

Allen, Archdeacon of Salop; the Rev. R. W. Browne, Prebendary of St Paul's and Professor in Kingston College, London; the Rev. F. C. Cook, M.A., one of Her Majesty's Inspectors of Schools; the Rev. G. Curry, preacher at the Charterhouse; the Rev. T. Dale, Canon Residentiary of St. Paul's and Vicar of St. Pancras; the Rev. T. G. Hall, Professor of Mathematics in King's College; the Rev. D. Hessey, Head Master of Merchant Taylor's School; the Rev. W. G. Humphrey, Examining Chaplain to the Bishop of London; the Rev. J. G. Lonsdale, Secretary to the National Society; Mr. J. L. Adolphus, Mr. T. Bell, Mr. J. D. Powles, and Dr. T. Watson. Grants were made in aid of the Society's objects in the diocese of Colombo, Cape Town, Tasmania, Newcastle, Limerick, and Toronto. Legacies and donations to the amount of 790l. were announced, and 30 new members were elected.

**THE BAPTISMAL QUESTION.**—A candidate for Orders, Mr. Hayward, has been rejected by the Bishop of Ripon, on the ground of unsoundness of views on the Sacrament of Baptism, the Bishop giving the following certificate of the ground of rejection:—

This is to certify that the Rev. George A. Hayward was examined by me as a candidate for Priest's orders; that his examination was in every other respect satisfactory; but that I found myself unable to ordain him, because he persevered in maintaining that the inward and spiritual grace of baptism is "a saving grace," which he explained as meaning "a grace which effectually ensures salvation," so that none but those who are ultimately saved can have received of this grace.

(Signed) C. T. RIFON.  
Palace, Ripon, Nov. 29, 1852.

**THE "ITALIAN GAWTHORN?"—ABBE DE COL.**

Since the days when George Psalmanazar imposed upon half the learned men of London by inventing the alphabet, grammar, language, history, and manners of the people of Formosa, the Abbatte Casiano de Col must bear the palm in fraudulent ingenuity. Mr. George Psalmanazar boxed the then Bishop of London and the Secretary of the Royal Society, and Mr. Francis Rees Gawthorn imposed upon an Archbishop of Canterbury whose simplicity of character exceeds his critical acumen; but the great De Col contrived to mystify for a time six London Clergymen, among whom may be found heads as cool and calculating as any of our day. Each of this triad of impostors was a Roman Catholic. Psalmanazar was a pupil of the Jesuits at Rome, and his trade with the English Clergy was that of a distinguished renegade, animated by a pious desire to expose his own Church. Gawthorn was a Romaniist, simulating Protestant zeal in order to betray a weak individual into incautious language, and to lead him to commit, so far as that exalted personage could commit, the English Church. But De Col is the greatest riddle of the three. He is probably a virulent and disguised Jesuit, and an Austrian spy animated by the double purpose of detecting wavering Romanists and of getting up for political objects a case against English Ecclesiastics for interfering in the domestic government of a foreign State. Each of these worthies tried to make capital out of his religious professions. Psalmanazar succeeded though but partially, and lived to confess his imposture—Gawthorn triumphed egregiously, having the easiest materials to hand, and boasts of his shameless trickery—but what the Italian, has made by his fictions is at present unknown.

We conclude that our readers remember the general outlines of the last-mentioned case. It was detailed with great ability and clearness by—for there is no reason to conceal his name—the Rev. Richard Burgess, in three communications, addressed to this journal on the 16th, 20th, and 22nd, December respectively. The narrative has all the dramatic interest of a novel, and De Col's character, shrouded as it is in mystery, is a complete study. One of his letters, in which he represents the Reformed Consistory burning with indignation at the first faint suspicions entertained respecting their beloved brother De Col's honesty, is quite a triumph of art. De Col is one whom it requires Fielding to paint. Jonathan Wild was never more indignant in the cause of virtue than De Col, by procurator, is in defence of his own injured innocence.

Early in 1851, several zealous London Clergymen—animated by the expectation of the coming of more foreigners to the Great Exhibition than ever arrived—organised a Committee for mutual intercourse between foreign Pastors and ourselves. Out of this proceeding grew the affair Gawthorn; and it also called De Col into activity. De Col presented himself to the Committee as the representative of a great reforming movement in North Italy. He stated that he and his coadjutors had heard of the English Church; and he probably hinted that he had declined fellowship with Achilli and could not stand Gavazzi. He professed to be dejected by his reforming brethren to make himself acquainted with the Anglican doctrine and polity; and he consequently applied to the Foreign Aid Committee of English Divines and Dignitaries. That body received him with some caution, but with more sympathy. And here we may state distinctly that we honour the Committee for their share in the transaction. We have had serious differences with Mr. Burgess—we have had our say, and that a serious one, on the respective charges of the twin Archdeacons of London—the only time that we ever mentioned Dr. McCaul was in anything but friendly terms—but we repeat that the London Committee, in their intercourse with De Col, have nothing to reproach themselves with. They might have been somewhat hasty in taking up the man at once, but it is easy to say this when the impostor is detected; and an honest effort after Christian union is not to be criticised coldly. Indiscretion

in such a cause is better than indifference. One of the first steps taken by the Committee in London was to address a Latin letter to the Central Committee in Padua. This letter is not exactly all that we would wish, but it is good as far as it goes. It indicates a pious wish for Christian union—it points out the true grounds of union—it appeals to Scripture, as interpreted by Catholic antiquity, as the rule of faith—it recognizes the ancient Liturgies as the Liturgical model—and it speaks of the three orders of the Ministry as essential to the *Ecclesia rite constituta*. And this is a great deal. The Church of England would have no cause to blush, had none of its members, or even its primates, ever given a worse account of her Ecclesiastical principles and faith than did the six Clergymen writing from King's College.

Fortified with this commendatory letter, De Col returns to Italy; and the model Church of England is introduced to a goodly band of sympathisers. The "Telegraphic Academies" of which he had been the representative in this country rapidly multiply into central and affiliated Committees 116 reforming Priests meet in Synod for three days at this *triduum* or *Latrocinium*, shall we call it?—Synodical Acts are passed the overtures and the commendatory epistle of the English Clergymen are canvassed and accepted—a copy of the Synodical Acts of the Lombardo-Venetian Clergy, formally signed, sealed, stamped, and attested, is actually sent to England—and it is announced that 740 Priests in North Italy alone are already incorporated into this reforming Consistory. Yet all this is a pure invention of the ingenious De Col. Mr. Burgess went to Italy purposely to inquire into the matter; and the members of this great Synod resolved themselves, on investigation, either into persons who never had any existence except in De Col's brain, or into persons who though actual entities never heard of the Synod.

Whether De Col alone invented this wonderful and wicked tissue of lies remains doubtful. Like the question about Homer and the Rhodostids, it proves a cruz to the learned. We incline, with Mr. Burgess, to the belief that he had confederates, but inferior one,—the whole plot is uniform, and betrays fiction. The acts of this famous Synod are in existence, and Mr. Burgess speaks of them as a "literary curiosity." They are this, and more; and we should be glad if Mr. Burgess would give the whole of the documents to the public.

The Synodical letter opened the eyes of the six Clergymen. The fact is De Col shewed his hand too soon. President and Chapter Clerks, in their address to their "most beloved brethren in London," are truly thankful for Anglican sympathies—they set a high value on the prayers of their dear brethren—they ask for Jewel's Apology, and as many copies as can be spared of the "Lucilla," whatever that may be—they request a grant of Bibles and Prayer Books—and they promise a reformed Italian Prayer Book on the Anglican model, and a translation of Jewel, both to be executed by De Col. But above all, they sedulously recommend the employment of the Abbatte De Col "in the new Church about to be established by your charity in London;" and they ask for the prayers of their friends, and a grant of money! "Please to send the books and the money to the British Consul." "First of all, please to assist us with money." The London Committee took the hint; and one of them delicately hinted to his good brother, the pious Abbatte, the suspicion that he was a swindler.

The Piedmontese Association blaze out with a superb indignation at this scandalous imputation. The Piedmontese honour is insulted. Anglican prayers are all very well—Anglican sympathies truly edifying—and Anglican Bibles—and so is Jewel's Apology; but as no Anglican gold is forthcoming, "Barbieri, President," and "Barozzi Secretary," beg to have nothing more to say to their beloved Anglican brethren. It was in vain that De Col—sweet soul, and peace-loving Abbatte;—protested against this resolution of the and earnestly pleaded for a calmer determination. The Synod Consistory, and Reformed Association having melted into thin air from which De Col's ingeniously complicated imposture had evoked them, two facts only remain. De Col is seized, and suffers a short imprisonment; whilst the letter of the six English Clergymen, and the existence of a plot on the part of the Church of England to proselytise among the Italian Clergy, are denounced by the highest authorities of Rome in their organ, the *Civiltà Cattolica*. This article is transferred to the *Univers*, and from that source it found its way into our columns, and was commented upon by our correspondent "D. C. L."

What, then, it may be asked, is our opinion about De Col? It is this—that he had all along two strings to his bow. He was ready enough to become the Pastor of a reformed Italian Church in London, if we had been willing to bribe him for his conversion. It is a fact that there are plenty of dissatisfied Roman Catholic Clergymen in North Italy; and De Col made a shameful use of their names. He made them unconscious parties to his plot, as they have found to their cost; but all along he had but his selfish purposes to serve. He forged their signatures—he invented the Synod—he manufactured the Synodical and commendatory letters; but as soon as his designs on Anglican credulity and Anglican cash had failed he made a bargain with the Austrian and Roman authorities, and denounced the Italian Reformers and the English sympathisers. It is possible that he knew enough of the dissatisfaction existing among his brethren to render his information valuable. At all events, he had no scruple about betraying his friends; for there have been numerous arrests and detentions among the Lombard Clergy. Whether his imprisonment was real or collusive is immaterial. The fact that the letter

of the six Clergymen was first published at Rome is to our mind, decisive. It could only have reached the Roman authorities through De Col; and his reconciliation with the Jesuits could only have been at the price of his perfidy to his Italian friends and his English hosts.

A single reflection in conclusion. Here are two recent cases of Gawthorn and De Col.

They have one common feature—enormous wickedness and falsehood, perpetrated in the name of religion, and for the alleged benefit of the Church; and in each case this is done by Roman Catholics affecting dissatisfaction with the errors of their own communion. We are not desirous to generalise hastily but it is a melancholy fact that cases are constantly occurring in which systematic fraud, perjury, and personation, are resorted to by Romanists, *religionis causa*. Crimes like this of De Col go far to justify the severest imputations against Papal truthfulness. The authorities of Rome must have known that De Col was an impostor of the first magnitude; yet they had no difficulty about availing themselves of information from such a source, gained by the most iniquitous deceit, provided they can make it tell against the English Church. Happily the English Church has nothing throughout the transaction, to be ashamed of; and we only trust that this disgraceful case will not damp the energies of those who are labouring for Catholic union on Catholic principles.—*Chronicle*.

The *Morning Herald* states, that Lord Malmesbury, while Foreign Secretary, effected the following arrangement in reference to the Consular Chaplaincy question, viz., "that the Bishop of London should, with the approval of the Archbishop of Canterbury, grant licences to such Consular Chaplains as required them for their own satisfaction; but that they should be given with the condition, under the Bishop's hand that any such licence was void from the moment the appointment was cancelled by the Crown." This arrangement is evidently defective, but it is certainly better than the open defiance of Episcopal authority which was previously maintained.

The Bishop of Manchester recently held a Confirmation in the Gaol of Preston, administering the rite to twenty-eight of the prisoners, varying in age from fourteen to fifty five. After the service the Bishop delivered an impressive address to the prisoners, touching their present position, and the further responsibility they had taken upon themselves in their acceptance of the rite administered to them.

The Right Rev. Dr. Gobat, Protestant Bishop at Jerusalem, is said to have stated in an address at Malta College, on the 5th of November:—

"That the terms on which the Anglican Bishopric was founded having been submitted to diplomatic consideration between the Courts of England and Prussia, with the full concurrence of the highest Ecclesiastical authorities in England, any seceders from the Communion of the Christians of the East, comprised in the Bishop's Diocese, may now be received into communion with the Church of England in Jerusalem, provided they make a declaration, before the Competent Turkish authority, of their wish to be placed under the British jurisdiction, which secures for the proselytes the protection of England, Prussia, and the Sublime Porte.

The *Guardian* says it is reported that, at Wells, the Rev. Patrick King, a Deacon of the Church of Rome, lately renounced Popery, and was received into the Church of England. The Hon. Miss Stapleton, sister of Lord Beaumont, is also announced as a recent convert to the Church from Rome.

At the last quarterly meeting of the Society for Promoting the Employment of Additional Curates, the grants due at Christmas, £4600, were ordered to be paid. The receipts for the quarter were only £3243, 7s. 3d., so that further inroad was necessarily made into the Society's capital. 127 urgent applications had to pass unheeded.

At the last quarterly meeting of the Society for Providing Additional Pastoral Superintendence and Church Accommodation in the diocese of Llandaff, two grants of £100 each were made to the Churches of St. James's Pontypool, and Pentych, two of £50 to Shire Newton and Canton, and one of £100 towards the purchase of the inappropriate tithes of Llanhilleth. The report says:—

The prospects of the Society are most cheering. It has already made grants for the maintenance of additional curates in fourteen of the most populous and desolate localities of the diocese; while under its auspices ten new churches are already either completed, in building, or immediate prospect of erection; but still fresh and pressing applications are being made for aid, and large and increasing populations are yet to be supplied with the privileges and ordinances of the Church.

**THE CONVOCATION OF 1702 AND THE HOUSE OF COMMONS.**

Sir,—The discussions that took place in the House of Commons relative to the sitting of Convocation manifested on the behalf of many of the speakers such a wish to crush the liberty of the Church by the force of civil power, that I think it well to direct attention to a certain resolution passed by the Commons of the above date, in order that some honourable gentleman may be reminded that their House of Parliament stands pledged to reject any infringement on the rights of the Convocation.

In November, 1702, during the reign of Anne, Sir John Pakington complained to the house of Commons of the great influence which Dr. Lyod the Bishop of Worcester had exercised to prevent his being elected a member for the County of Worcester; and which influence he had exercised on behalf of his son to secure his return

to Parliament. On this complaint being made, the House passed a resolution declaring that the proceedings of the Bishop, his son, and his agents in order to hinder the election of Sir John, had been malicious, arbitrary, and arbitrary, and a high violation of the privileges of the Commons; and addressed the Queen to remove the Bishop from being Almoner, with which request she complied, although the House of Lords presented her with a counter address.

The Convocation was sitting at this time, and the Lower House returned thanks to the Commons for the regard they had to their privileges in the case of the Bishop of Worcester and his son,—when the Commons immediately passed a resolution "that they would upon all occasions, assert the just rights and privileges of the Lower House of Convocation."

As this resolution has never been recinded, it would be as well if some friends of the Church in our present House of Commons, would, when the liberties of the Convocation are attacked, rise and remind the House that it stands pledged to support the privileges of the Convocation, and that no proposition can be entertained to suppress those privileges in the face of a resolution that binds the house to uphold them.

The House of commons has always been proverbially tenacious of its privileges. At the commencement of every Session, the following resolutions are passed:—

"It is a high infringement of the liberties and privileges of the Commons for any Lord of Parliament, or any Lord-Lieutenant of any County, to concern themselves in the election of members of Parliament."

By another resolution the House declares that: "It is highly criminal in any Minister, or servant under the Crown, directly or indirectly, to use the powers of office in the election of representatives to serve in Parliament."

When an assembly is so sensitive of its rights as to make a declaration of them when no encroachment is made on those rights, it should be the last one to impeach the privileges of the convocation. By the constitution of the country the Convocation has as much an inherent right to assemble at the House of Commons, and any effort and any effort made by that House to throw an impediment to its meeting, is as high an infringement of the liberty and privileges of the Church, as it is "a high infringement of the liberty and privileges of the Commons for any Lord of Parliament, or Lord-Lieutenant of any County to concern themselves in the election of members of Parliament."

The resolution passed by the Commons in 1702 is binding on the present House until they as formally recind it, as it was unanimously passed by their predecessors; and I cannot but again express a hope that some friend of the Church will direct attention to that resolution whenever any member of the existing House shall so far forget it as to make an attack upon the right and privilege of the Convocation to assemble for business.

I am, Sir, your faithful servant,  
Christmas, 1852. H. G.  
—*English Churchman*.

**CATHEDRAL AT VICTORIA, CHINA.**—On Sunday, September the 19th, St. John's cathedral was consecrated by the bishop of Victoria. The church was opened for divine service more than three years ago, by license from the Bishop of London but owing to technical delays, it could not, until now, be formally consecrated.

**CONFIRMATION AT FROME SELWOOD.**—A special confirmation recently held here, by the right reverend G. T. Spencer, D.D., late Bishop of Madras, acting for the lord bishop of Bath and Wells, when upwards of 100 persons, from the ages of 14 to 80, received the holy rite. This confirmation was held by his lordship in compliance with the request of the Rev. W. J. E. Bennett, vicar, who, in his anxiety for the spiritual welfare of his flock, had represented to his diocesan the fact that a large number of his parishioners many far advanced in life, had never received the holy rite of confirmation, a most impressive address was delivered to the candidates by the bishop, on the value and importance of the rite, and solemn the promises and vows they had in their own persons ratified, and the blessing resulting from the participation in the ordinance. We are however, obliged to mention an unpleasant circumstance which we could heartily have wished had never happened. As soon as Mr. Bennett received notice of the day appointed by the bishop he communicated with the incumbents of the two district churches, informing them of the arrangements made, and expressing his readiness to present to the bishop any candidates they might have under their charge ready for confirmation. This arrangement, however did not seem to meet the wishes of these ministers of peace; and a communication was made by one of them to the bishop, and great exertions used to induce him to forego his intention of holding the confirmation, added to which attempts were made in several instances to persuade the candidates from presenting themselves. However the forgiving spirit of the vicar again showed itself in an invitation to them to meet several of the neighbouring clergy at the church on the Thursday in Ember week, to partake of the holy communion. To this most Christian invitation, one of them returned a curt refusal; the other in that peculiar style for which he is so very remarkable, entered into an egotistical dissertation respecting doctrines and practices, which, after floundering through several pages, ended by refusing to attend. In spite, however, of the bitter opposition continued most unrelentingly by the protesting clique and coercing itself by the most exaggerated and falacious statement, fabricated when an end is to be gained, a steady and permanent improvement in the parish, so long neglected is clearly visible.—*Bristol Journal*.