

DIFFICULTIES FOR OXFORD MEN.

We gave week before last Mr. Palmer's views of Protestantism, which are as strongly expressed as we could wish. Is he then prepared to believe all the Catholic Church teaches? He professes himself ready to submit in all things his private judgment to the teaching of the Apostolic Episcopate: but as yet he does not see things fully and clearly, and therefore his profession of faith is imperfect. He is ready to submit to Papal authority, if the State will consent, but he does not see yet the divine character of the Papal power: he believes the real presence sincerely, unequivocally, and he will cease to think that the substances of bread and wine are still present, as soon as he has learned clearly and distinctly that such is the Church doctrine. He will embrace the definitions of Trent, if the local Church of Britain after a calm consultation consent to receive them. This, after all, is a great approximation, which gives hope of the developement in a short time of the germs of faith which are planted in his heart. Our readers will be pleased to hear him express his sentiments on these difficult points. Mr. Newman has cleared these barriers, and is ready to believe all, to the full extent of the Tridentine definitions.—*Catholic Herald.*

"If our Church differs from Rome in certain points, (as for my part I think she does) and so far is bound to contend against Rome. I have no sort of objection: only let us fight fair: I do not like to fight in the dark, nor with a host of evil spirits and infidels for my allies. The very breath of their Protest, of their Protestantism, has something sulphurous in it which unnerves and oppresses: it is full of self-assertion, pride, hatred, ignorance, cowardice, inconsistency and contempt. Let us only get out of this smoke and see our enemy, and know that there are no heretics on our side; and what it is that we are contending for. Let us know distinctly what Rome really teaches which we reject, and what we really are bound to teach which Rome rejects, and then I for one am quite ready to contend against Rome, and to Protest, if people wish to shew so much reverence and difference to the Pope: I care not by what name our opposition be called, so long as that name be not equivocal, and do not make me assume the position of a cowardly hypocrite, joining forces, under a unity of ambiguous words, against Rome with opinions and sects which I abhor.

Firstly, on the Supremacy of the Pope. If the Sovereigns of England, who in past time violently took away from the Pope that jurisdiction which whether rightly or wrongly he had acquired over our church, were now in the same manner to restore, or even increase it, and our Church submitted as she submitted at the first I would just as freely submit to it as I submit to any other Ecclesiastical jurisdiction: nay, further. I think that if other differences could be settled, it would be unworthy of Christian Bishops to dispute unnecessarily about jurisdiction, and that the State ought

also to make some amends for the violence it then used.

Secondly, with respect to Transubstantiation. I hold that the Body and Blood of Christ given and received, in the Holy Eucharist is a Mystery in the manner of it far too great for words to express, and that it were both dangerous and irreverent to attempt it, being as it is an object for faith only to apprehend. I believe that the Bread and Wine are changed by the Consecration of the Priest and the operation of the Holy Ghost, and become according to the truth of His own words, the very Body and the very Blood of our Lord, and are no more to be considered and called bread and wine, but the Body and Blood of Christ.

Thirdly. With respect to the Council of Trent: I have nothing at all to do with it; our Bishops did not assist at it, have never since in any Synod examined it, nor even formally approved or rejected either it or its decrees. I, as an English Clergyman, am in no wise bound even to have read them; and why then should I allow any one publicly to say in my name that I would necessarily be against their reception? I will say nothing at all of the kind: I will only say, that certainly they ought neither to be received nor rejected without calm and religious examination in a Synod of our own and foreign Bishops, in which the foreigners should have every encouragement from our Christian temper to explain them, and put a good sense upon them if they are capable of being explained.

As a Christian and a Churchman, I am bound to look rather to the Church herself, and to her spiritual authority, both for principles and for proper and safe language to express them, than to the newspapers, or the world at large, or even to Acts of Parliament: and I find that though in these three Protestantism and Protestant language are predominant, still there is an evident discrepancy a divergence indicating some contrariety of principle between their phraseology and that of the Church herself. All our Divines and Church-people generally, it is true, seem to have given in more or less to the language of the world and the state, but still the more anyone judged even by popular opinion, to have approached to a true representation of the Church, the less of Protestant phraseology and the more of Catholic do we find in his words and writings: and the whole of the new phraseology stops short at the Church-door, as if paralyzed by some ancient exorcism still virtually connected with our baptism and with the Font which stands at the entrance of the Church. Once within the House of God, and we hear no more of "Protestantism," "Protestants," "the Protestant religion," or "the Protestant Church," but only of "the Catholic Faith to be kept whole and undivided," of "the Catholic Religion," the "Holy Catholic and apostolic Church," of the "good Catholic Fathers," of "good Catholic Christians." I do not so much

Prayer Book, nor in any of the Occasional Offices, (so far as they have been worded by the Church herself) nor in the Canons, nor in the Articles, nor in the Homilies.

No good English Churchman will deny, that the principle of the right of every man to follow his own principle, of the right of every man to follow his own private interpretation of the Bible, without holding himself bound to submit it even to the united authority of the whole Apostolical Episcopate, is a pernicious heresy, striking at the very root and existence of all real Churches. "And this principle I assert to be the publicly avowed principle of Foreign as it is of dissenting Protestantism:" as our standard Divines have owned the Foreign Protestants, "on a certain charitable view and estimate of their position and principles;" let them or any of them only own and maintain this position and these principles, and accept for themselves the conditions on which our people have offered them recognition, and I will be among the first to own and defend them too; but in the mean time, "and till they do this openly and publicly," having learned from their own mouths for eight years past what is in fact the principle of Continental Protestantism, I do most sadly and seriously say anathema to all who "willingly," knowingly, and understanding what they do," profess it or recognize its professors either on the Continent or among ourselves in England.

THE "KIRK" IN A PASSION.

We copy from the *Edinburgh Witness*, the great organ of Presbyterianism, some remarks on the visit of Her Majesty to Scotland, referring to her having attended at Divine Service according to the ritual of the Church of England, instead of joining in the National Worship at the High Church. The letter of their correspondent evinces a strong anxiety on the part of that portion of the English Clergy who hold the doctrines of Puseyism to ascertain how her Majesty might act in the matter. Her determination is now known to them; and it remains to be seen what influence it will have on the extension of those principles which are already widely disseminated among the members of the Establishment.

The writer in the *Witness* regards this event as strongly indicative of Her Majesty's adherence to the principles of Episcopalianism, and as, consequently, of a nature calculated to subvert that Church which she had sworn to maintain and preserve.

It would be premature just now to offer any opinion on the result of this quarrel; but we cannot avoid expressing our conviction that the dictation of that Body, which would, in effect, deny to the Queen that sacred privilege which the meanest of her subjects enjoy, was properly repudiated by Her Majesty and her advisers, and that in attending the worship of that Church of which she is the sworn and recognized head, her conduct was consistent and irreproachable, save in the estimation of those canting fanatics who recognize no principles or rights but what may be in ac-

cordance with their prejudices and persuasions.

If this letter should be taken as correctly expressing the feelings of the Wesleyan Methodists towards the Church of England, it would certainly place the latter in a very anomalous position, indeed, as the religion of the State; for to any observer of the progress of religious principles in England at the present day, it must be plain that its tenets, its observances, and its forms of worship, in a strict sense, are less regarded by the bulk of the nation than those of any other sect. In most of the cities and manufacturing towns we find places of worship every day springing up under several denominations, and of vastly greater extent than the Protestant Churches; attended by numerous congregations, and supported by the voluntary and ample contributions of those who frequent them; while the only hold which the National Church now possesses is the temporalities with which she is invested, and every day's experience goes to prove that this is not sufficient to prevent the development of new doctrines even in the citadel of her strength, and their profession and promulgation by the most learned and influential of those who were deemed the watchman on her towers. The Presbyterians, however, will have it that the contagion has reached the head of the establishment, & promises ere long to strike at the root of its existence. Be this as it may, it is perfectly clear that in declining to attend to service of the Scottish Church, Her Majesty evinced that firmness and decision of purpose which has so frequently marked her career since she ascended the throne, and from which the passion into which they have thought fit to work themselves up will not now or at any other time divert her.—*Cork Reporter.*

A PASTORAL LETTER

From the Catholic Bishops of the Eastern district of Scotland, ordering Public Prayers for the Queen.

Andrew, by the mercy of God, and favour of the Holy Apostolic Sec. Bishop of Ceramis, Vicar Apostolic of the Eastern Districts in Scotland, and James, Bishop of Limyra coadjutor. To all the Clergy and Laity under our jurisdiction, health and benediction.

Dearly Beloved Brethren,—Official notice has at length been given to the magistrates of our city, that the hopes are about to be realized, in which the country at large has been led of late to indulge with such anxious delight; and that Wednesday next will witness the landing of our most gracious Queen on the shores of her ancient and loyal kingdom of Scotland.

Overflowing, dearest brethren, as we know you to be with the most affectionate gratitude for a Sovereign whose enlightened policy has proved, that her highest ambition is to live and reign in the hearts of her people; it were needless to bid you vie on the present occasion with the rest of your fellow-subjects in the outward and unequivocal expression of your loyalty, but, ever keeping in view the sacred relation in which God has placed us towards you in the present instance, of that still higher debt of gratitude which, as