

rests with the Bishops themselves in their discretion, to convoke these meetings, and with the Clergy to attend them. They are, in fact, a very improved form of the diocesan visitations in common use; because, instead of a mere exhortation delivered by the Bishop to his Clergy, they are appeals for counsel, support, and advice from the Bishop to the body of which he is the head. They are invested with a degree of solemnity worthy of such an occasion and they partake of that spirit of public discussion and representative government which pervades all that is most valuable in this country. On the other hand the action of a provincial or diocesan assembly is necessarily limited to questions within its competency. It cannot aspire without danger of ridicule to assail the political relations of the Church with the State; it cannot affect to give laws to the nation; and its utility will probably be found to be exactly proportioned to the moderation and practical character of its intentions. Although the announcement that the Bishop of Exeter had convoked a Synod of his Diocese was not received by the public without some distrust of the result, we are bound to say that hardly anything took place in the Chapter house of the diocese on this occasion to which any objection whatever could be raised, and much of what was done there was of indisputable advantage to the spiritual union and the public duties of the Church."

**MORE COLONIAL BISHOPS.**—It is stated that the arrangements for the establishment of a Bishopric in Borneo for the whole of the Eastern Archipelago are completed, and that the Rev. C. F. Child, Principal of the Church Missionary College, Islington, is to be the first Bishop. It is also rumoured that arrangements are in progress for erecting new Bishoprics in Western Australia, Sierra Leone, and the Island of Mauritius, one of which it is said will be offered to the Rev. Dr. Mortimer, Head-master of the City of London School, a Liberal. The latter statement seems to require confirmation.

**PROPOSED ESTABLISHMENT OF TWENTY-SIX NEW BISHOPRICS.**—A proposal has been made which will in all probability be embodied in the form of a bill and introduced into parliament early in the next session, for a large extension of the episcopate of the Church of England. It is proposed that the following shall be the bishoprics of England and Wales under the new system, with the income attached to each see, and the districts comprised in each:—Canterbury (Archbishopric), £10,000, East Kent and Lambeth; Rochester, £3,500, West Kent; London, £5,000, City of London and East Middlesex; Winchester, £4,000, Hampshire and the Isle of Wight; Southwark, £3,500 Surrey (Lambeth excepted); Chichester, £3,500, Sussex; Oxford, £3,500, Oxfordshire and half of Buckinghamshire; Windsor, £3,500, Berkshire, and the other half of Buckinghamshire; Ely, £3,500, Cambridgeshire and Huntingdonshire; St. Albans, £3,500, Hertfordshire and Bedfordshire; Norwich, £3,000, Norfolk; Ipswich, £3,000, Suffolk; St. Edmundsbury, £3,000, portions of Norfolk and Suffolk; Chelmsford, £3,000, Essex; Exeter, £3,000, North Devon and part of Somersetshire; Plymouth, £3,000, South Devon; Bodmin, £3,000, Cornwall and Scilly Isles; Bath and Wells, £3,500, Somersetshire; Gloucester, £3,000, East Gloucestershire; Bristol, £3,000, City of Bristol and West Gloucestershire; Salisbury, £3,000, Wiltshire; Sherborne, £3,000, Dorsetshire; Worcester, £3,000, Worcestershire; Coventry (or Birmingham), £3,000, Warwickshire; Hereford, £3,000, Herefordshire and part of Monmouthshire; Shrewsbury, £3,000, Shropshire; Lichfield, £3,500, Staffordshire; Derby, £3,000, Derbyshire; Peterborough, £3,000, Northamptonshire and Rutland; Leicester, £3,000, Leicestershire; Lincoln, £3,000, Lincolnshire; Boston, £3,000, South Lincolnshire; Southwell, £3,000, Nottingham; York, (Archbishopric), £7,000, North Riding of York; Beverley, £3,000, East Riding; Ripon, £3,000, part of West Riding; Wakefield, £3,000, part of West Riding; Chester, £3,000, Cheshire; Manchester, £4,000, East Lancashire; Liverpool, £3,500, West Lancashire; Lancaster, £3,000, North Lancashire; Durham, £4,000, Durham; Hexham, £3,000, Northumberland; Carlisle, £3,000, Cumberland; Kendal, £3,000, Westmoreland; Bangor, £3,000, Anglesea and Carnarvonshire; St. Asaph, £3,000, Denbighshire and Flintshire; Bala, £3,000, Merionethshire and Montgomeryshire; St. David's, £3,500, Pembrokeshire, Carmarthenshire, and Cardiganshire; Llandaff, £3,500, Glamorganshire and part of Monmouthshire; Brecon, £3,500, Brecknockshire and Radnorshire; Sodor and Man, £2,000, Isle of Man; St. Helier's, £1,500, Channel Islands. This would give a total of 54 bishoprics; with an annual aggregate income of about £185,000.

**HEALTH OF THE BISHOP OF OXFORD.**—We regret to state that the necessity of rest and change of air has been strongly urged upon the Bishop of Oxford by his medical advisers.

**ST. PAUL'S AT ROME.**—The Rev. R. Burgess continues to urge forward his practical controversy against Rome. He announces that he will not rest till he is prepared with £5,000, to carry into effect his plan, of which he gives the following outline:—It is now proposed that the English residents, as soon as they get together, should petition for leave to buy a site, and erect a permanent building for the celebration of the services of our Church, to be invested in the names of three trustees (laymen), and put under the protection of the British Consulate, or some other official authority. If any obstacle should be thrown in the way by the Roman authorities, then the British residents will apply to the Secretary of State, and we shall see whether the apprehensions of my Lord Lansdowne, or the expectations of Viscount Palmerston are realized. But there is one thing more that must be added to our contemplated privileges at Rome. There is a cemetery near the Pyramid of Caius Cestius, in a remote corner of the uninhabited part of Rome, in which it is permitted on certain condition of payment to inter the bodies of our Protestant friends who may die at Rome. It is called the burial of the *atheolici*; it is fenced round by a high wall and closed with iron gates, and it is committed to the keeping of a Roman *castode* appointed by the Roman authorities. Within this place so secure and guarded it is forbidden to the surviving relatives of the dead to inscribe any text of Scripture upon their tombstones. In cases where the dying person has made a request that such a text should be engraven on his or her monument the most painful and harassing efforts have had to be made to obtain a tardy permission. Several persons now in England can testify to this unfeeling Roman law. It was in vain that I urged upon the Cardinal Secretary of State in 1836, the unreasonableness of this prohibition; and up to this moment every time an inscription is to be put upon a Protestant tomb, it is a contest which lasts for several days with the *papre maestro*, and the issue depends upon the rank or influence of the applicant. It will be well, therefore, to append to the application for permission to build, a petition to be allowed to use a text of Scripture on a tomb.

UNITED STATES.

LOW CHURCHISM AND ERASTIANISM.

The struggle for freedom in the Church of England, which is at the present time in progress, presents many points for consideration. The clearest thinkers and most powerful minds see very plainly that at present the Church has been overborne by the State, and is in fact almost if not quite its slave. The legal maxim, that Parliament can do every thing except make a man a woman, or *vice versa*, has grown so familiar to the English mind, that the generality of the people apply it to the Church as well as the State. The Queen is the Head of the Church, because constituted such by Act of Parliament; her Bishops are "public officials," having their duties, dioceses and salaries prescribed in the same manner; her parish priests hold possession of their benefices by the same tenure, and receive tithes, baptize infants, marry couples, and bury the dead, because the law enjoins it. The Articles are binding because the King in Council adopted them, and the Prayer Book because enjoined by the Acts of Uniformity. It is true, that there are many of the laity who have correct views on these various points, understand thoroughly the spiritual powers and prerogatives of the Church, and do their utmost both in Parliament and without, to infuse into the popular mind sounder notions in ecclesiastical affairs. It might be supposed that here, where the Church enjoys a freedom from the control of the State, their efforts would be eagerly seconded by all parties. The History and the Constitution of the Church, the Preface to the Prayer-Book, the letter and genius of our civil institutions, all point to the same doctrine, that the Church is a spiritual body and free to exercise its own powers at its own discretion, and in accordance with the law of Christ.

It is, however, very remarkable that we find the Low Church presses of this country echoing the Erastian and servile statements of certain secular and religious presses of England—of those which maintain the decision of the Judicial Committee because it would be a subversion of the *Royal supremacy* to resist it, and assert the sole authority of Parliament to amend the Prayer-Book, because the Church is established. They rejoiced in the confirmation of Bishop Hamplen—contemptible farce that it was—though here several distinct checks are provided, in the nomination and election of Bishops. The foolish slang of the Church and State Gazette, is dutifully copied, which terms every change from the English to the Scots Church a *secession*, because the latter is not established, though we receive clergymen from that Church, and give letters Dismissory to those who would go from us to it as a sister branch of the one true vine. Because the same ignorant print assails the Scots Communion office, its objections are eagerly copied on this side of the Atlantic, while the sapient scribbles who endorse them, have perhaps, as priests, to use substantially the very same forms when they next administer the Holy Eucharist. Time and space would fail, were we to enumerate all the various instances in which the Erastian spirit, so prevalent on the other side, betrays itself in the lucubrations and statements of the conductors of certain of our *soi-disant* religious journals.

It is to be wished that before they endorse these statements of "Church and State" romancers, or the fictions of dissenting "Records," they would take some slight pains to investigate the theory and constitution of the Church to which they profess to belong, and show some little regard for its discipline and worship. It will not do for them to blow hot and blow cold—in one breath to declare their attachment to our system of faith and practice, and in the next to ridicule and asperse those who would give the same undivided rights for the Church of England. That those rights may be obtained, the convocation restored and improved, the strength, efficiency, and vigor of the Church be vastly increased, and her power to resist Romanism and Dissent, be greatly enlarged by judicious measures for the development of her internal resources, should be the earnest wish of all who desire her prosperity. This can be done without depriving the Sovereign of any legitimate rights, or severing by violent means the union of the Church and State, which has been incorporated for centuries into the English Constitution. It is in the abuses arising from that connection, which need to be reformed, and for which reform her faithful children are now striving.—*New York Churchman.*

From our English Files.

THE PAPAL QUESTIONS.

**A NEW PROOF OF PAPAL JURISDICTION IN ENGLAND.**—Under the title "The Papal Brief at the Recent Consecrations," the *Tablet* gives the following explanation of the omission of the *Mandatum Apostolicum* at the recent consecrations:—

Protestants have been triumphing because of the apparent mutilation of the Consecration Offices at Saltford and St. George's Cathedral, Southwark. The Papal Brief was not read in public during the service according to the Rubric, but it was read privately beforehand. The Pope had dispensed with that routine, and it was solely in virtue of authority from Rome that the omission took place. So far is this from being an act of schism, as it is pretended, that it really brings out more distinctly the supreme power of the Holy See, and makes the Bishops to be the ministers of the Pope's will even in a matter apparently so insignificant as a single Rubric. The Lord Chancellor may find it convenient to say that Ordinations and Consecrations are the effect of the power of order only; but for all that the function itself was the manifestation of an act of jurisdiction, and it was done directly, in an unusual form, in accordance with directions previously sought from Rome.

**ASSUMPTION OF TERRITORIAL TITLES.**—A document appears in the *Tablet*, dated July 28th, 1851, and headed, "Pastoral of the Right Rev. the Lord Bishop of Salford." The signature, however, is omitted.

**DR. CAHILL'S ACCOUNT OF THE ECCLESIASTICAL TITLES BILL.**—The following extracts from a manifesto to the people of Ireland, issued by Dr. Cahill, may serve as a specimen of the atrocious misrepresentations regarding the Papal question, with which the ignorant Irish Papists are deluded:—

"There are two points on which the Irish mind must be decided—firstly, that Russell has been the head of the ministry which, since 1846, has been labouring to overthrow Catholicity in Europe; and hence the far-famed Durham letter has been only the premature exponent of the anti-Catholic conspirator during the last five years; and secondly, we must be convinced that our gracious Monarch, notwithstanding our distinguished allegiance, has carried us back forcibly to the days of Elizabeth; and we must be thoroughly persuaded that we have no safety for our liberties or our lives but in our firm, universal, and constitutional combination. The Catholic Priests are

now as illegal a society as the Ribbonmen of Clare.—The Bishops are watched as a band of consecrated smugglers—as having illicit religion on board their craft. An ecclesiastical excise establishment is appointed round the coast, to see that the Vatican send no religion above English proof into this country.—Lord John Russell has appointed a festival to be held every year on the 5th of November, to burn the blessed Virgin and to spit on the cross; and the British Commons (long life to them) and the British Lords (glory to them), and the illustrious Queen of England (may God bless her), have with one voice, decided that all the Catholic ladies of Great Britain and Ireland are PROSTITUTES (this is the word), and that their children's children are BASTARDS by the laws of England! Some one, perhaps the Editor of a paper, may reply to me and say—'no; but I say—'yes, yes.' He may still persist and say—'The Lord Chancellor of England, oh! has said from the Wool-sack, oh! that THE LAW will not be so interpreted; but I repeat again that the Lord Chancellor may be a Whig, and therefore cannot be believed on any point of law relating to Catholicity; and, moreover, that any Irish lady, or any Irish child who would or could believe any one word uttered by the same party deserves to be branded with the opprobrious epithet which has been changed from a filthy idea to a British legality by the chaste signature of our royal mistress. But so help me God! I would prefer any punishment contained in the penal code of the infamous statute book of the infamous Elizabeth sooner than submit (as far as the Constitution would permit) to an active or passive consent to that law, in thought, or word, or deed. I should wish to learn by what designation Lord and Lady Beaumont, with the Duke and Duchess of Norfolk and others, will be received at Court in their future attendance on the Queen. Being illegitimate by law, surely the ladies cannot be called 'Maids of Honour,' nor can the gentlemen be entitled to the lineal daim of 'lords,' being bastards by the law; and then, if any Catholic turncoat, except Beaumont and Norfolk, can be found mean enough to accept an office (banded with illegitimacy) from the hand that affixed the signature of their dishonour to their names, they are just worthy of the place they hold!"

**THE AGGREGATE MEETING.**—Dr. Cullen has consented to preside at the meeting of the 19th inst., at which the Catholic Defence Association is to be inaugurated. A letter inviting him to take the chair was left unanswered, "his Grace" probably feeling that too free and easy a mode of soliciting favour; but on the honorary secretary being sent to convey the wishes of the Committee in person, the "Irmate" graciously acceded to them. The "Lord Bishop of Beverly" has likewise joined the ranks of the "Defenders." "His Lordship" thinks it is high time for the Roman Catholics of the three kingdoms "to rise as one man," in vindication of their religious rights. He wishes to show to their opponents and would-be-oppressors that they form, both in England, Ireland and Scotland, but one, "and that a compact and a firm balance."

**FRESH DEFIANCE OF THE LAW BY THE POPISH PSEUDO PRIMATE.**—Dr. Cullen, not content with having undertaken to preside at the Aggregate meeting, has taken care to parade beforehand, his open defiance of the law, by the publication in the *Freeman's Journal* of a correspondence between himself and Mr. J. Reynolds's M.P., in which he signs himself "Archbishop, Primate of all Ireland." The following is "his Graces" letter:—

"My dear Sir,—I have the honour to acknowledge the receipt of your communication of the 6th inst., inviting me, on the part of the Catholic Committee, to preside at the aggregate meeting of the Catholics of the United Kingdom, to be held on Tuesday, 19th inst., at the Rotunda.

"I beg to state in reply, that in common with every true Catholic in the empire I feel deeply the indignities that have been recently heaped upon us, the unjust as well as unexpected attempts that have been made to deprive us of our rights which as Bishops it is impossible we can surrender, and the revival of a code of pains and penalties which every just and liberal mind had hoped was buried in oblivion. Approving, as I do, of the objects of the proposed Association, and hoping that it shall be the means of procuring the redress of every religious grievance under which we labour, ensure for us entire freedom in the exercise of our religion, vindicate the right of our people to a Catholic education, and place us on a perfect equality with all our fellow citizens, however reluctant to take a part in proceedings which must necessarily be so public, I cannot hesitate to accept the honour which the Committee would kindly intend for me by presiding at the meeting.

"I have the honour to be, with great respect and esteem, your obedient servant,  
"PAUL CULLEN, Archbishop, Primate of all Ireland.  
"Mr. John Reynolds, M.P., &c."

**PROPOSED ORANGE OPPOSITION TO THE AGGREGATE MEETING.**—A densely crowded meeting of the "Dublin Protestant Association" was held on Wednesday night at the Rotunda, pursuant to an advertisement addressed to the Protestants under the title of "Catholics protesting against the Church of Rome," for the purpose of adopting "an address to the Romanists of the united kingdom, touching the audacious calling of a meeting of Catholics for the 19th inst.; and also to address the authorities on the subject, and to agree on steps to be taken to prevent the usurpation of the Catholic name on that occasion by the Romanist sect." Major Crawford presided, and the principal speaker was the Rev. T. Gregg, who recommended his brethren to attend at the Rotunda at the proposed Roman Catholic meeting on the 19th inst. In the course of his speech the Rev. gentleman said:—

He thought the meeting should take some steps relative to the proposed meeting on the 19th instant of persons audaciously calling themselves the Catholics of Ireland. Let the authorities be informed of the fact, and let a safe conduct be given to him and as many of that meeting as were determined to attend there on the 19th. He was a Catholic: as such he was invited to attend. (Hear, hear.) He did not want a fight—(laughter)—but if a fight took place he did not care for it. (Repeated rounds of the *Kentish fire*.) Let the Government give him a brigade of policemen to protect him while he was doing what would effectually put an end to the mis-calling of men by sounding names.—(*Kentish fire*.) If any individual became disorderly and troublesome, he believed the meeting knew how to deal with him, and that was to hand him out both body and bones. (*Kentish fire*.) If the Government did not give him the aid he required, they would only be provoking civil dissension and general discord. (Significant cries of "Hear, hear.") Would the Government by refusing to protect them on the 19th, compel them to placard the city with the statement that Paul Cullen was an intruder and a pretender? Would the Government be inactive while perhaps they would be dri-

ven to blows, and while the streets would be perhaps flowing with blood? There were two courses open to that meeting—first, to appeal to the authorities—to the Lord Mayor—for proper protection while going to the proposed meeting. If he refused, they would go to the Police Commissioners: if refused there, they would go to the Lords Justices; and if necessary, they would appeal to the authorities in London for redress. (Cheers.) But it was their (the meeting's) duty, "come what might," to enforce the rights and to prevent the perpetration of a wrong. (*Kentish fire*.) One party would propose a protest, a second an appeal to the authorities, but a third might propose to go into the Lion's den and seize him by the beard. (*Kentish fire*.) They should attend the meeting "prepared"—(*Kentish fire*.)—in whatever manner was best calculated to them to assert their principles. (*Kentish fire*.)

The following document lay for signature in the passage, and is to be presented to the Chief Magistrate of Dublin:—

"TO THE RIGHT HON. THE LORD MAYOR.  
"My Lord,—We feel ourselves called upon to address your Lordship, as the highest civil authority in the metropolis, to inform your Lordship that a requisition, which we beg to inclose, signed by a considerable number of noblemen, gentry, Members of Parliament Deputy-Lieutenants, and Justices of the Peace, persons in stations known to the law, has convened the Catholics of Ireland to a public meeting at the Rotunda on the 19th inst.; that it is known to your Lordship that the members of the Church of Ireland, as by law established, are members of the Catholic Church, and as such are included in the number of those who are convened to the meeting as before mentioned; that as members of the Catholic Church, and being apprehensive that on the occasion referred to our rights, liberties, and privileges as British subjects may be compromised, we may consider ourselves in duty bound to attend, and by every peaceable and legitimate interference stand up for our rights, and for the respect that is due to the law. But as we have some reason to apprehend that on that occasion we may be met by an opposition that is factious and disorderly, we do therefore most respectfully state the whole case to your Lordship, and humbly pray that your Lordship may be pleased to take such steps as shall be calculated to keep the peace on the 19th, and to secure to the members of the Catholic Church (vice Apostles, Nicene, and Athanasian creeds) as by law established who may attend the meeting in compliance with the requisition, such treatment as does by reason, the custom of the country, and the laws of the land belong to all free citizens when asserting the rights of citizenship."

**THE EPISCOPAL "OTIUM CUM DIGNITATE."**—The *Morning Post* draws the following graphic picture of Episcopal existence:—"There is not a Bishop on the Bench who is not over-loaded with work, nor a diocese in the country that is not suffering from the want of more effective episcopal supervision. How can the clergy have that personal intercourse with their Bishop which is so desirable when one half the year he is in London, and the other holding confirmations, examining candidates, or consecrating churches: A Bishop, like the rector of an over-populated parish, is so occupied with routine work, correspondence, societies, accounts, legal questions, and theological controversy, that the higher spiritual works of his mission are thrust out to the great loss of his clergy, and injury to himself. It chanced to us to spend a night at an episcopal palace. The post brought in some 40 or 50 letters. Little indeed could the uninitiated guess the amount of business involved in such a correspondence. One letter came from a curate, requesting to be licensed; another from a churchwarden complaining of his rector; a third enclosed a long correspondence between a clergyman and his Squire, and the Bishop was asked to read it all over and say who was right. Others were in the same strain; an incumbent had differed with his curate; a subscription was wanted for a church; a curate was asked on a point of doctrine; a clergyman's widow was in great distress; several charities required his patronage; a deputation wished to wait upon him; a public meeting hoped for his presidency; a church was announced ready for consecration the Bishop was asked to fix a day, and to preach; the Curates' Aid Society wanted a sermon; so did the county hospital; the Archbishop of Canterbury transmitted some official documents; advice was asked about rebaths and wash-houses; a heavy packet of papers relating to a suit in the Court of Arches, and some letters from private friends completed the list. And this is happening 313 days in the year. The Bishop is asked at one and the same moment to join a conference at Lambeth, and to consecrate a church in his diocese; to read lengthy documents, and to forward quick replies; to go forth more frequently to hold confirmations, and to be more at home to see his clergy. In short, there are no imaginable impossibilities which a Bishop is not, every day of his life, asked to perform; and all this is external to his spiritual work, and by its importunity gets precedence of it. Thus the real benefits of Episcopacy are in a measure lost to the Church, and the spiritual father of the diocese is sunk in the expert man of business."

**A BISHOP'S HOUSEHOLD IN THE FOURTEENTH CENTURY.**—At the meeting of the British Archaeological Institute, at Bristol, the Rev. W. Gunner, chaplain and tutor of Winchester College, presented a valuable and interesting paper upon a roll of household expenses kept in the establishment of William of Wykeham, Bishop of Winchester, commencing 1st April, 1394, and ending on the 30th September, in the same year. The original parchment roll, which was in satin, and a great many yards in length, was exhibited. Mr. Gunner extracted from the roll the expenses of four days, a festival, a fast, and two days of a Royal visit, which were singularly interesting, as shewing the relative value of money and provisions in those days, as compared with our own. The whole of the daily expenses were put down with remarkable accuracy and minuteness; for instance on the 29th of September, there were at dinner—gentlemen, 25; officials, 28; at supper—gentlemen, 12; officials, 32; in the whole, 97. On many occasions the names of the guests of note were specified. On that day, the value of the provisions taken from the store, was 37s. 4d.; other money expended in the various departments, was 20s. 3d., of which one item was paid Thomas Roppel, 3s. 3d. for carrying beer from Waltham to Morwell and Winchester. On the festival of our Lord's Ascension there were at dinner 47 gentlemen, 26 officials; at supper, 27 gentlemen, 21 officials, in all 134. The account of the day's consumption was as follows:—Thursday, May 15, the breadman expended 200 loaves, price 4s. from the store; the butler, 30 gallons of wine, 15s.; 115 gallons of beer, 9s. 4d. from the store; and also in the purchase of 6½ gallons of wine, of a better sort, 4s. 4d. The better sort of wine was always purchased. The cook expended a quarter of beef 4s. a bacon and a half, 5s.; two carcasses and a