

cial consequences" can be reasonably hoped for, but the most pernicious consequences may be justly feared.

7. The working out of the unchristian "Free Trade" policy naturally, and as a matter of course, must, if persevered in, change the whole constitution of the country, and either lower the dignity of the throne to that level of cheapness and inferiority to which it is reducing everything else, or sweep the throne and the House of Lords clean-away altogether. The proposed exhibition of 1851 is a type of Free Trade policy. The British nation, at great expense to itself, builds a store-house for the benefit of the world at large, and guards the world's treasures, therein laid up. It invites the competition of the world, in order that a few may be enabled to procure some commodities at a cheaper rate than they could be procured in this country, unless the laborer were esteemed not worthy of his hire, a fair day's wages were not given for a fair day's work; and this at the expense of the major portion of the people placed provisionally under circumstances which render them, in many particulars, unable to compete against such unequal odds, if even "competition," so called, and so understood, were a Christian principle. The foreigners come and we patronize them; they deluge our country with their goods, and they take our money away in exchange. From the productions of our own soil, on which twenty millions of people rely for their subsistence, and for the payment of enormously heavy taxes to the state, all protection is withdrawn, and from the producers themselves, month after month will add to their poverty, to their misery, to their despair; while their foreign competitors will flourish on their ruin, and grow rich on their starvation. We believe that if your Majesty's Ministers were not mad, so ruinous a policy, meant for the benefit of a few, would be forthwith abandoned; for it is a fearful thing to rob the immense agricultural community of the right of protection, to which they are, according to Christian principle and wise policy, entitled, and to make them look with a hostile eye on the state that treats them so unjustly. According as the pressure of poverty increases, "retrenchment" becomes the only alternative. Instead of endeavouring, with God's blessing, to exalt the nation to a lofty position, and to make all classes of the community prosperous and happy, the statesmen of this generation are content to meet the evil by lowering the dignity of the state to the humiliating position of a nearly bankrupt firm, which by reduction of salaries and a cheapening of wares, may exist a short while longer before the final dreaded crash comes. The tuchian policy springs from the same source as the other evils mentioned—the national rejection of God's holy Word.

8. But we humbly submit to your Majesty that not only is the Free Trade policy suicidal and delusive, but in the attempt to carry it out the claims of the poor, more particularly in the case of women and children in the factories, have been disregarded—nay, trampled upon, and in their case a national compact agreed to, after a thirty years' agitation of the question, has been, in the past session of parliament, dishonourably broken. It is the peculiarity of the Christian religion that when one member suffers, all suffer likewise. We feel deeply, may it please your Majesty, for the miseries by which the hopeless class referred to have been, and are now being victimized. It is unwise policy to weaken their love for the throne, and their respect for the law makers, such as the Factory Act, just passed is calculated to do, and it adds another to the perils and the evils of the time, that the sufferings and petitions of the poor should be so contemptuously treated.

We forbear to trouble your Majesty with any more lengthened details. These will suffice to justify this our humble appeal to your Majesty, to take these matters into your serious consideration. They afford evidences bright as a sunbeam, at the sin and the danger of departing from the heavenly principles which, in former times, made England "the admiration of the world and the envy of surrounding nations." Now, alas! all things are going wrong. Those principles have been departed from, and national prosperity is departing with them. The light of God's holy word, which guided former statesmen, and former councillors, is purposely removed, in order that the light of earthly wisdom might display itself in more gay and brilliant colours. The wisdom of man is, however, foolishness with God. He will not alter His mode of governing nations out of respect to human pride. He will not pour down His blessing on that nation that professes His word, but to trample on it. He will not restrain His heavy wrath from the nation that, knowing what is false and wicked, nationally encourages and supports it. In a word we humbly submit to your Majesty, that we believe not only the glory, the greatness, and the power of the British throne, and of the British constitution; but this very existence depends upon a reversal of the national policy of late years, a return to the good old principles of the Reformation, the whole population, and cause the light of God's holy Word to shine upon their souls. Then may it be said "Happy is the people who are in such a country, happy is the people whose God is the Lord."

Finally, we pray your Majesty to dismiss your present advisers, and to call to your counsels men of truth and of principle, who will grapple with the vast evils under which society labour, and, with God's blessing, make the Word of Divine truth paramount in the councils of the nation.

We remain, may it please your Majesty, your Majesty's devoted subjects, &c. &c.

The Romish Church.—We speak from a knowledge of the facts of the case when we say that "chastisements" will transpire in the course of ten or twelve days, perhaps sooner, which will startle the religious world, accustomed though it has been to hear and see very strange things within the last few months. Something like a regularly organized conspiracy will be proved to have been entered into by a number of influential Tractarian clergymen with the heads of the Romish Church in this country, with the view of destroying the Anglican Establishment. We believe that documentary evidence of the fact will be forthcoming before a fortnight has elapsed.

We do not think it would be judicious to say more on the subject at present.—Morning Advertiser, Dec. 5.

ENGLISH NEWS.

ARRIVAL OF THE AFRICA.

The English papers say, that there is an abatement of the Anti-Popery excitement in England; yet, from the accounts furnished by the same papers, we should infer that if there is an abatement of the excitement produced by the first appearance of the Pope's bull in England, there is no abatement of strong feeling. Meetings continue to be held, and lectures to be given; and here and there a mob makes its appearance. The Protestant Dissenters of Liverpool have held a meeting, at which Dr. Raffles presided, and expressed their detestation of "the arrogant assumptions and claims unblushingly put forth in the official instrument, by which the hierarchy has been established." At the same time, they avow their willingness that the Romishists should enjoy any form of Church government, and observe any ceremonies, which will not conflict with the rights of others and the supremacy of the Queen's authority in the land. In conclusion, they express their conviction that the Tractarian movement has contributed to embolden the Pope to this aggressive measure.

It is stated in the Legal Observer that a wealthy and influential individual in the North of England is about to commence a suit against one of the Romish Bishops for misdemeanor, and thus bring to the test the legal question involved in the hierarchal proceedings.

In the meantime, Archbishop Wiseman has been enthroned with all due pomp and ceremony. The ceremony was performed in the Church of Saint George, Southwark, on the 6th December. Notwithstanding the excitement which has prevailed, the precincts of the building on the occasion, wore the usual aspect of Sabbath tranquility, and the exterior calm was reflected by the most still and decorous silence inside. About half past eleven o'clock the preparations were observable in every part of the edifice. An acolyte came in one direction with a thurifer—another carried a crucifix to the spot where the procession was to form. A chalice was transferred from one altar to another by a third. At length the order for forming the procession was given by the tolling of a bell, and the attendant clergy of the new "Archdiocese" formed into regular order at the summons. The Cardinal himself, robed in scarlet and white, and wearing a small scarlet cap, preceded from the sacristy, his flowing train borne by two train-bearers. After a brief pause at the nave of the Church, the choir commenced chanting the Alleluiah, from Beethoven's Mount of Olives, and presently the procession moved up the nave in the direction of the central altar. Foremost was borne the cross, with lighted candles on each side. Then came the Roman Catholic clergy, subject to the new Archdeacon's jurisdiction, two and two, habited according to their respective ranks and orders. At length the Cardinal himself appeared, wearing a gorgeous mitre and pallium. A graceful canopy, fringed with silk and gold, was borne over his path, by, as we are informed, the "converts" exclusively. There were at least two hundred, between the secular clergy and the various religious orders, in the procession. Lastly came the very Rev. Dr. Doyle, robed in the usual sacerdotal vestments, preceded by the Very Rev. Dr. Cox, the Rev. Mr. Cotter, and the Rev. Mr. Daniel, as masters of the ceremony, deacon and sub-deacon. Having reached the screen which fronts the sanctuary, the Cardinal was led into a small compartment at the left of the principal altar, called the chapel of the Blessed Eucharist, whence, after a brief interval, the procession moved within the sanctuary, Cardinal Wiseman kneeling at the foot of the altar, and the celebrated clergyman ascending its steps, assisted by the deacon and sub-deacon. The customary form of prayer having been read, the mitre, which had been exchanged for a scarlet cap a short time before, was placed upon the head of the new Archbishop, whilst the crozier, emblematic of his authority, was also placed in his hands. He was then conducted to the Archbishopial chair, at the foot of which the whole body of the clergy made their usual obeisance, kissing the Cardinal's ring in recognition of his spiritual authority. The solemnities of high mass were then proceeded with; after which the bull was publicly read, in virtue of which Cardinal Wiseman assumes the Archbishopial jurisdiction of Westminster. The proceedings terminated with an address to the new "Archbishop," and an exhortation, in which he impressed upon his clergy the duties and obligations incidental to their important mission. The strictest order and decorum prevailed throughout.—London paper.

FRANCE.—M. Guizot had had an interview with the President of the Republic. The chief topic of conversation was the state of France and the present condition of Europe. "The prolongation of powers" was not left untouched; and M. Guizot is understood to have expressed himself on this very ticklish point with frankness and patriotic feeling. The President is described as having said, in conclusion, that he was completely at the disposal of the nation. If it wished him to remain for some time longer at the head of affairs, he should obey; if not, he should still abide by the national will.

The commercial reports for the week notice a general falling off in French manufactures, trade and commerce, caused by the uncertainty created by the menacing state of Germany.

GERMANY.—There seems to be a disposition on the part of the King of Prussia and some of his cabinet to preserve peace with Austria, and even to make large concessions to the Austrian government, in order to avoid a rupture. In this feeling the majority of the Prussian Assembly and the great body of the people do not sympathize; still it is generally believed that peace will be preserved. On the 1st of December the Austrian Government and the King of Prussia accepted the terms of an arrangement agreed upon by Baron Mantel, the Prussian Minister, and Prince Schwarzenberg, on the part of Austria. The matter underwent discussion in the Prussian Assembly, without coming to a satisfactory conclusion, and the King adjourned Parliament to the 3rd of January.

The Prussian armament still continued. Preparations were being made to put several fortresses in a state of defence.

At Vienna, orders had been issued to expedite the preparations for war. No change had taken place in the affairs in Electoral Hesse.

TURKEY.—The papers give the following particulars of the terrible chastisement inflicted upon the insurgents at Aleppo:—

On the evening of the 7th, Kerim Pasha invited the principal chiefs of the insurgents to come to him. They accepted his invitation, persuaded that the fear of fresh disturbances would make them respected. Kerim Pasha had them placed under arrest.

The insurgents flinging their chiefs did not return, rushed to arms, and came in numbers of about 10,000, and frantically demanded their liberation. The Ottoman General expected this, and replied to their demand by charging them at the head of 4000 Imperial troops, which he had assembled in the inside of some barracks. The combat lasted more than 24 hours—but the result was favourable to the Turks. Three Mussulman quarters—Karlek, Bab-cassa, and El Bab Neirad, which were the seat of the revolt have been almost entirely destroyed. 1800 of the rebels fell in the struggle, and the remainder, with the inhabitants of the above quarters, have fled from Aleppo, the Turkish cavalry pursuing them. Not a single Christian fell in this terrible affair. All the property of the rebels will be devoted by the authorities to indemnify the Christians for their losses on the 14th and 15th October, and to rebuild the three churches which were burned.

An improved system of Telegraphing has recently been introduced in England. By it, a person wishing to send a message, goes to the Telegraph Office and writes the words himself, the instrument being so simplified that any one can operate on it. At the other end of the line, when the message is about to be sent, a sheet of paper is chemically prepared, is folded, put into an envelope, sealed, and then placed in the instrument. The message sent is by the operation, printed in plain letters instead of the sealed envelope, and thus secured, its contents are known only to the person sending the message and the one who receives it.

THE PAPAL AGGRESSION.

ADDRESS FROM THE ENGLISH HIERARCHY.

The following Address from the Archbishops of Canterbury and York, and the whole of the suffragan Bishops of the Provinces of Canterbury and York (with the exception of the Bishops of Exeter and St. Davids), has been agreed to, on the subject of the recent aggression by the Pope of Rome.

"TO THE QUEEN'S MOST EXCELLENT MAJESTY
The humble Address of the Archbishops and Bishops of the Church of England.

May it please your Majesty—
We the Archbishops and undersigned Bishops of the Church of England, approach Your Majesty with sentiments of veneration and loyalty, and with an unweariable faith has been offered to the Church and Your Majesty, to whom appertains the chief government of the Realm, whether they be ecclesiastical or civil.

This, our country, whose Church being a true branch of Christ's Holy Catholic Church, in which the pure Word of God is preached, and the Sacraments are duly administered according to Christ's ordinance, is venerated by the Bishop of Rome as having been a heathen land, and is congratulated on its re-formation, after an interval of three hundred years, to a place among the Churches of Christendom.

The return of our people is anticipated to a communion, the errors and corruptions of which they deliberately renounce, and which continues to maintain practices repugnant to God's Word; inculcates blasphemous fables and dangerous conceits, and prescribes as necessary to salvation the belief of doctrines founded upon no warranty of Scriptures.

It is a part of the same arrogant assumption that, in defiance of the law which declares that "no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within this realm," the Bishop of Rome has pretended to exercise spiritual dominion over the people of this country, and, in nominating certain Roman Ecclesiastics to particular places or sees in England, has re-asserted the claims of supremacy over the Kingdom, and has interfered with the prerogative constitutionally belonging to Your Majesty alone.

We consider it our duty to record our united protest against this attempt to subject our people to a spiritual tyranny from which they were freed at the Reformation. And we make our humble petition to Your Majesty to discontinue by all constitutional means the claims and pretensions of the Church of Rome, by which religious divisions are fostered and the labours of our clergy impeded in their endeavors to diffuse the light of true religion among the people entrusted to their charge.

Signed J. B. Contar, T. Eber, C. J. London, E. Danelm, C. R. Winton, R. Bath and Wells, J. Lincoln, C. Bangor, G. Rochester, H. Guildford, J. H. Gloucester and Bristol, C. St. Asaph, E. Salisbury, C. Peterborough, H. Worcester, J. Lichfield, A. T. Chester, C. Ely, S. Oxon, Thos. Vowler (St. Asaph), J. P. Manchester, R. D. Hereford, J. Chester, S. Norwich, A. Landaff, and J. Soder and Man.

The Bishop of Exeter having refused to sign the above, has sent, through the Home Secretary, a counter Address.