

words, "sufficient provision shall be made by the declaration of submission, that the sentence of the spiritual tribunals may be effective." (p. 21.)

D. There is, indeed, for the pauperized clergyman, or the deposed Bishop, a right of appeal from a distant colony to a tribunal in London. But on this tribunal, the appellant will find Bishops alone, seated as judges, with no precedents to guide, and no rules of evidence to restrain them, nor procedure to follow, nor an independent Bar to check an arbitrary Bench (p. 17); and this tribunal will start into being so soon as ten Bishops from Scotland, or from the Colonies, or the United States, are found bold enough to sit on it. (p. 16.)

II. This is the scheme of government proposed by Committees of Bishops for the Colonial Church; and the scheme is framed so as to inclose in its iron net all who call themselves members of the Church of England. The Layman must not act as Churchwarden, or sit in the Synod, unless he has declared his submission to this scheme. The Government Chaplain must not act till he has a licence from the Bishop; the Missionary must not begin his mission until he has submitted to this absolute authority. (p. 33.) Nor can any Clergyman hope to escape this by flight: he may leave the colony, but the grasp of the Bishop follows him. He must seek a passport from his Bishop (p. 33); and without such passport no Bishop in any diocese throughout the wide world can venture to receive him.

The system, which I have thus traced in its outlines is vigorous and bold: it shews a distinct aim and a masterly hand. I have seen nothing so finished in the history of civil or military authority, in states which enjoy a despotic government. We have murmured at our Courts Martial, as too much unrestrained by law: but these Episcopal Courts are far more free in their action, and more full in their powers. Nor is the scheme without precedents. It is borrowed from one of the wisest and most effective Governments, that of the Church of Rome. Framed by the subtlest intellects, perfected by long experience, it secures, what is sought, arbitrary and irresponsible power. Your Grace may study it in full operation now in Italy, Ireland, and France. In Italy the power of the Bishop over the priest is complete, and the power of the Roman tribunal is absolute over Bishop and Priest. Cardinal Patrizzi, with whom some of our clergy have corresponded, can inform your Grace of the ease and effectiveness of its working. But if your Grace desires a closer inspection of the scheme, I recommend a study of the Romish Church in Ireland, where every priest depends upon his Bishop to suspend, remove, or depose him; and the case of Mr. Morrissey, which is published, will shew your Grace what are the results of an appeal by an obstinate priest from the sentence of his Bishop in the province to the judgment of the tribunal of Bishops at Rome. The appeal only insures his ruin.

The effects of the system on the Romish Church in France have been traced in some graphic remarks of one of your Grace's suffragans, the Bishop of Oxford, who has successfully challenged contradiction to his statement. He has informed us how many priests, ruined by the harsh