

The Carleton Sentinel.

Devoted to Agriculture, Literature, and General Intelligence.

Published and Edited

"Our Queen and Constitution."

By James S. Segee.

NUMBER 6.

TUESDAY, JULY 29, 1851.

VOLUME 4.

[From the Church Witness.]

CONSIDERATIONS FOR NEW-BRUNSWICK CHURCHMEN.

When the Tractarian school, some eighteen years ago, first mooted their systematic attempt to undermine existing ideas, and to subvert the Evangelical doctrines of our Church, a singular, and it may be, far-seeing advice was given by one of the most rabid of the new sect. They seemed instinctively to feel that it was almost hopeless to attack the great Episcopal body in England; that to do so with any prospect of success, the attack must be assisted, and strengthened by some external force; and none so advantageous offered itself as the re-action of Colonial Churches upon that of the Mother Country.

Hence we find Mr. Froude recommending that efforts should be made to indoctrinate the Colonies with their ideas, and to build up in them a body of men who would enable the new school to accomplish their objects in the Episcopal church at home.

This advice was not published until the Tractarian body had been some years in operation. Flushed by their first success, and anticipating an easy victory, their sanguine hopes blinded them to the real state of the times, and they published Froude's Remains. The advice given pointed out the tactics of the school; and years of energetic action have enabled the Puseyite party to accomplish, in a measure, their designs upon the Colonies. To what extent their subtlety has succeeded it is impossible to say. The fact, however, is undoubted, that they have plied themselves diligently, and the conviction is inevitable, that in many of the Colonies there are men whose appointments have originated in the influence of the Tractarians, whose teachings are similar to theirs, whose practices are peculiar to the school, whose selection indeed has been from places most rife with their errors, and whose injunctions are most tender towards Romish heresies and tendencies, at the same time condemnatory of the truths common to all Protestant Churches. That this is an opinion prevalent in the Mother Country, I adduce the following extracts. The first is from a speech at a meeting of the Colonial Church and School Society:—"The colonies are now the special object of Romish aggression, and of Tractarian subtlety. The indignant Protestant Church of England—for the laity are the Church—has repudiated Tractarianism, and Tractarianism being compelled to withdraw itself has insidiously betaken itself to the Colonies, and is seeking to strengthen itself abroad." The second is from a report of the same Society:—"Nor can it be concealed that the kindred heresy, which has invaded our own Church is another portentous evil in the religious aspect of the Colonies, which calls for the most vigorous efforts to uphold the great doctrines of the Reformation."

For any one to believe that Tractarianism has been so inoperative as not to affect the condition of the Colonial Churches would be the height of silly credulity, and it becomes all lovers of the great truths of Protestantism to consider this question, as far as our Province is concerned, and to decide what course will be the best to root out the evil, and to insure such teachers as they conceive will uphold the fundamental doctrines of the Gospel. We cannot reasonably believe, even with charity stretched to its utmost, that the Puseyite heresy has not contaminated our Provincial Church, and that it is not in some instances working its deadly consequences. To suppose that we are exempt from the evil influences which have done their work elsewhere, is to suppose us more than human, and is really at variance with facts as they exist. The papers and works of the party have been circulated among us, and are greedily received by many. The sympathy of others has been strongly manifested towards those leaders whose subsequent declension prevents it being continued to them personally, though it does not diminish their fondness for the principles which led the wanderers astray. Each pervert in turn who stood forth the champion of the heresy has been lauded and defended by admirers among us, until his secession broke the link which bound them openly together. Were there nothing else, these would show that our section of the Church has been indoctrinated as recommended by Mr. Froude. All this might have been the case, and yet no necessity exist for bringing the subject into public notice; but, unhappily, circumstances force the question upon our attention. The contest between these antagonistic principles might quietly have taken place, leaving it to truth to assert its own supremacy; but unfortunately, the common ground of union has been invaded, and we are called upon to decide what shall be our future course.

In alluding to our Diocesan, I beg explicitly to state, that I do not impugn the honesty of his intentions. I fully accord to him what I ask others may attribute to myself; and that is, honesty of purpose.

No doubt exists in my mind, and I believe if the question be plainly put to his Lordship, that he will boldly declare that his intention is not to admit officially any person into the Diocese who differs from him in certain doctrinal points, provided he can possibly help it. Report states that one gentleman was most unwillingly ordained because he held

views similar to those which the Bishop of Exeter failed in making an excuse for not instituting the Rev. Mr. Gorham. Whether this gentleman will receive employment in the Diocese remains to be seen. Rumours have been rife respecting another gentleman, who is well known as an Anti-Tractarian. It is commonly reported that an application for a license was met by a refusal, based upon a wrong reading of a Rev. Prelate's letter. The question of Patronage, or Institution, is one which has to be settled. If, as I believe, his Lordship be determined to oppose the introduction of persons holding views differing from his own; then it is time that it should be fully ascertained; for while on the one hand our Diocesan must be allowed the full play of his conscientious objections, and also conscientiously to adopt the course he deems best to attain his purpose; on the other hand, the great body of Churchmen, who differ from his Lordship, have their views, which they also must as conscientiously pursue, the same principle which must unswervingly dictate the line of duty which they must follow. There has been heretofore one common ground of union, upon which all parties have met. The Diocesan Society has been supported by members of the Church, however different their views, but if this common union cannot exist unless the Evangelical party consents, as well as all others, to give of their means and their influence for the propagation of a system exclusive in its demands, and what they consider to be erroneous, then the time has come when the question must be determined,—whether a distinct organization is not required for the support of such men as will maintain the evangelical truths to which we profess to be attached. And, if it is impossible to procure such men, then to advance the cause of truth by such means as may be considered best. The disunion here suggested is not of our own seeking. As long as an equal chance was allowed, so long have we acted upon the principle of "live and let live." But now the line of conduct pursued by others forces the consideration of this question upon us, and a sense of duty demands it of us.

LIBERTY OF POPYERY.

As a specimen of the sort of religious freedom which the Pope cultivates where he has the power, we beg our readers to peruse the following official document developing "things as they are" in Tuscany:—

EXTRACT from the Register of the deliberations of the Council of the Prefecture of the Department of Florence. Sitting of the 16th May, 1851:

Whereas, It is proven that on the evening of the 7th day of this present month, Fidele Zetti, the Count Pierre Guicciardini, Cesar Magrini, Angiolo Guarducci, Charles Solaini, Sabastino Borsiero, and Joseph Cuerra were seated around a table in the house of the said Fidele, and

Whereas, It appears from the confession of the accused themselves, that at the same moment the Count Guicciardini was reading and commenting upon a chapter of the Gospel of St. John, in the Italian translation attributed to Jean Diodati, and

Whereas, There are sufficient proofs that this reading and commentary had no other intent than to inspire sentiments and religious principles contrary to those of the Apostolical Roman Catholic faith,

Therefore, In consideration of the second article of the decree of the 25th of April, 1851, the Council adjudges imprisonment for six months, to the Count Guicciardini at Volorra, Cesar Magrini at Montieri, Angiolo Guarducci at Guicciaico, Fidele Zetti at Orbitello, Charles Solaini at Cinquiano, and Joseph Cuerra at Pismbino.

Corrected copy. For the Secretary.
A. LAMBUCCHI, Commissioner.

Is it not a farce in the face of such atrocities, for the followers of the Papacy to prate about their liberty and rights being curtailed in Protestant England! The Rochester Advertiser, in publishing the above, exclaims:—Who would believe that in the middle of the nineteenth century, men could be seized in the polished city of Florence, and thrown into prison, for being "seated around a table," by their own fireside, and "reading and commenting upon a chapter of the Gospel of St. John?" Are not such things almost incredible? Let every liberal and intelligent catholic, as well as protestant, read it, and then say, if in their consciences, and before their God, they can refrain from denouncing such spiritual tyranny.—Toronto Globe.

ITALY.

Rome has been horrified, during the whole of this week, by a continued series of cruelties and unjust persecutions, mercilessly executed by the Papal authorities, and unflinchingly backed by the bayonets of General Gemeau. Arbitrary proceedings of all sorts, beating of people in the streets, dragging them off to prison by their beards, domiciliary searches, nocturnal arrests, have kept the sbirri and the French soldiers under their command unceasingly occupied; but, as their actions are too numerous and too painful to detail, I will begin by mentioning a condemnation which has excited universal indignation, a sentence

passed by the tribunal of the sacred *consulta*, on the 20th current, upon a young man, named Pieter Ercoli, for having persuaded a companion, with whom he was supping on the evening of the 10th, from smoking after his meal.—For this heinous offence, which, after all, does not appear to have been very clearly proved, five reverend prelates, full of Catholic charity and sincere love of their neighbour, having, as their form of procedure specifies, "invoked the most holy name of God," deemed twenty years of the galleys a fitting punishment. Observe, that in any way the sentence is most illegal, as Cardinal Antonelli's edict against those who, by word or deed, should prevent others from smoking, was only published on the 13th, whereas the unfortunate young Ercoli was arrested on the 10th, consequently before the cardinal's edict came into force. Moreover, the master of the eating-house in which the occurrence took place, deposed in favour of the prisoner that he certainly advised his companion not to smoke, but that he used no force, and evidently spoke in a jesting manner, at any rate such was the impression on his (the master's) mind. For this boldness in his evidence the government procurer general has subjected the eating-house keeper to an action for perjury, and will most likely send him to the galleys also.

MORE DOINGS OF POPYERY.—M. Geymonat and M. Malan, Waldensian Ministers were expelled from Florence in March last, for preaching the Gospel of Christ. These persecutions, it is said, have only increased the desire of the Italians to read God's Word, and to hear it preached; and that, since the time when the Reformation in Italy was drowned in blood, that field has never appeared so white unto the harvest as at present. The zeal of the votaries of Popery against the dissemination of God's word in Italy, shows not only their hatred to that Word, but also that it is the principal weapon of attack on the Man of Sin employed by Protestants.—Wesleyan.

From the London Correspondent of the Toronto British Colonist.

LONDON, June 27th, 1851.

The occurrence of the shortest night and of quarter-day have reminded us that nearly a half of Fifty-one is gone—a fact which in the hurry and bustle of the marvellous days in which we live, we might be almost excused for forgetting. In good sooth what with the splendid weather on the one hand, and the gay doings in Hyde Park on the other, we have scarcely time to think what we are about and where we are: and not until the cry is raised,—"summer is gone and over,"—shall we thoroughly know that "the season" has been. It is a fact beyond all question that the real business of the year in every department of our usual proceedings has been utterly cast aside, and ignored. Piety, for instance, has quite forgotten to take advantage of Exeter Hall, Public Breakfasts, and Sermons from Bishops.—Philanthropy has left St. Stephen's Chapel to itself, and has not been heard of for months. Business has shut up Warehouse, Counting-house and Shop, and has in effect informed the world that it will not be at home for the next quarter at least. Parliament has arrived within six weeks of the natural termination of its yearly existence, and has done—just nothing. To tell the plain truth we are all in a state of walking somnambulism. Our young men see visions, and our old men dream dreams, and they all have one centre—the Crystal Palace. Surely the Serpentine must be Lethe; for no sooner do folks get near its banks than everything else is straightway forgotten: Goods may sell themselves, Profit and Loss may manage matters as well as they can, and all sober-minded ways may stop at home with grandmamma and the baby.

I am really afraid that, tremendous as our present furor is, it has only just begun as yet. The Great Holiday of 1851 is still in its infancy. For notwithstanding the fact that no fewer than Seventy Thousand persons visit the Exhibition daily—nearly half a million a week!—the people of England have as yet hardly begun to show themselves. It is from the first of July that the folks from the provinces are really to come, and the first of July is as yet almost a week off. It is calculated that at least a hundred thousand persons a day will, from and after that period visit the great house of Glass which Jack (s Commissioner) built. Only fancy a hundred thousand people gathered together in one place, with one object! The fact is sublimity in itself.—And the occasion makes the fact sublimer still.

Two days ago our Queen performed an act as majestic as it was fearless. Completely unattended she walked through the living mass of her subjects gathered together on that day, and proved for the first time in the history of British Sovereigns that the noblest safeguard of royalty exists in the breasts of the people. Very few British monarchs would have had courage enough, or conscience enough, to exhibit this fearless faith in the people. Happy is it for both Queen and nation that the natural fruit of such confidence is loyalty and admiration.

I am told that in a few weeks the Queen will set out for Scotland again. Who can wonder at her liking for that favoured land? And what a glorious and soothing contrast