

hold the strong pledge of sincerity—their personal example; and of action, vigorous and sustained action on the part of the real friends of this philanthropic and heaven-approved cause. Various objections to union with the Reform were ably and successfully met—arguments were faithfully plied—illustrations beautifully thrown in—and the entire character of the Address was eminently calculated to produce conviction in the intelligent and unprejudiced mind. The frequent complimentary references to “Old England” were gratifying and well received—passages of sublimity and pathos frequently occurred—whilst the peroration exhibited a noble specimen of manly and affecting eloquence. Mr. Kellogg designs to visit London during the great exhibition, and in the greatest city of the world to advocate the cherished principles of Teetotalism. We wish him a safe voyage—a hearty welcome from the friends of the cause in the Mother Country—unbounded success in his efforts there—a pleasant return—and we will promise him a hearty welcome among us whenever Providence may again conduct his footsteps hither.—*Athenæum*.

Papal Aggression.

It will be of advantage to our readers, in considering the all-engrossing subject of the “papal aggression,” to know the opinions of Protestant and R. Catholic members of the Upper and Lower Branches of the British Parliament. We therefore subjoin a few extracts from the Speeches delivered in the House of Lords and the House of Commons on moving the “Address” to Her Majesty’s opening Speech, by which it will be seen, that no appeal was made to the government for the exercise of “brute force”—but only for such measures as were deemed necessary to conserve the just Protestant character of the country.

Earl of Effingham, in the House of Lords, said:—“With regard to the Papal aggression, we thought their Lordships would admit, that there had been no such aggression attempted in Roman Catholic times in this country, and that no Roman Catholic laity would submit to such an aggression. The meetings which had been held throughout the country on this subject showed that the heart of the country was sound, and that it would not submit to any aggression. Some measure, they were assured, would be submitted to parliament; it was not for him to say what that measure would be, but he trusted that it would be satisfactory to the country; while, at the same time, it would not deprive any of our fellow-subjects of their just rights and privileges. He would afford to the Roman Catholics every facility for developing their religion; but if they could not do that without instituting an hierarchy with English territorial designations, then he was prepared to say that measures should be taken to prevent them from infringing on our religious and civil liberties. It had been said that this appointment of an hierarchy was intended to be preparatory to the introduction of the canon law, but that law could not be introduced consistently with the supremacy of our own law. The Pope, by making these appointments, had assumed in this country a power which was incompatible with the maintenance of the supremacy of our own Sovereign.”

Lord Cremorne, said:—“The late aggression by the Papal See called particularly for observation, and he entirely concurred with the noble earl in all he had said on that subject, and he trusted their Lordships would cordially concur in the measures which might be proposed to prevent the encroachments of the Papal power—measures which would be calculated to resist aggression without infringing on the principles of religious liberty; and he felt that the Roman Catholic Peers themselves, and the Roman Catholic Members of the House of Commons, would feel it necessary to follow the example of their Roman Catholic ancestors, and to adopt measures to prevent the encroachments of the Pope upon the liberties of this country.”

Lord Stanley: “With regard to the recent step taken by the head of the Roman Catholic Church, it was impossible to deny that an insolent aggression had been made on the ‘supremacy’ of the English Crown. He did not desire to deprive his Roman Catholic fellow-subjects of any of their civil or religious rights, but this was a political far more than a religious question, and if the government dealt with it fearlessly and vigorously, they would have the assent and support of their political opponents and the country at large.”

Lord Carnarvon, “as an hereditary Catholic, distinguished between the authority exercised over things spiritual and things temporal. For the

former he looked to Rome; but with regard to the latter, in common with the large majority of his co-religionists in this country, he owed loyalty to the Queen, and should protest equally against any papal interference with individual consciences, and every attempt he might make to exercise temporal jurisdiction here.”

Mr. Peto, in the House of Commons, said:—“The allusion in the Speech to the recent Papal aggression did not commit any member of the House to any course inconsistent with civil and religious toleration. The English had always objected to the domination of the Pope in this country (England) and he hoped they would continue to do so.”

Sir R. Inglis insisted, “that no country in Europe would have submitted to such an act as that by which the Pope had usurped the prerogative of the Sovereign, and treated the people as a nation of heretics. Resistance to such aggression was not new in our history, though he admitted too large concessions had been made by the present Ministers, in Ireland and the colonies. He appealed to the extraordinary unanimity of the nation upon this subject, and trusted that the Government would not be deterred from acting up to the spirit of Lord John Russell’s letter to the Bishop of Durham.”

Mr. Austey “would speak as a member of the Church of Rome, and not as a member of the Court of Rome. He was not ashamed to say that the course pursued by the Pope was an act of aggression, not for the reasons assigned by Mr. Roebuck, but for reasons which recommended themselves to the acceptance of every patriot—be he Protestant or Roman Catholic. There was a broad line of distinction to be drawn between the Roman Catholic Churches in England and Ireland. In Ireland the Roman Catholic Church was not endowed, in England it was. The Roman Catholic Church in Ireland was governed by its canon law, and had been so since the days of St. Patrick. In England the Roman Catholic Church occupied an anomalous position—there was a doubt as to whether the canon law was not repealed. Ever since that church was emancipated from the restraints imposed in the Elizabethan and Stuart reigns, there had been a continual conflict between the Roman Catholic bishops and the inferior orders of the clergy, owing to the unseemly assumption of power by the prelates. Now the whole of the canon law was taken away by the Pope’s bull, and with it the rights of church property would be disturbed. He denied that Lord Minto knew of the determination to re-establish the hierarchy. That point was not settled till Dr. Wiseman went to Rome. He (Mr. Austey) believed that Dr. Wiseman had the option of returning to England as Vicar-Apostolic, or as Cardinal Archbishop of Westminster. He saw no necessity for an amendment, and should not support one; at all events, he would not sanction a Roman Catholic amendment.”

Mr. Banks “defined the question as one not of Protestant against Catholic, but of the defenders of national independence, many Catholics being among them, against the intrusion of ultramontane influence.”

Lord John Russell said:—“He believed that the Court, not the Church of Rome, had always been and always was on the watch for opportunities not only of spiritual but of temporal aggression. Acting, however, in a wise spirit of conciliation, we had removed all civil disabilities from our Catholic fellow-subjects, who had no reason to complain, and who were not complaining of their situation, when the Pope thought proper to move, to overturn the system of Vicars-Apostolic, which had subsisted for three centuries, and to issue a document, the whole tone and colouring of which was to give his emissaries power to govern the newly-formed dioceses of England. The expression of public feeling, however, which had been roused, had had the effect of convincing the Vatican that England was thoroughly and earnestly a Protestant country, and so far, he believed, that that expression of feeling would go far to save us from any further encroachment. He was happy to believe that the English Roman Catholics generally disapproved of the policy of Rome, and he thus hoped that what steps should seem necessary in the matter would be taken with their consent, as well as that of their Protestant fellow-subjects. He would propose no measure in his opinion incompatible with the religious liberties of the people, and he believed that the action of parliament would be amply sufficient to meet the present emergency. As for the government measure, it would apply to the entire united kingdom; and he trusted that it would thoroughly check the proceedings of that faction at the court of Rome, the moving principle of which—and he spoke on the authority of the Earl of Shrewsbury—was hostility to the interest of England. He would propose no compromise, and would hate no jot of what was justly due to the liberties, civil and religious, of the people.”

Methodism.

With each passing year our conviction becomes stronger, that in the doctrines and practical appliances of Methodism, we have the most effective elements of moral power extant in Christendom, and such force has this conviction with us as to admit of no repugnance whatever at its ap-

parent denominational egotism. We soberly believe that the highest responsibility of American Christianity, rests, at this moment, with American Methodism, and that the chief responsibility of Protestantism throughout the world attaches to that extensive and potent section of it, which has resulted, under God, from the agency of John Wesley. Were we an infidel speculator, viewing the case from our closet and without personal sympathies with it, or a politician contemplating it as a moral fact connected with the public interest, we think we should entertain the same conviction. And when we consider the vast resources of moral power yet latent in the wide spread system, its simple but potent machinery, the apparent facility with which its whole force might be brought to bear on the christianization of the world, we feel that all questions affecting its modification have a pre-eminent importance. Such we believe has been the feeling of its people generally; seldom if ever have they stopped to theorize about it. Taking it as a providential fact, which has wrought unrivalled results, they have not thought it at all important that it should resemble any theoretical classification—it is neither monarchical, aristocratic, nor democratic—the best that can be said of it is that it is simply providential; and seeing that it has worked well and marvellously well, the most unexceptionable wish of its adherents is that it should be only kept from abuses, and allowed to work on till the Providence that gave it origin should indicate the necessity of changes in it.—*Zion’s Herald*.

The Holy Sepulchre.

A project is on foot among the Catholic powers of Europe which we should hardly deem credible were it not related on the authority of the London Times. It amounts to a revival of one of the institutions of the Middle Ages—one that the civilized world has certainly considered irretrievably obsolete—a scheme for the recovery of the Holy Sepulchre from the Mohammedans. According to the correspondent of the Times, the purpose of the crusades is to be revived; but it is to be pursued by the way of diplomacy, not by war. It is stated that the Catholic powers, with the connivance of Austria, intend to obtain possession, (it is not precisely defined how,) of all the sacred spots of the Holy Land, which will thence be made over to the Catholic Church. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knight Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior. The movement, as far as it can be called one, is probably caused by the increasing influence of the Greek Church in the East under the support of Russia. That church, too, has made the possession of the Holy Sepulchre a special object of its ambition, as well as other localities in Syria, sacred by their associations. During the past two years, while the political power of the Papal Government was prostrated, the efforts of the missionaries and agents of the Greek Church are said to have made great progress, and are gradually sapping the influence of the Latin Church. The feuds between the two churches have long been of the most bitter kind, and in Jerusalem, it is well known, have grown to a scandalous excess; a guard of Turkish soldiers alone keeps peace between them on certain festivals in the Church of the Sepulchre.

The Times thinks that the predominance of the Greek Church at Jerusalem will lead Russia to interfere against this movement, and that the Catholic powers will succumb to the commands of St. Petersburg.

Anglican Confession.

Dr. Pusey, who has been lately preaching the sermons in Oxford University, as if he had not done enough of mischief already, has published a pamphlet on the subject of confession as he uses it. The peculiarity of his practice seems to be, that he is rigorously careful to take the confessions of none but those who volunteer in the freest manner; but the confession he does take very extensively, in no fewer than four dioceses, at times travelling for the special purpose; and he refers to the rapid spread of the practice after he had once commenced it as the manifest work of God. Dr. Pusey has evinced no intention of quitting the Church of England.

No Miracle.

“The miracle which has lately occasioned so much talk in France, and is said to have converted so many sinners, turns out to be no miracle at all. The Archbishop of Avignon appointed a committee to look out the matter, which has pronounced it a deception, and accordingly the Archbishop has stopped its future performance. It seems that Rosette Tamisier, the girl in question, always had to be admitted alone to the chapel, before the blood could appear on the picture.”

Persecution.

The Leeds Mercury publishes a letter from Madagascar giving the details of the persecutions

to which the Christians of Amerina have been subjected by the Queen of the Island. It seems that eight thousand Christians were assembled one evening in different places for religious exercises. They were arrested and sentenced to death. Eighteen had been executed, when the rest escaped, and fled to the palace of the Queen’s son, who took them under his protection. The Queen ordered him to give them up for execution. He refused and cut off the ears of the Grand Marshall who bore the orders. A revolution being threatened, the Queen stopped all further proceedings. The Prince has attended their prayer meetings several times.

The Infallible Church.

The following very curious chronological table will show the progress which corruption and error have made in the “infallible Church”—that Church which is the “rock,” and is alike unchanged and unchangeable. Holy Water introduced A. D. 120; Penance, 157; Monks, 328; Mass in Latin, 394; Extreme Unction, 550; Purgatory, 593; Invocation of Virgin and Saints, 593; Papal Usurpation, 607; Kissing the Pope’s toe, 700; Image Worship, 715; Canonization, 993; Baptism of Bells, 1000; Transubstantiation, 1000; Celibacy of Priesthood, 1015; Indulgences, 1199; Dispensations, 1200; Inquisition, 1204 Auricular Confession, 1215; Elevation of the Host, 1222.—*Rymer’s Chronology*.

Popish Toleration.

Popish toleration has just received another illustration on the Continent. The constitution of the Lombardo-Venetian kingdom has just been published in Austria—a country which lies at the foot of Rome. In this constitution, after declaring that the Roman Catholic religion is the religion of the State, it is enacted that ‘Dissenting religions shall not be permitted the liberty of public worship!’ These are solemn words put forth by a monarch with whom it is said Dr. Wiseman dined after he was made a Cardinal! And now the latter can have the face to stand up in the mass-house of St. George’s Fields, and call God to witness against the intolerance of Protestant England towards the aggressive spirit of Popery in these realms! Whether impudence or blasphemy preponderate in the invocation, we leave our readers to determine.

Provincial Appointments.

The following appointments are published in the last Gazette:—

Isaac Bonnett, Esquire, heretofore Coroner for Granville, to be one of the Coroners for the County of Annapolis.

Lawrence Phinney, Esquire, to be a Coroner for the Township of Wilmot, in the County of Annapolis.

The following to be Justices of the Peace:—County of Lunenburg.—Nicholas Wolf, William McKean, Benjamin Legg, and William Robinson, Esquires.

County of Annapolis.—Benaiah Spinney, Esq. County of Colchester.—James F. Creelman, Esquire.

Summary of News.

FROM ENGLISH PAPERS.

THE CRYSTAL PALACE.—At a recent meeting of the Society of Civil Engineers at London, some doubts were expressed as to the safety of the Building. Professor Airy, the Astronomer Royal, also expressed his opinion that it was not sufficiently secure, and his fears that it would some day come tumbling about the ears of the people like a pack of cards. Since then, however, some practical experiments of the most trying kind have been made to test the strength of the Galleries, and the results have been highly satisfactory, both as regards a dead load and a rolling or moving one. A large body of the Contractor’s men ran and jumped regularly and irregularly on the Galleries, and the whole of the Sappers and Miners on the ground were marched in close column round and round, and finally made to mark time in the most trying manner. The scientific men present expressed themselves highly gratified with the experiments, observing that while at the climax of vibration the motion did not exceed that in common ordinary London houses, at evening parties.

From the Budget of the Chancellor of the Exchequer laid before the House of Commons it appears, that the surplus revenue for the year was two millions five hundred thousand pounds, nearly half of which he proposes to apply to the liquidation of the national debt.

The duty on coffee of all kinds is to be reduced from six pence to three pence per lb.

To encourage ship building, the Chancellor proposes to remit half the duty on foreign timber, the loss on which will be £280,000.

Thomas Tucker & Co., of Liverpool, have offered to accept the challenge sent on by some New York Merchants, to build a ship for a race across the Atlantic.

Sir George Grey refused to present the loyal address of Lord Enniskillen and the Orangemen of Ireland to her Majesty.

The Limerick Chronicle says that no less a sum than £44,000 was remitted to that town last year from emigrants to their friends.

Newry is to be lighted with water gas at 1s. per 1000 cubic feet.