most wanton and insolent aggression of the Court of Rome—on the rights of the Church of England, the prerogative of your Majesty, and the liberties of the people—by a Brief in which the Pope has arrogantly pretended to parcel out this your Majesty's realm of England into Dioceses, and to force upon your Majesty's subjects a spurious and schismatical Hierarchy.

That the Society, confidently relying on your Majesty's determination to defend the Church, and vindicate the Prerogative of the Crown, humbly prays your Majesty to discontinue, by every constitutional means, the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the progress of the Gospel impeded, both at home and in your Majesty's dominions beyond the seas. And the Society will ever pray, that Almighty God, the Father, Son, and Holy Spirit, will grant your Majesty a long life, for the furtherance of His glory, and the spiritual and temporal welfare of this Church and Nation.

THE ARCHBISHOP OF CANTERBURY ON THE ROMISH AGGRESSION.

To the Archdeacons and Clergy of the Diocese of Canterbury.

Lambeth, Nov. 21, 1850.

I am much gratified by receiving the Address of the Archdeacons and Clergy of my Diocese of Canterbury, protesting against the act of aggression upon our Church recently committed by the Papal See.

I was well aware that the Clergy of my Diocese were animated by the same sentiments which have been so generally expressed by the Church of England concerning this extraordinary measure, and I have waited for your Address, considering that it would afford the most suitable opportunity of declaring my own sentiments upon the occasion.

You justly observe that the appointment of Bishops to take spiritual charge of the several counties of England and Wales, is in direct opposition to the statutes of a country which affirm that no foreign Prelate or Potentate hath, or ought to have, any jurisdiction or authority within this realm, in which the Queen's Majesty, under God, is the sole supreme Governor. "When a foreign Potentate assigns particular districts of the realm to be ruled over by his Episcopal delegates and nominees," he certainly assumes to himself a preeminence and power which is opposed to the spirit and purport of our law.

We therefore have just reason to declare our indignation at the present invasion of our rights, and the assumption on which it is avowedly grounded, that our Protestant Communion is unsound, and even heretical. But, whilst we are indignant, we need not be surprised. All religions, whether false or true, must be in a certain sense aggressive if it is sincere: and it is the known characteristic of the Roman Catholic religion to be not merely aggressive, but encroaching, and to rest satisfied with nothing short of absolute domination. We shall therefore act wisely if we look around us and inquire whether any peculiar circumstances amongst ourselves may have caused the present time to appear to the Court of Rome a favourable opportunity for the movement of which we complain.

Ten years have elapsed since I thought it necessary to warn the Clergy of another Diocese against the danger of adopting principles which, when carried out, tend naturally to those Romish errors, against which our forefathers protested, and which were re-nounced by the Anglican Church.

The result has proved that this judgment was not harsh or the warning premature; on the contrary, certain of our Clergy, professing to follow up those principles, have proceeded onward from one Romish tenet and one Romish practice to another, till in some congregations all that is distinctive in Protestant doctrine or Protestant worship had disappeared. Other circumstances might be mentioned, such for instance, as the titles and precedence allowed to the Roman Catholic Dignitaries in Ireland and our colonies, which have afforded some colour to the belief that a change has come over the spirit of our land, and that an act of Romish aggression might be ventured without risk of serious notice or national opposition.

Happily the event has proved that the errors were on the surface, and confined to few; the heat of the nation adheres to the Word of God, and rejects the traditions of men.

Our first duty, therefore, in the present crisis is to retrace our steps wherever they have tended towards Romish doctrine or Romish superstition; and whilst we appeal to the Legislature to protect our Church from foreign invasion, to be especially careful that we are not betrayed by enemies within.

But another duty is incumbent on us, of still greater urgency. The corruptions of the Romish Church are very congenial to the human mind, and especially to the uneducated, unawakened mind. Amongst the population of our crowded towns and our remote villages too many, unhappily, are little able to test the truth of any religion which is proposed to them by its only sure standard—the Bible. These may easily become a prey to teachers so subtle, so skilful, so insinuating, as Romish emissaries are known to be. There is likewise a constant immigration from Ireland of men, who have imbibed superstition from their cradle, and by companionship, or alliances among their fellow-workmen, are too likely to aid the exertions of Priests and Jesuits, of Nuns, and Sisters of Charity. It becomes doubly necessary for the Clergy to guard their people against this danger by every means through which scriptural knowledge may be diffused amongst them; acquaintance with the Scriptures is the sure defence against Rome; the laity must lend their aid and supply the means of adding to the number of Clergy, together with a provision for household visitors and Scripture-readers, without which it is impossible to make a head against the ignorance and apathy of an untaught multitude. If the recent assault upon our Church should thus become the means of extending scriptural instruction, the measure which was designed for our injury may, under a gracious Providence, result in an eventual good. The enemy has shown that he considers we have a weak point. It is our business to strengthen that point, and guard it from attack; and not to allow the ignorance of any part of our population to betray them into the hands of Rome.

The Clergy who have addressed me may depend upon my using whatever influence belongs to the high office and station to which I have been called, to maintain Her Majesty's "royal prerogative and title, and to assert the rightful claims of the Church of England."—And I have full confidence that they, on their part, will never be wanting in their endeavours to render harmless any attempt which may be made to weaken or subvert the Protestant faith, of which they are the appointed guardians. J. B. CANTUAR.

FROM THE ENGLISH CHURCHMAN.—It is reported that Dr. Wiseman is to be enthroned on Friday the 29th of December, and that many converts will then grace his triumphs. Certainly the opposition between the Pope and the Church of England is now so strong, that those who mean to secede, must do so at once. This will be, in one sense, no loss to the Church; for it is always most desirable to know who are permanent friends, and who are our foes. We regret to see that Archdeacon Wilberforce refuses to join the Anti-papal movement; we cannot see why an opponent of Pope John should not also be an opponent of Pope Pius. Archdeacon Manning, at a meeting of the Clergy, stated that he acted only ministerially, in presiding.

The Anti Papal agitation still continues; but we regret to say that, with very few exceptions, nothing of a practical character has been brought forward. As we should be sorry to see the public effervescence end in a mere *brutum fulmen*, we shall proceed to suggest what we think Churchmen ought to endeavour to effect:—

1. All titles of honour ought to be withdrawn from Romish Ecclesiastics in Great Britain, Ireland, and the Colonies.
2. The Maynooth Grant should be repealed, and all payments to Romish Ecclesiastics be withdrawn.
3. The National System of Education in Ireland should be abolished.
4. The Irish Bishops should be restored.
5. The number of English Bishops should be largely increased.
6. All Jesuits should be banished, and no Romish Ecclesiastics (except the Chaplains of Foreign Ambassadors) should be allowed to reside in England, who have not taken the oath of Allegiance to Her Majesty.
7. All Dissenters in Parliament should be prevented from voting on Church questions.
8. The Ministers of the Crown should be forbidden to give Her Majesty any advice on Ecclesiastical matters: the Bishops of the Province should be Her Majesty's advisers as to the nomination of fit persons to be appointed to Bishopsrics and parishes, and generally on all matters affecting the Church.
9. The Archbishop's power, as to the Confirmation of Bishops, should be declared to be judicial, and not merely ministerial.
10. Freedom of election should be granted to the Chapters; the members of which should be increased by Proctors elected by the Clergy of each Diocese.
11. The Committee of Council on Education should be abolished.
12. The tithes of waste lands should be restored to the Church, and "the allowance" to the Irish Landlords be withdrawn.

These are the measures which we think Churchmen ought to endeavour to effect; and, in order that they may have an opportunity of doing so, they should petition Her Majesty to assemble the Parliament and Convocation as soon as possible.

A large meeting of the Merchants, Bankers, and Traders of the City of London was held on Monday, and passed off tolerably quietly, with less of the impolitic allusions to "Tractarianism," &c., than we had expected, for most of the recent displays in the City have been sad enough in this way.

The Berkshire Church Meeting has been foolishly altered to a County "Protestant" meeting, for this day. Accordingly the Bishop of Oxford will not preside. A report of the Oxford meeting will be found elsewhere.

The following Bishops have recently replied to Anti-Papal Addresses:—the Bishop of London (to National Schoolmasters); and the Congregation of St. Matthew's City Road; the Bishop of Chichester, St. Asaph, Bangor, Durham, Ripon, Manchester, Llandaff, St. David's.

OPINIONS OF A ROMAN CATHOLIC PEER.

Lord Beaumont, a distinguished Roman Catholic Peer has addressed the following letter to the Earl of Zetland, in connection with the late county meeting at York:

Dublin, November 20, 1850.

My Dear Lord Zetland,—I perceive that the newspapers have announced the intention of the High Sheriff to call a public meeting, to consider the propriety of addressing the Crown on the subject of the late insult offered to this country by the Court of Rome; and I learn from the same sources of information, that the step on the part of the High Sheriff has

been taken in consequence of a requisition signed by nearly all the resident peers of Yorkshire. It is a matter not only of no surprise, but of no regret to me, that such a proceeding should be adopted by the country, for the acts in question are of quite as much political and social importance as of a religious and sectarian character. The Pope, by his ill-advised measures, has placed the Roman Catholics in this country in a position whereby they must either break with Rome, or violate their allegiance to the constitution of these realms; they must either consider the Papal bull as null and void, or assert the right of a foreign prince to create by his sovereign authority English titles and to erect English bishoprics. To send a bishop to Beverley for the spiritual direction of the Roman Catholic clergy in Yorkshire, and to create a see of Beverley, are two different things—the one is allowed by the tolerant laws of the country; the other requires territorial dominion and sovereign power within the country. If you deny that this country is a fief of Rome, and that the Pontiff has any dominion over it, you deny his power to create a territorial see, and you condemn the late bull as "sound and fury signifying nothing." If, on the contrary, you admit his power to raise Westminster into an archbishopric, and Beverley into a bishopric, you make over to the Pope a power which, according to the constitution, rests solely with the Queen and her Parliament, and thereby infringe the prerogative of the one and interfere with the authority of the other. It is impossible to act up to the spirit of the British constitution and at the same time to acknowledge the jurisdiction of the Pope in local matters. Such is the dilemma in which the lately published bull places the English Roman Catholic. I am not, however, sufficiently acquainted with their views on the subject, or their intentions respecting it, to give any opinion as to the effect this newly assumed authority of Rome will have upon their conduct; but I am inclined to believe that the *Tablet* and *L'Univers* newspapers speak the sentiment of the zealous portion of the Roman Catholic community, and that they are the real, if not the avowed organs of the priesthood. The Church of Rome admits of no moderate party among the laity; moderation in respect to her ordinances is lukewarmness, and the lukewarm she invariably spues out of her mouth. You must be with her against all opponents, or you are not of her; and, therefore, when Rome adopts a measure such as the present it places the laity in the awkward dilemma I have alluded to. Believing, therefore, that the late bull and clearly expressed edict of the Court of Rome cannot be received or accepted by English Roman Catholics, without a violation of their duties as citizens, I need not add that I consider the line of conduct now adopted by Lord John Russell as that of a true friend of the British constitution.

Believe me, my dear Lord Zetland,

Yours very truly,

BEAUMONT.

To the Right Hon. the Earl of Zetland.

The newly-appointed Roman Catholic Archbishop of Westminster arrived in London from Ostend, at half-past four on Tuesday morning, by the South-eastern Railway, and proceeded to his residence in Golden square. The Cardinal left Leige on Sunday; but so late as Thursday last he had no intention of quitting that town for some days. Having, however, been urged by pressing communications from several members of the Roman Catholic nobility and others in England, he determined upon an immediate return. The Cardinal's arrival at this moment was kept so private that a public notice was not held out, that when he reached town, the house that is being fitted up for him was still in possession of the workmen, and was not in a state for his reception. Pending the decorations of his newly-appointed residence, the Cardinal will reside at St. George's Chapel. We are informed that the Cardinal was extremely surprised by the publication of the Premier's letter to the Bishop of Durham; having a few days prior to its appearance addressed a private communication from Vienna to Lord John Russell, and having received no intimation of his Lordship's intended manifesto.—*Times*.

Next day, at an early hour, "a large number of respectably attired persons, of both persuasions, assembled round St. George's Chapel, in the expectation of catching a glimpse of the Archbishop. Exactly at eleven o'clock, a private carriage, drawn by a pair of grays, was driven to the clergyman's residence attached to St. George's Chapel, from which the Cardinal alighted, attended by his chaplain, who carried a small leather portmanteau and a large packet of letters. His Eminence, who appeared in excellent health, was enveloped in a large blue cloak, and had a superbly bound Roman missal in his hand."

The pastoral of Cardinal Wiseman has been followed this week by a pastoral from the Roman Catholic Bishop of Northampton. It begins with the salutation—"Health and benediction in the Lord," and proceeds with the quotation of the text from the Second Psalm,—"Why have the Gentils raged, and the people devised vain things?" He declares that "the present outbreak of indignation, the violent declamation, the furious onslaught, and unscrupulous misrepresentation of the public press against the Sovereign Pontiff, and ourselves"—the new English Bishops—"exhibit a something little short of insanity." Towards the end of this letter he says—

"The Holy See, in fact, so far from wishing to outrage the feelings of the country, has studiously avoided any infraction of the laws; has merged a portion of its own direct power, by our new appointments, and has taken pains to ascertain that those appointments would give no umbrage to the British Government."

He subscribes himself, not by his dignity and surname, but by his dignity and full official description—"† William, Bishop of Northampton."

A correspondent of the *Morning Chronicle* concludes a letter with this accurate enquiry of Lord John Russell—

"Did Dr. Wiseman, before he went abroad, tell your Lordship the object of his mission; and did your Lordship say that there was on your part no objection? I have heard, in many quarters, that this is so; and a reply from your Lordship might perhaps be seasonable."

"On the other hand, in defence of Lord John Russell, Mr. C. C. Greville of the Privy Council, "as officially cognizant of the acts and instruments," corrects Mr. D'Israeli's assertion, that "the whole question has been surrendered and decided by the present government."

"Whether the recognition of the status and precedence of the Irish Roman Catholic Prelates was right or wrong, wise or unwise, it was an accomplished fact before the present government came into office, and therefore before Lord Clarendon went to Ireland. He found the thing done, and had only to conform to it.

It was done (no doubt, after mature deliberation) by the Government of Sir Robert Peel, before the schism; and the recognition came forth in the shape of a formal instrument of the highest authority, bearing date the 13th of January, 1845. A warrant or Royal Commission approved by her Majesty in Council on that day (to carry out the Charitable Bequest's Act) runs as follows:—"Know ye that we, reposing special trust and confidence in your knowledge, discretion, and ability, do hereby, &c., by and with the advice of our Privy Council, appoint you, the said John George Archbishop of Armagh; Richard, Archbishop of Dublin; Archbishop William Crolly, Archbishop David Murray, John Hely, Earl of Donoughmore, Bishop Cornelius Denver, Henry Pakenham, &c., to be Commissioners, &c." This was (and was so deemed) a royal recognition of the spiritual rank of the Irish Prelates, and a concession of precedence corresponding with that of the Prelates of the same degree of the Established Church. Such rank and pre-eminence it was not in the power of the Lord-Lieutenant either to confer or to withhold; whether he were a Whig or an Orangeman, it was his duty to treat them according to the dignity which it had pleased the Sovereign to recognize in their persons. And this is what Lord Clarendon did; he did not recognize them as Peers; he neither sought their counsel nor courted their favour; but he received them all with becoming courtesy and respect; and those Prelates who were distinguished by the loyalty to the Crown, their attachment to the Union, and their personal virtues, he treated with peculiar marks of regard and confidence."—*Spectator*.

ROMISH TRACTS IN DISGUISE.—A correspondent of the *London Guardian* says—"That the Romanists would avail themselves of the present opportunity to disseminate false views respecting the Bishop of Rome's aggression on the Catholic Church of England was to be expected. That they should do so clandestinely and under false colours is but in accordance with their principles, which, alas! have but too often marked the emissaries of that faith, "cf speaking lies in hypocrisy." There have been lately advertised certain tracts called "The Catholic Question," which have been ordered and circulated by many clergymen not aware of the true character of them. The enclosed circular, which accidentally came into my hands, will show with what intention they have been printed, by Mr. Gilbert, of 49, Paternoster row, as indeed will appear from the examination of No. 1, which he recommends for distribution "to assist in the progress" of what he calls "the Catholic faith." In page 12, Mr. Denison is called brother to the "Heresiarch of Salisbury."

(Private and Confidential.)

"The proprietors of the very cheap and popular series of pamphlets on the "Roman Catholic Question," recommend them to your especial attention and encouragement, as highly calculated to attract the attention of Protestants. They are produced with the intention of assisting the progress of the Catholic faith at the present very important period. Of course, to insure their circulation in the district-channels, it is imperative to produce in some of the numbers a portion of matter particularly attractive to Protestants; but the first, fourth, and fifth series are very specially recommended to your attention for extensive circulation.

"The cash terms to you per 100 will be 6s. 6d., with which a good supply of show bills will be given. You can either receive them direct from 49, Paternoster-row, or through any of your usual channels of ordering books.

The Dublin Gazette announces that her Majesty's letters patent have arrived, appointing the Very Rev. E. N. Hoare to the Deanery of Waterford; the Very Rev. Viscount Mountmorres to the Deanery of Achonry; and the Very Rev. J. Howe to the Deanery of Cloyne.

The Rev. Lewis Potter, Rector of Dromore, fell dead in the pulpit, on Sunday, the 17th Nov. whilst preaching.

DIocese of RUPERT'S LAND.

CONSECRATION.—The new church, at Cumberland Station, on the River Saskatchewan, built by the Church Missionary Society, with a grant towards the Church and school from the Christian Knowledge Society, was consecrated by the Bishop of Rupert's Land, on Wednesday, July 3rd. The Bishop was assisted on the occasion by the Rev. Robert Hunt, his Lordship's Chaplain, and the Rev. James Hunter, the minister of the church. The necessary deed and sentence of consecration were read in Indian by Mr. Henry Budd, native Catechist. The Bishop preached from Gen. xxviii. 17, and then proceeded to consecrate the burial ground round Christ Church.

On Friday, July 5th the Bishop held a Confirmation in Christ Church, when 110 were admitted to that holy rite.

On Sunday, July 7th, the Sacrament of the Lord's Supper was administered, when fifty-four joined in commemorating their Saviour's dying love.

The congregation of Christ Church Cumberland, may be said to be entirely Indian, and the services are throughout in the Cree language. This is the first time that a Bishop had visited the spot, and much interest was excited in consequence.

On Monday, July 8th, the Bishop quitted Cumberland Station, on his way home, and reached the Red River, which is 600 miles distant, in health and safety, on Monday, the 22nd.

The Bishop purposes to hold his Second Ordination, at St. Andrew's Church, Red River, on Sunday, Dec. 22nd.—*Ecclesiastical Gazette*.

UNITED STATES.

THE BOSTON HERESY CASE.—The trial of heretical opinions and practices against the Rev. Mr. Prescott, of the Episcopal Church of Massachusetts has failed; the counsel for the accused entered exceptions against the presentment, the court sustained them, and the prosecution declined to amend. The case will probably be brought before a new commission under new charges and specifications.

The following are the charges prepared against Mr. Prescott:—

Charge First.—That the Rev. Oliver S. Prescott has taught that the Virgin Mary, the mother of our Saviour, is an object of worship.

Charge Second.—That the Rev. Oliver S. Prescott has held and taught the doctrine of Transubstantiation.

Charge Third.—That the said Rev. Oliver S. Prescott has held and taught that Auricular Confession to a priest, on the part of the members of the Church, is proper, and allowable, and profitable.

Charge Fourth.—That the said Rev. Oliver S. Prescott