

## THE NEW BATCH OF BISHOPS.

(From the Weekly Dispatch.)

Wherefore this furious outcry from the *Times* and its pretended correspondents against the assumption of Pontifical powers in England by the Pope? Where is the "impudence," as it is with disgusting vulgarity and arrogance called by the fanatics of Anglicanism, of the Head of the Roman Catholic Church exercising the undoubted powers which are conceded to it by those who own its allegiance? As a purely Ecclesiastical authority, that of the Pope is the most ancient, the most legitimate in its descent, the most venerable and august in its traditions, the most certainly lineal and legal in its universal reign, of any in the world. The whole of Europe at one time sincerely and unanimously prostrated itself before it.—All other forms of Ecclesiastical dominion are usurpations over it, revolutions in it. All other Churches are but mushrooms and upstarts, created solely by successful reason to, and overmastering rebellion against it. As a Faith claiming to have sway over men's consciences, and rule over men's souls, it is infinitely more respectable, intelligible, rational, than that of the Queen, in these or any other realms. It is at least constituted by lineal Apostolic succession. The Pope has, from the beginning of the institution of the office to this hour, been chosen and elected from among a regularly-ordained Priesthood, by the unanimous choice of the Faithful at the call of the members of the Church, and by the election of a true Ecclesiastical convocation of the Fathers of the Faithful. On what pretence can any one of these signs of legitimate spiritual power be assigned either to that original ruffian, by Divine Grace, Henry the Eighth, who made himself a Pontiff by Act of Parliament, or to the present Queen, his latest successor; by whose dispensation not one of the Sacraments of the Church would confessedly have an efficacy, and who was called to be the mother of the Faithful, and the head of the "Holy Catholic Church," at the ripe age of nineteen? The Pope and his people have all the decencies of logic, and all the proprieties of reason, clearly on their side in this competition of assumption. The world has first been astounded to observe that a whole conclave of Ecclesiastics, with the strenuous support of the majority of their brethren in other dioceses, have refused to own the authority of their titular, on the express ground that Dr. Hampden, the Bishop of Hereford, was a rank heretic.—The pious have with no less astonishment seen a Pastor having the cure of souls arraigned by his Bishop, and convicted in the spiritual courts of heresy and schism, and afterwards declared by the Queen alone as the ultimate and overruling interpreter of Divine truth, to be perfectly orthodox, and entirely worthy of spiritual acceptance. It would be to insult the plain understanding of serious men to ask them which authority is the more respectable, the more worthy of allegiance in Ecclesiastical and spiritual questions—an ordained Priest chosen by the whole Fathers of the Church, or a female minor—a "miss in her teens," whose only imposition of hands and reception of the Holy Ghost has been an Act of Parliament, the herald's trumpet, and the *Gazette*. Nor is there any redeeming feature in the nature of Protestant Episcopacy or Presbyterianism, which, regarded in the mere light of Ecclesiastical institutions, should render it a duty in men to concede to them the virtue of recognising greater liberty of conscience, and entitle them to lay claim to the credit of having exercised a greater abstinence from spiritual tyranny than the Church of Rome as a counterbalance to the greater consistency of pastoral authority, and a less anomalous and more legitimate tenure of religious power. It is not in the churches of England and Scotland, but out of them, that we are to look for the sources of that Christian liberty which we enjoy in a greater measure than is conceded to the subjects of Catholic countries. Public opinion, the force of character, the intelligence of the people of this country, have wrested from Established Churches those powers of persecution which they only praise themselves for not exercising because they are not permitted its use, but which are as emphatically asserted in their canons as they are practised by that Church of Rome the bitterness of their hatred to which is, that it too nearly resembles themselves. The Athanasian Creed hands over all Unitarians to the Devil with chronological punctuality once a month. They drag a schismatic before the Ecclesiastical Courts, and punish him for contumacy by fine and imprisonment. The Westminster Clergy, in their address to the Bishop of London, arrogate to themselves the power to "banish and drive away all erroneous and strange doctrines," and declare "that the Queen's Majesty, under God, is the only supreme governor of this realm, as well in all spiritual and Ecclesiastical causes, as in temporal;" while the Thirty-nine Articles, less mealy-mouthed, assert that they should rule all "estates and degrees, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn." The "Visitation for the Sick" directs that "there shall the sick person be moved to make a special confession of his sins!—after which confession the Priest shall absolve him after this sort:—'By his (Christ's) authority committed to me, I absolve thee from all thy sins!!' The confession of Faith of the Kirk of Scotland is still more impudently Papistical. Its 30th chapter asserts, with the most shameless effrontery, that to its (section 2) "officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by word and censures; and to open it unto penitent sinners!" Its 20th chapter, which, strangely enough, is entitled, "Of Christian liberty, and liberty of conscience," distinctly maintains the right of the Assembly to suppress "erroneous opinions or practices," by "the power of the civil magistrate" (section 4): and chap-

ter 23rd, section 3d, tells the civil magistrate "that it is his duty to take order that unity and peace be preserved in the Church—that the truth of God be kept pure and entire—that all blasphemies and heresies be suppressed!" And it is these rank Romanists, these incarnate Papists, without the honesty to own it, these inveterate abettors of priestcraft and superstition, who wind up their farrago of basted Popery with this decent and charitable climax (chapter 26th, section 6th), "The Pope of Rome is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." The "son of perdition!" Why? Is it for the powers of the confessional? Those are arrogated equally by the Anglican Priest, and are only restrained, in spite of his creed, by the strength of public opinion. Is it for the blasphemous assumption of the power of absolution? That is directly claimed, equally by the service of the Established Church of England and by the Confessions of Faith of the Church of Scotland. Is it for claiming the right to persecute for heresy? That is a power distinctly vindicated and assumed by the Thirty-nine Articles, and the Westminster Confession. Is it for its claims to infallibility? Where is that more distinctly avowed than by the Lutheran and Calvinistic Clergy, who absolve from sin, proclaim their possession of the keys of the kingdom of heaven, sit in judgment upon opinion, and in the case of the Anglicans, claim descent and lineal succession from the Apostles, and the inheritance of exclusive powers to wash away original sin by water made holy by being taken into their apostolic hands. "See'st thou yond' justice rail at that simple thief? Change places, and handily dandy which is the justice, and which the thief?" Why all this outcry about the assumption of mere names, and titles, and Ecclesiastical jurisdictions? It is because the whole fabric of Episcopacy is but a name, a title, a carnal policy—it is because "new presbyter is but old Priest writ large"—it is because men are opening their eyes to the fact that if there is to be any human spiritual authority interposed betwixt God and man's own conscience, that which is claimed by the Pope, through unbroken tradition, by original ordination, by high antiquity, by Ecclesiastical choice, and by separation to the office, is infinitely more respectable, consistent, venerable, and logical, than that which the Anglican Priesthood thrust upon the Queen, much in the same spirit as the Eastern Priests in the elevation of a boy to the Godship of the Dalai Lama, not for any reverence for him, but for the success of their own imposture. We are glad that Popery has at last come to the death grapple with Episcopacy. We respect the consistency of those dreaming who became "perverts," as they are called, to the Church of Rome, but who are really only honestly carrying Anglican principles to their logical conclusion. When Parsons see that they cannot have their cake and eat it, the time will be at hand when they will also see that they must either resign their Priestly pretensions or be contented to concede them to, and share them with, the Pope. It is only the higher classes who are moonstruck with these monstrous superstitions. At the very time when peers, Parsons, and right honorables are becoming Anglicans and Papists, we see reports from nearly every Catholic diocese in Ireland of the alarming spread of conversions to Protestantism among the poor population of the sister kingdom. Superstition is spreading among the rich, and intelligent religion among the masses. Priests are enslaving the consciences of the great, and the progress of knowledge is emancipating the minds of the many.—Let not the Protestant Missionaries in Ireland be deceived. Their converts will not halt at Lutheranism or Calvinism. They are, in fact, our Missionaries, bearing the popular mind onward to the great truth, that every man is his own Priest, and ought to have no middleman between Heaven and his own soul.—We see that the Bishop of London, in answer to the address of his clergy, observes, "The appointment of Bishops to preside over new dioceses in England, constituted by a Papal Brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm." Well, this denial is no more than we make, than all Dissenters proclaim, than the repeal of the Test and Corporation Acts formally made law. And the assertion of spiritual jurisdiction over the whole Christian people of this realm is not confined to the Pope, but is equally, confidentially, and falsely arrogated by the Anglican Priesthood, and with quite as little, if not with less reason. With infinite satisfaction we shall look on and witness this scramble for the souls of men. With some anxiety we shall also watch the conduct of the orthodox dissent. Now is the time to step in and put an end to the pretensions of ordained Priesthoods, creeds, and confessions. The enemy is divided; let the opponents of the principles of the Churches take advantage of the breach to win the citadel and conquer.

## THE TRANSITIONISTS.

The address to the Bishop of London from the Clergy of the City and Liberties of Westminster, respecting the Romish Archbishop, does not contain the names of the following gentlemen, nor do they appear to have been forwarded since the presentation of the address:—Mr. Bennett and his Curates; Mr. Harper of "Saints Peter and Paul," Pimlico; Mr. Walter Blunt, "Priest of the Anglo-Catholic Church" (as he describes himself) and Minister of the "Chapel of the Blessed Virgin Mary," recently opened in St. Anne's parish; Mr. White, Warden of "St. Barnabas" House of Charity, Rose street, Soho; Mr. Henry James, Minister of St. Mark's, in St. Margaret's parish; and Mr. Brewer, tutor of King's College, and a late protegee of Father Oakley's in

conjunction with whom he announced for publication a translation of the "Works of St. Bernard."

The envelopes which are used at "the Church House," St. Anne's (Mr. Walter Blunt's) are adorned with a colored representation of the Virgin Mary, whom they consider their "Patron Saint!" It is said that the schoolmaster who resides with Mr. Blunt is a late member of the notorious Margaret Chapel, and that he formerly acted as schoolmaster to Mr. Fortesque of Wilmore, the gentleman who regularly performs the Romish services in private and in the original Latin. He is a relative of the Bishop of Oxford.

It is expected that the Romish festival of "All Souls" (this day) will be observed at Margaret Chapel, St. Barnabas, &c., with considerable solemnity. This day last year there was communion at the former place, with a lecture by Mr. Richards on the "middle state of souls" (i. e., Purgatory); and "the Sacrifice" was "offered" for the benefit of the "Holy Souls." An anthem, having reference to the dead, was sung at the evening service.

The Romish services are still very much attended by the Transitionists: in fact, they could not acquire so perfect knowledge of the Popish ceremonial without witnessing it. Many of them are most anxious for the restoration of the Romish vestments, and some have already ventured to adopt the short surplice and the Popish stole. In a little work (for the use of choristers) which has just been published by Masters, there is a frontispiece representing a clergyman with the latter ornament, which has crosses at the ends and is same in shape as those used by Romish priests. It is confidently stated that many of these outward observances have been sanctioned by the Bishop of London; and it is even asserted that his lordship has consented to allow the introduction of an "Image of the Divine Mother" in the new church about to be erected for the Margaret Chapel, Transitionists district. It is certain that the designs include this, and they are said to have been submitted to the Bishop. Many such articles (including crucifixes, rosaries, &c.) are reported to have been used at the Clergy-House, which appears to have been more popishly adorned than even the schoolmaster's rooms at St. Barnabas.

The Transitionists themselves admit that Archdeacon Manning will shortly leave them, and it is said that very large numbers are only "waiting for him."

It has been remarked by initiated that the Declaration of the Church Union respecting the appointment of the Archbishop of Westminster is so worded that any member of their body could immediately become a Romanist after signing it, for it does not touch the question of jurisdiction which (they say) is the only one involved in the appointment; and it is remarked that it was absolutely necessary that it should be thus loosely worded, or a considerable number of their members would not have signed it. What the more Romanising of the party say is, that the Anglican bishops may have valid orders; but that they have clearly no jurisdiction but what is derived from the Crown, which they consider not only sufficient, but that it involves "heretical principles." Thus a Transitionist would justify himself for becoming a Romanist, after signing the above documents, by saying that he did so because the Church of England was at least schismatical for having separated from the "Centre of Unity," &c.; and that this question of schism was purposely avoided in the Declaration of the Church Union. The letter of the Secretary in Thursday's "Times," manifesting great anxiety less it should be thought that their body had not spoken of the Romish Church with becoming respect, or that they had ventured to describe it as a "Sect," is highly significant. Of course, the latter part of their "Declaration" is a mere truism, though no doubt intended as a blind, for who can doubt that the recent measure of Papal Rome is an "aggression on the Church of England?" Whatever be the merits of the question, it is plainly an aggression on the National Church; and it is evident from the writings of the Romanists themselves that they consider it such.—This declaration is no doubt a clever piece of Jesuistry; but the gentlemen of the Church Union are much mistaken if they think that English people are to be blinded by their non-naturalism, or that they can fail to see what their real objects are.

Dean Maclaurin (the recent convert from Scotland) states that he has received a letter from Bishop Forbes (of Brechin) in which that right rev. gentleman admits that, although he has not yet become a Romanist, he intends to do so—(probably he is one of those who are waiting for Manning;) and that his brother, Mr. Cheyne, of Glasgow, and several of the Scottish Clergymen, will follow him.—*Church and State Gazette*.

LINCOLNSHIRE.—[We reprint the following words of peace which some kind friend at Lincoln has put into the mouth of his Holiness. There is a good deal in it which Pius IX. might very fairly say to the excited people of many a provincial town in England.—Ed. Tab.]:—"Pius IX. to the 'Loyal' Inhabitants of the City of Lincoln, Greeting.—Be not alarmed, my dear children, at my Bulls, nor seek needlessly to alarm others. Your Queen, God bless her, and herself are on perfect good terms, and mean to remain so. Her Majesty, as 'spiritual head of the Church of England, as by law established,' appoints Anglican Bishops by letters patent, and sends them to Jerusalem and other places where she has no temporal authority; she even gives Dr. Tomlinson spiritual powers in our states; nay, in Rome itself, without asking our permission. But of this we do not complain; nor will her Majesty be displeased with us for appointing Catholic Bishops with spiritual authority only, 'to rule the Church of God' in her dominions. It is not a recent right, be it known to you, but one which our predecessors have exercised in England for fifteen hundred years and more, and which we mean to continue. Our dear Catholic children in the kingdom of England have an undoubted right to liberty of conscience like yourselves; and would you wish to deprive them of it? They offended

against no law by asking us for Bishops in Ordinary, in place of Vicars-Apostolic, nor do we offend against any law by appointing them. In reality, there is no difference between the two, except that instead of exercising a direct spiritual authority in England by means of our agents, the Vicars Apostolic, we rede our rights by granting a regular Church government for the Catholics, the same as in France and other countries. If the Catholics are satisfied, what business have you to complain, dear children, and why trouble the Queen with your unmeaning addresses? Her Majesty cannot prevent us from sending Catholic Bishops where we like, nor shall we interfere by so doing with the prerogatives of her Majesty, who is by law your head in spiritual no less than in temporal matters.—May God bless you all. Pro Nono. (Counter-signed) NICOLAUS, Cardinal Archbishop of Westminster.—The Vatican, 1850."

## ENGLAND.

The following letter was refused insertion by the *Times*:—

Sir—Thanks to "Catholicus," whose letter appeared in your paper of October 31st ultimo, and to the writer ("Civis," I think,) who first drew attention to the Post Communion prayer for the Queen in his letter to the *Daily News*, the public are now tolerably well in possession of the leading facts and circumstances of the case. The facts are:—

1. That the addition was canonically illegal, and its use only partial and local. The writer of the letter in the *Daily News* tells us that it was a "custom," which prevailed "especially in the southern District of England," and which he believed to have been "originally introduced by Dr. Richard Challoner." If so, it was assuredly illegal, for no Vicar-Apostolic, as such, as any power to alter or add to the Liturgy of the Mass.

2. That in 1848 Dr. Wiseman and the other Vicars-Apostolic decided that the addition of the prayers to the Post Communion was a "rubrical anomaly;" nor does there appear to be anything to show that it was not.

3. That being an anomaly, and without authority, they caused it to be discontinued.

4. That they, at the same time, ordered that the proper Anthem for the Queen, with the Versicle, Response, and prayer for her, Prince Albert, and the Royal Family, should be recited or sung in its original and proper place—that is, after Mass.

Cardinal Wiseman caused the discontinuance of the unauthorised addition in his district, rather by an expression of his wish that the irregularity should cease, than by any formal order, because, as he said, such an order "might be misunderstood by Protestants." In this he appears to have been right.

As to any remarks of an offensive character about an "heretical Prince," &c., I beg to say that Cardinal Wiseman made none whatever, nor is such a thing likely. I was as near to him, on the occasion referred to, as "Catholicus" could have been, and must have heard any such ungracious remarks if they had been made—I am, Sir, faithfully yours,

JOHN TELFORD.

St. Mary's, Ryde, Nov. 2, 1850.

RESTORATION OF THE PENAL LAWS.—The *Morning Advertiser* of Tuesday publishes, in its leading columns, the following statement, which we cannot suppose is anything more than a feeler of the Protestant temper of the country:—"We are enabled to state, that though on the first blush of the matter it was not the intention of Lord John Russell to propose the enactment of any statute relative to the partitioning of England, by the Pope, into Roman Catholic Bishops—yet, that, so great and manifold have been the applications made to him, from all classes of her Majesty's subjects, to adopt some decisive course to put down these Popish pretensions, he has now resolved on introducing a bill, with that view, immediately on the re-assembling of Parliament. The measure, it is said, will completely defeat the designs of the Romish Pontiff. We can also state, that the audacity of the Pope, in this matter, has occasioned other feelings than those of surprise in a higher quarter, and that the way in which it is there regarded has not been without its influence in inducing the Premier thus promptly to make up his mind to deal, with the energy which the case demands, with the Pope's astounding assumption of authority in England. The precise nature of the intended measures is not yet known; but we have been informed, from what we regard as good authority, that one of its provisions will subject any party to pains and penalties who, either verbally or by writing, addresses by the titles of Archbishop or Bishop any of the newly-erected Romish Hierarchy."

UNBECOMING BEHAVIOUR IN PLACES OF WORSHIP.—At the Marylebone Police-court, on Tuesday, Mr. Joseph Turnbull, "an independent Protestant gentleman," was charged with assaulting a student attached to St. Alexis Roman Catholic Chapel. The defendant attended the chapel on Sunday, and posted himself, with his hat on, at a place which the priest would have to pass, after changing his vestments in the sacristy. Mr. Bourne, the student, asked him to remove his hat, and on his refusal took it off. The defendant then struck him on the head with a stick, saying at the same time, "You Catholics are getting too cock-a-hoop, just now." The ceremony of sprinkling had been performed before mass, and the congregation were, at the time of the assault, engaged in prayer. Mr. Broughton elicited that there was a thanksgiving at the chapel for the establishment of the Roman Catholic hierarchy, and then said that complainant had an undoubted right to require defendant to take his hat off, and, upon his refusing, to remove it for him; he had no right, however, to knock it off, which at the station he admitted he did; and that he (the magistrate) taking that into consideration, and the contradictory statements made by complainant, could not do otherwise than consider that he had committed the first assault. Consequently the summons was dismissed!

On 13th Nov. there was a disgraceful tumult at Birmingham. A member of the Order of Oratorians died on Tuesday night, and, in accordance with the rites of the Order, the body was exhibited in the chapel. A mob assembled within and without the chapel, and Dr. Newman was compelled to send for the police. The service was concluded with closed doors and locked gates. Father Cook (the deceased Oratorian) is described as having been a kind and amiable man, and the only priest resident in the Alcester-street institution (of which Dr. Newman is the Father Superior), who, previous to his entrance into Papal orders, had not been connected with the Anglican church.—*Weekly News*.