

**AIDS TO REFLECTION ON THE
SEEMINGLY DOUBLE CHARACTER OF
THE ESTABLISHED
CHURCH, WITH REFERENCE TO THE
FOUNDATION OF A "PROTESTANT
BISHOPRIC" AT JERUSALEM**

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Aids to Reflection on the Seemingly Double Character of the Established Church, with Reference to the Foundation of A "Protestant Bishopric" at Jerusalem by William Palmer

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WILLIAM PALMER

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AIDS TO REFLECTION
ON THE
SEEMINGLY DOUBLE CHARACTER

OF THE
ESTABLISHED CHURCH,



WITH REFERENCE TO THE
FOUNDATION OF A "PROTESTANT BISHOPRIC"
AT JERUSALEM,

RECENTLY ANNOUNCED IN THE PRUSSIAN STATE GAZETTE.

BY
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TO ALL GOOD CATHOLICS

IN THE

CHURCH OF ENGLAND,

AND

TO ALL FOREIGNERS,

WHO SO MUCH AS NAME THE NAME OF CHRIST, AND ARE

SINCERELY DESIROUS OF COMING TO THE TRUTH,

AND OF RECOVERING THAT PRINCIPLE OF

CATHOLIC ORTHODOXY AND UNITY,

WHICH BY OUR SINS, NO LESS THAN BY THEIR OWN, THEY HAVE LOST,

THE

FOLLOWING PAGES ARE INSCRIBED,

WITH THE EARNEST PRAYER THAT THEIR DESIRE

(WHICH IS NO LESS OURS ALSO)

MAY BE ACCOMPLISHED.

INTRODUCTION.

It has recently been announced in the Prussian State Gazette that a "Protestant Bishopric" has been founded at Jerusalem, by His Prussian Majesty, with the cordial co-operation of the British Government and the Heads of the English Church, for the joint representation of the whole of "Protestant Christendom" in the eyes of the Greek and Latin Churches and of the Mahometan Power as "one Church"—called "the Protestant," "the Reformed," or "the Evangelical Church:" It has been asserted in the same document that "all parties agreed in the conviction that the diversities of Christian worship, according to languages and nations, and according to the peculiarities and historical development of each nation, that is to say, in the Protestant Church, are upheld by a superior unity, the Head of the Church Himself; and that in this unity, to which all the diversities refer, as to their centre, is the foundation of true Christian toleration:"

It appears to me that if any such principle or position were really to be admitted by our Church, she would unchurch herself, and render it impossible for any one either to justify his own allegiance to her on Catholic principles, or prove the duty of similar allegiance to others; and as an assertion:

publicly made as the above, and on such very high authority, if uncontradicted and unopposed against, must seem to the world to carry with it and imply the assent of our Spiritual Rulers, and of ourselves and our whole Church ; and as every individual, even the meanest, is alike interested in the existence and Catholic position of his Church, I have thought it my duty to put together and offer to the consideration of members of our Communion, some notices and documents which will be found contained in the following pages, and which I hope may tend to awaken reflection on a subject of the most overwhelming importance. It will be my object, after having

1st. Laid before the reader those Prussian documents which are the foundation of my case, to shew

2ndly. That the position asserted in the Prussian State Gazette to have been made the basis of a convention by the Heads of the English Church, acting in her name, was urged upon the Church a century and a half ago, by the whole force of the Government of William III., and was even then rejected in the most marked way by the Convocation of the Clergy ;

3rdly. That the same position was similarly rejected not many years afterwards by certain non-juring Bishops in a correspondence with the Eastern Catholic Church, which anathematizes both the principle of Protestantism and its two leading sects by name.

4thly. That the Convocation in the time of William III., as well as the nonjuring Bishops afterwards, (and the Eastern Catholic Church,) had good reason for disclaiming all community of *principle* with what was called the Protestant religion in general, and with the sects of the Lutherans and Calvinists in particular.

5thly. That nevertheless the influence of the civil government and of its two contrary religious Establishments in England and Scotland in the course of the hundred and fifty years which have elapsed since the Revolution, has prevailed so far towards establishing the position then rejected by the Church, that it may perhaps seem doubtful whether the Authorities of the Church of England do not now assent to it, and, in the particular case in question, whether the assertion of the Prussian State Gazette may not possibly be true; in which case nothing more than the formal assent of a Convocation or Synod to the same principle and position is wanting to make union with the Eastern Church impossible, and to destroy the Catholic character of the English Church.

6thly. That notwithstanding these unfavourable appearances, there are still signs that more Catholic principles and feelings are not extinct either in the public itself, or in those Heads of the Church who appear most prominently before the public in the matter in question; and that in spite of much inconsistency and ambiguity, and many difficulties, there is still ground for hope that there exists a real