

MANNING'S MANTLE.

HOW WILL HIS SUCCESSOR WEAR IT?

Catholicity in England—The Extinction of the Former Hierarchy—The Administration by Archbishops—The Vicarates.

The following able article appeared in The Republic, and is worthy of careful perusal.

The recent nomination of Right Rev. Herbert Vaughan, heretofore bishop of the English diocese of Salfron, to the metropolitan see of Westminster, in succession to the lamented Cardinal Manning, may render not uninteresting the following sketch of Catholicity in England since the time of the suppression of the hierarchy there, over three centuries ago, and from the date of its restoration by Pius IX., in 1850, up to the present.

The Catholic hierarchy of England became extinct about the same time and for the same causes as the Scotch episcopate. The story of whose decay was told by The Republic a couple of weeks ago. The last prelate to succumb was Right Rev. Thomas Watson, the ordinary of Lincoln, who died in prison in 1581; and with his demise the English Catholics became a flock without any chief pastor in their land; their church, once such a powerful organization, was reduced to a missionary status, and they became immediately subject to the Holy See. To add to their embarrassments, a new test oath was then submitted to them, the lawfulness of taking which was disputed; and there was no hierarchical tribunal to decide the question for them. In these difficulties they applied to Rome for the appointment of a bishop, but apprehension that such an appointment could not be safely made with the English rulers in the frame of mind they then were, caused the application to be held in abeyance, and the English church was placed under the protection of a Cardinal Legate.

In 1585, however, this dignitary issued an official pastoral to the direction of Right Rev. Giles Blackwell, who was invested with episcopal authority, but for prudential reasons was simply designated as archbishop. His episcopal clergy remained, of course, subject to the authority of their metropolitan superiors. Monsignor Blackwell, who held the best oath could be taken, was supplanted by the Catholics, and his position was disputed by a new dignitary, and for a time it was held in abeyance to await its other half, the English Catholic church, which was then in a similar condition. A petition with prominent commendation, signed by the English hierarchy, was forwarded to Rome, and in 1586, with prompt commendation, the Holy See issued a brief, dated Sept. 15, 1586, to the effect that no Catholic bishop would, however, be named in his country, and that the oath was legal, and as a consequence he was.

As a consequence he was appointed by the Holy See, and Right Rev. George Bell was appointed his successor. This occurred in 1603, and the English Catholic church continued to be governed by archbishops up to 1823, when Dr. William Plessing was named the first vicar apostolic—he was consecrated bishop of Caesarea, in partibus—with jurisdiction covering all England. As he could not personally supervise the whole country, he appointed five vicars general, twenty suffragans and a number of rural deans, to aid him in the government of the church; and he also created a chapter consisting of a dean and eighteen vicars, to act as his advisory council.

His successor, whose appointment was already noted, was made in 1625, and died two years subsequently, and the Holy See named as his successor, with the same title that he had borne, Right Rev. Richard Smith, who, because he openly asserted his jurisdiction and claimed to be the Catholic prelate of England, offended the authorities and dignitaries of the Protestant church, was complained of his conduct to the throne. The result of their complaint was a royal proclamation offering £100 for the apprehension of Bishop Smith, who thereupon retired to France and fled his way in exile in 1655. After his withdrawal from England there was no prelate of episcopal rank in that country up to the time of the death of Charles II., which took place in 1685. The church was governed in the interim by a dean and chapter, to which body Dr. Smith delegated his powers, a delegation which was, after his death, continued and confirmed by Pope Innocent XII. This sort of administration lasted until the reign of Pope Innocent XI., and that Pontiff, dissatisfied with the general condition of the English church, divided the country into four vicariates, and appointed a bishop in partibus for each district. From that time onward to the restoration, in 1850, of the English hierarchy by Pius IX., the English church was presided over by these four vicars and their successors duly appointed whenever a vacancy occurred.

The principal one of these four vicariates was that in which

THE CITY OF LONDON was comprised, and this district embraced eight counties, together with the Isle of Wight and the Channel Islands. Within its limits are now situated three dioceses, Westminster, an archbishopric, Southwark and Portsmouth. At the time of the appointment of the first American bishop, Dr. Carroll, the London vicariate was presided over by Right Rev. Monsignor Walmesley, whose title was Bishop of Itana, in partibus, and it was from this prelate that Dr. Carroll received his consecration, at Lutwold Castle, Aug. 15, 1790. And among other notable prelates who governed the English vicariates during the years that elapsed from 1685 up to creation of the present hierarchy may be mentioned Monsignor Giffard, whose loyalty to his faith and church cost him so many trials and hardships; Monsignor Petre of illustrious memory, and Bishop Chalmers, whose plain expositions of evangelical and moral truth were such popular works in his and subsequent days, and were productive of so much good.

Right Rev. Nicholas Wiseman was consecrated vicar auxiliary of the central

district, June 8, 1840; was transferred as coadjutor to the London vicar-apostolic in 1846, and four years later Pius IX., deeming the time opportune for the restoration to England of the hierarchy that became extinct by the death of Right Rev. Bishop Watson, of Lincoln, by letters dated September 24, 1850, created twelve sees in that country, making Westminster an archbishopric and naming Dr. Wiseman the metropolitan thereof, and in the consistory held the following day at Rome he created Archbishop Wiseman a cardinal. This was the origin of the archdiocese the third ordinary of which Dr. Vaughan has just been appointed, in succession to the late Cardinal Manning. The old London vicariate, as has been already remarked, besides comprising eight counties, included the Isle of Wight and the Channel Islands. The archdiocese of Westminster is confined to three counties, Middlesex, Essex and Hertfordshire; the other portions of the London vicariate are found in

THE SOUTHWARK DIOCESE, which comprises Surrey, Kent and Sussex counties, and in that of Portsmouth, which was up to ten years ago included in the Southwark diocese, but which, on May 19 of that year, was made a separate episcopate, with the jurisdiction of its ordinary, Monsignor Virtue, who still presides over the diocese, and who, by the way, accompanied Cardinal Bedini to this country some forty years ago, extending over Hampshire county, Berkshire, the Isle of Wight and the Channel Islands.

The restoration of the English hierarchy, and more particularly the cardinalatial creation of Dr. Wiseman, caused an anti-Catholic excitement in England, much akin, and perhaps, fiercer, than the one that took place when Bishop Smith, in 1625, asserted his episcopal jurisdiction and had a price put on his head in consequence. The prototypes of certain British bullies that are to be found in some places even to-day declared that they would make Cardinal Wiseman's head as red as his robes; but their threats did not amount to much, and they certainly had no effect upon the fearless Westminster prelate. Dr. Wiseman died long enough to witness the reaction that so frequently took place in favor of the Catholics, and his death, which occurred February 15, 1865, evoked regrets and hearty sorrow from all classes of English society. When his successor was appointed, with the title of archbishop, one of the pillars of the Anglican establishment, his nomination was hailed with universal satisfaction, and when he was made a cardinal, in 1875, the center of the English Protestants had undergone such a change that Pius IX. actually declared that the reason of the reaction existing to the archbishop was because the Pope thought St. Peter's back needed Manning. The manner in which Cardinal Manning's death

was followed by anti-Catholicism, as well as by Catholics, is well known, and it would appear that in nominating Dr. Vaughan as his successor at Westminster, Leo XIII. has chosen a man who, if his appointment is disappointing in home life circles, is very acceptable to the English Catholics.

At the time of the suppression of Catholicity in England there were over 100 churches in London, besides a large number of monasteries, convents, asylums, hospitals and other religious establishments. How thoroughly the church was despoiled of her property may be seen when it is stated that in 1790 there were only two Catholic chapels in the whole of metropolitan London, and 24 in the entire kingdom, not counting those maintained by the embassies of Catholic countries. There was not a Catholic college in all England and but two Catholic schools. With the commencement of the present century, however, matters began to assume a brighter look, and in 1831, or six years before the consecration of Dr. Wiseman, there were 500 churches and chapels in England; 24 in London and 2 colleges and 50 Catholic schools in the country. The restoration of the hierarchy, of course, bettered greatly the Catholic condition and led to a large increase in the number of churches and priests. In 1875 the English Catholics celebrated the silver jubilee of the hierarchical restoration, and in an address which they then presented to the Pope, Pius IX., they showed that during the quarter of a century in which the hierarchy had ruled the church in England the number of priests and churches had doubled, and that of the colleges, convents and schools had tripled and, in some places, quadrupled. In the old London vicariate there were in 1850 187 priests; in 1875 these had increased to 510, located in the dioceses of Westminster and Southwark, from which Portsmouth had not as yet been detached. In the same year, 1875, there were 1011 churches, chapels and stations reported in the English dioceses, then 13 in number. From this year's directory we learn that in

THE ARCHDIOCESE OF WESTMINSTER there are 350 priests, in the diocese of Southwark 242, and in that of Portsmouth 161, making a total of 753 against 187 in the same area forty-two years ago. The English dioceses now number 15, and during the past seventeen years, since the celebration of the silver hierarchical jubilee, there have been three changes. By a Papal decree of Dec. 20, 1878, the diocese of Beverly, comprising the county of York, was divided into the episcopates of Leeds, York city, south of the Ouse and Ainsty, and that of Middleborough, comprising the rest of York county, and by a decree of May 19, 1882, the diocese of Portsmouth was formed out of that of Southwark.

Archbishop-elect Vaughan will, of course, have weightier responsibilities resting upon him at Westminster than those that burdened him at Salfron. The clergy in his new episcopate number by 100 those of the diocese he presided over, and the estimated Catholic population of the metropolitan district is 200,000. Then there are a host of other than strictly official obligations which will devolve upon him as the head of the Catholic hierarchy of England, though, if report be correct, Dr. Vaughan is well equipped to meet all such calls. He will find the filling of Cardinal Manning's place with the poor and needy, the wage

earners and the toiling masses of London, the hardest task of all to be fulfilled. The bulk of the Catholics in his archdiocese are men and women of Irish birth or descent, and if there be any truth in the statement that Dr. Vaughan shares the "Catholic" and Tory notions of the London Tablet, his administration of Westminster can hardly be said to wear a promising outlook. It may be, however, that Dr. Vaughan has been misrepresented, and, if he has not, perhaps his promotion to Manning's place will broaden his views and make him more liberal-minded.

CORRESPONDENCE.

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EXCLUSIVE SALVATION.

To the Editor of THE TRUE WITNESS:

SIR.—In reference to some articles which recently appeared in the Casket on the question of salvation out of the Church, a correspondent, who signs himself "A Catholic," writes in your issue of the 15th inst.:

"With all deference to the editor of the Casket's superior learning and knowledge, it seems to me that if he is right in the explanation he gives of the dogma Out of the Church no one can be saved, there would have been no reason for the institution of the Church."

The editorial writer in the Casket lays no claim to "superior learning and knowledge." He does claim, however, to have kept well within the lines of Catholic orthodoxy in discussing the delicate subject of "Exclusive Salvation." The Casket itself would have cheerfully opened its columns to the letter of "A Catholic;" but since he has thought proper to use THE TRUE WITNESS as the vehicle of his criticisms of the Casket's articles, and as he has given but a vague, and, on the whole, a somewhat misleading account of the Casket's explanation of the dogma in question, permit me, Mr. Editor, to place before your readers the following extract from one of the articles referred to. The words quoted in the opening paragraph are from the Presbyterian Witness, of Halifax:

"Our contemporary will easily see how ready the former dogmas, as well as the new ones, are to be distorted. The Church is a very shocking one, because it is wholly false and unwarranted of the skill and energy and learning with which THE CASKET republishes it."

Repeate it, indeed! Were we to do so, we should republish the Catholic Faith, such, with the help of God, as we verily believe. We do not intend to republish the constitution upon which the Witness, in a former issue, put upon the doctrine that there is no salvation out of the Roman Catholic Church; the doctrine itself we hold, and profess to believe as part of the Catholic Faith. We believe that the truths which Christ taught mankind form one complete system of doctrine, essentially consistent in all its parts; that He founded one, and only one, Church, to which He gave authority to "teach all nations," to which He promised the perennial presence and guidance of the Spirit of Truth, and with which He promised to abide always, "even to the consummation of the world." We believe further that, whenever saving grace is given to individuals outside the visible communion of that Church, such grace is given, not independently of, but in virtue and by reason of, the Church, since in it alone Christ placed the means of salvation, and that therefore, as many as are saved, are saved not out of but in the Church. And as there is but one Church in the world to-day which derives its commission to preach the Gospel and its grace-conferring ordinances direct from Christ and the Apostles, which answers fully the description of the Church set forth in the New Testament as being One Fold under One Shepherd, the pillar and ground of the truth, in which "the multitude of believers," far from being "carried about with every wind of doctrine," "had but one heart and one soul," we therefore conclude that it is the one ark of salvation. We hold this to be no other than that Church which, extending from Rome as its center, interpenetrates the nations of the earth, and is therefore called the Roman Catholic Church. And as the Apostolic Church was a visible Church, visible as an external organization or society, its members joined in visible communion by the external profession of the same faith and the participation of the same sacraments, so it has been down to this day. We know of but one visible Church, and that is the Church Triumphant. Finally, we reject as unsupportable and absurd the notion that the Church of Christ can be divided against itself, or that religious bodies, differing profoundly in matters of faith and practice, can notwithstanding be true churches, or branches of the one true Church, for as much as the Holy Ghost cannot be divided against Himself. What we have maintained and still maintain, is that according to Catholic teaching, men who do not outwardly belong to the true Church, that is, the Apostolic Roman Church, may, by reason of their good faith and blameless ignorance, inwardly pertain to it, virtually be members of it, or, in other words, be joined to the soul of the Church, and thus be in a state of salvation. There is practically a consensus of Catholic theologians on this point. It is the doctrine taught in Catholic theological schools, such as the Propaganda College, Rome, and the Roman Seminary, which are under the immediate supervision of the Pope. That celebrated theologian, the late Cardinal Franzelin, for many years professor of theology at the Roman College, sets forth this doctrine with admirable clearness in his work, De Divina Traditione and also in De Ecclesia Christi, a posthumous publication. At page 520 of the former work he quotes Cardinal de Lugo, one of the very greatest of Catholic theologians, as explaining how "men who are invincibly, and therefore blamelessly, ignorant of the true Church can, by the aid of God's grace, elicit supernatural acts of faith, and consequently love God above all things and obtain justification and eternal salvation?" Who, and in what numbers such persons are, it is, as Milner well observes in his



PATRONS OF JOHNSTON'S FLUID BEEF, THEY LOOK IT.

End of Religious Controversy, "for the Searcher of hearts, our future Judge, alone to determine. Far be it from me," the same writer adds, "and from every Catholic, to 'deal damnation' on any person in particular." We cannot, in conclusion, forbear quoting a remarkable passage, bearing on this very point from Sin and Its Consequences, by the late Cardinal Manning. The high position which the Cardinal occupied in the Church and his reputation for theological accuracy lend weight to his words, which is increased by the fact that he speaks with the authority of personal experience at observation:

"It is to me a consolation and joy—I say it again and again, and more strongly as I grow older—to know that in the last three hundred years multitudes of our own countrymen, who have been born out of the unity of the Faith, believe in God and in good faith with all their hearts that God has revealed Himself in Jesus Christ, and that what they have been taught from childhood is the restoration, and that He has founded upon earth a Church, and that the Church, which in their baptismal creed they call the Holy Catholic Church is the Church in which they themselves have been baptized, reared and instructed. It is my consolation to believe that multitudes of such persons are in good faith and that God in His mercy will make allowance for them, knowing what are the prejudices of childhood, what is the power and influence of parents and of teachers, of an education and of the force of public authority, and of public opinion, and of public law; how all these things create in their minds a conviction that they are in the right, that they believe the one Faith, and are in the one Church, in which alone is salvation. We reprobate to condemn them to the love of our Heavenly Father, believing that, though they may be materially in opposition to His truth and to His will, yet do not know, and morally unwilling, to know, and cannot know, and therefore He will not require it at their hands." Casket, March 21.

It will be seen from the foregoing that the Casket did but purport to give the Catholic teaching on the subject of salvation out of the Church, and that "A Catholic" in reality takes exception, not to what he is pleased to call the Casket's "explanation of the dogma," but to the teaching of the most eminent Catholic theologians. As regards the objections raised by your correspondent against that "explanation," I have simply to say that Brown's Review, to which they should in justice have been credited, is not always to be relied on as an authority in theological matters. I fully accept the comparison or analogy, which Dr. Brown so beautifully develops in his Review, between the Church, the "mystic body" of Christ, and Christ Himself, the Incarnate Word; but I submit that the interpretation of a Catholic dogma finds but feeble support in that analogy, if it is at variance with the received teaching of Catholic theologians. The divine nature and the human in Christ were inseparably united in one Person; and so, in like manner, are the "soul" and "body" of the Church inseparably united. But Christ is physically one Person, while the Church is a "person" only by analogy, or, as some would say, a moral person. Hence it does not follow that whatever is true of the one must hold true of the other also; else the members of the "mystic body" of Christ, which is His Church, should be bound together as closely and indissolubly as are the members of His physical body. The other objection urged by "A Catholic" is scarcely worthy of notice. "I have yet to learn," he writes, "that one is or can be saved by invincible ignorance." No sane person ever claimed that salvation is to be secured through "invincible ignorance" as a means or cause. What theologians teach is that invincible ignorance excuses a person from the obligation of joining the Church, and that such person may, by the grace of God, be in a state of salvation, being joined to the soul of the Church. Probably "A Catholic" will allow that the late Cardinal Manning knew what "theologians teach" on this point. Here are his words:

"The doctrine, 'Extra Ecclesiam nulla salus,' is to be interpreted both by dogmatic and moral theology. As a dogma, theologians teach that unity belongs to the Church who are outside the visible unity, as a moral truth, that to be out of the Church is no personal sin except to those who sin in being out of it. Some are lost not because they are geographically out of the Church, but because they are culpably out of it. They are culpably out of it, if they know or might, and therefore ought to know it, and yet do not submit to it. For such there is no salvation."

I fear I have encroached too much on your valuable space, Mr. Editor, but I venture to hope that what has been written will not prove uninteresting to your numerous readers. The Writer in "The Casket," Antigonish, N.S. April 16th, 1892.

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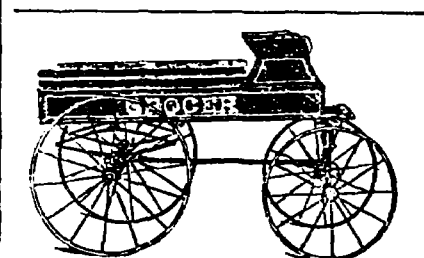
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