

some persons to hesitate and draw back who are disposed to make concessions to Rome, under a mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two Churches might possibly be effected without the sacrifice of any fundamental principle. Hardly anything could more effectually dispel that illusion than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church, Sovereign, Bishops, Clergy and Laity, and shuts the door against every scheme of comprehension save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome.

"That it may please the Divine Head of the Church who is the true centre of unity, and the only infallible judge, to guide and strengthen us in these days of rebuke and trial, to open our eyes to the dangers we are in by our unhappy divisions, and to unite us in one holy bond of truth and peace, of faith and charity, is the earnest prayer,

"Reverend and dear brethren, of
"Your affectionate friend and Bishop,
"C. J. LONDON.

"To the Rev. the Clergy of the city and liberties of Westminster."

[We would strongly advise that in all documents on this subject the un-Catholic and Schismatical character of this intrusion of Roman Bishops, and Priests into our Dioceses, should be primarily, if not exclusively dwelt upon.]—Ed. English Churchman.

We insert the following, as it will, no doubt, be interesting to many of our readers. We should have given it last week, but had not then received a copy:

PAPAL APPOINTMENTS IN ENGLAND.—THE PAPAL BULL. Apostolic Letter of his Holiness Pope Pius IX., establishing an Episcopal Hierarchy in England.

"ad perpetuum rei memoriam."

The power of governing the universal church entrusted by our Lord Jesus Christ to the Roman pontiff, in the person of St. Peter, prince of the apostles, has maintained for centuries in the apostolic see the admirable solicitude with which it watches over the welfare of the catholic religion in all the earth, and provides with zeal for its progress. Thus has been accomplished the design of its divine founder, who, by establishing a chief, has in his profound wisdom ensured the safety of the church unto the uttermost time. The effect of this solicitude has been felt in most nations, and amongst these is the noble kingdom of England. History proves that since the first ages of the church, the Christian religion was carried into Great Britain, where it flourished until towards the middle of the fifth century, after the invasion of the Angles and Saxons in that island, when government as well as religion fell into the most deplorable state. At once our most holy predecessor Gregory the Great sent the monk Augustine and his followers; then he created a great number of bishops, joined to them a multitude of monks and priests, brought the Anglo-Saxons to religion, and succeeded by his influence in re-establishing and extending the catholic faith in all that country, which then began to assume the name of England. But to recall more recent facts, nothing seems evident to us in the history of the Anglican schism of 16th century, than the solicitude with which the Roman pontiffs, or predecessors, succoured and supported by all the means in their power the catholic religion, then exposed in that kingdom to the greatest dangers and reduced to the last extremities. It is with this object, apart from other means, that so many efforts have been made by the sovereign pontiffs, either by their orders or with their approbation, to keep in England men ready and devoted to the support of catholicism; and in order that young catholics endowed by nature might be enabled to come on to the continent, there to receive an education, and be formed with care in the study of ecclesiastical science, especially in order that, being in sacred orders, they may on their return to their country be able to support their countrymen by the ministry of their word, and by the sacraments, and they may defend and propagate the true faith.

But the zeal of our predecessors will perhaps be more clearly admitted as regards what they have done to give the catholics of England pastors clothed in an episcopal character, at a time when a furious and implacable tempest had deprived them of the presence of Bishops and their pastoral care. First, the apostolic letter of Gregory X., commencing with these words, "Ecclesia Romana," and dated the 23rd of March, 1273, shows that the sovereign pontiff as soon as possible deputed to the government of English and Scotch catholic bishops, William Bishop, consecrated bishop of Chalchis, with ample faculties and powers.—After the death of Bishop, Urban VIII. renewed this mission in his apostolic letter dated February 4, 1625, addressed to Richard Smith, and conferring on him the bishopric of Chalchis, and all the powers previously resting on Bishop. It seemed subsequently, at the commencement of the reign of James II., that more favourable days were about to dawn upon the catholic religion. Innocent XI. profitted at once by the circumstance, and in 1685, he deputed John Leyburn, bishop of Adrumede, as vicar apostolic for all the kingdom of England. Subsequently by another apostolic letter, dated the 30th of January, 1688, and commencing as follows, "Super cathedram," he joined with Leyburn three other vicars apostolic, bishops in *paribus*; so that all England, by the care of the apostolic nuncio of this country, Ferdinand, archbishop of Amosia, was divided by that pontiff into four districts; that of London, the west, the centre, and the north, which at first were governed by apostolic vicars furnished with proper faculties and powers. In the accomplishment of so grave a charge they received rules and succour either by the decisions of Benoit XIV., in his constitution of May 30, 1753, which commences with the words "Apostolicum ministerium," or by those of other pontiffs our predecessors and our congregation for the propagation of the faith. This division of all England into four apostolic vicarages lasted till the time of Gregory XVI., who, in his apostolic letter, "Muneris apostolici," dated July 3, 1840, considering the increase of the catholic religion in England, and making a new ecclesiastical division of the country, doubled the number of vicarages, and confided the spiritual government of England to the vicars apostolic in London, of the west, the east, the centre of Lancaster, York, and the north. The little we have just said proves clearly that our predecessors applied themselves strongly to use all the means their authority gave them to console the church of England for its immense disgraces, and to work for its resurrection.—Having before its eyes therefore, the good example of our predecessors, and desirous by imitating them, of fulfilling the duties of the supreme apostolate; pressed, besides, to follow the movements of our heart for that portion of the Lord's vineyard, we proposed to ourselves, from the commencement of our pontificate, to pursue a work that was so well begun, and to apply ourselves in the most serious manner to favour every

day the development of the church in this kingdom.—For this reason, considering as a whole the state of catholicism in England, reflecting on the considerable number of catholics which keep still increasing, remarking that every day the obstacles are falling off which stood in the way of the extension of the catholic religion we have thought that the time was come when the form of ecclesiastical government should be resumed in England, such as it exists, freely exists in other nations, where no particular cause necessitates the ministry of vicars apostolic. We have thought that by the progress of time and things it was no longer necessary to have the English catholics governed by vicars apostolic, but on the contrary, that the changes which had already been made necessitated the ordinary episcopal form of government.

We have been confirmed in these thoughts by the desires expressed to us by the vicars apostolic in England as well as by numbers of the clergy and laity distinguished by virtue and rank, and by the wishes of the great majority of English Catholics. In maturing this design we have not failed to implore the aid of the Almighty and most gracious God, and that he would grant us grace in this weighty affair to resolve upon that which should be most suitable to augment the prosperity of the Church. We have further besought the assistance of the blessed Virgin Mary, mother of God and of the saints, whose virtues have made England illustrious, that they would deign to obtain by their intercession with God the happy success of this enterprise. We have since commended the whole business to the grave and serious consideration of our venerable brothers the Cardinals of the holy Roman Church forming our congregation for propagating the faith. These sentiments having been found completely conformable to our own, we have resolved to sanction them, and carry them into execution. It is for this reason, after having weighed the whole matter most scrupulously, that of our own proper motion, in our certain knowledge, and in the plenitude of our apostolic power, we have resolved and do hereby decree, the re-establishment in the kingdom of England, and according to the common laws of the church, of a hierarchy of bishops deriving their titles from their own sees, which we constitute by the present letter in the various apostolic districts. To commence with the district of London, it will form two sees—to wit, that of Westminster, which we hereby elevate to the metropolitan or archiepiscopal dignity, and that of Southwark, which we assign to it as a suffragan, together with these which we proceed to indicate. The diocese of Westminster will include that portion of the aforesaid district which extends to the banks of the Thames, and comprehend the counts of Middlesex, Essex, and Hertfordshire; that of Southwark on the south of the Thames, will include the counties of Beds, Southampton, Surrey, Sussex, and Kent, with the Isles of Wight, Jersey, Guernsey, and others adjacent. In the northern district there will be but one episcopal see, which will take its name from the town of Haggelstown and have for its circumscription that of the existing district. The district of York will also form a diocese whose capital will be the town of Beverley. In the district of Lancashire there will be two bishops, of whom one, the Bishop of Liverpool, will have for his diocese the Isle of Mona, the district of Lonsdale, Amounderness, and West Derby; and the other, the Bishop of Salford, will extend his jurisdiction over Salford, Blackburn, and Leyland. The county of Chester though belonging to this district, will be united to another diocese. In the district of Wales two episcopal sees will be established, that of Salop and that of Merioneth and Newport united. The diocese of Salop will contain the counties of Anglesea, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery, to which we join the county of Chester, detached from the district of Lancaster, and that of Salop from the centre. To the diocese of the Bishop of Merioneth and Newport are assigned the counties of Brecknock, Glamorgan, Carmarthen, Pembroke, and Radnor, also the English counties of Hereford and Mammouth. In the western district we create two sees, Clifton and Plymouth: the first comprehending the counties of Gloucester, Somerset, and Wilts; the second those of Devon, Dorset, and Cornwall. The central district, from which we have detached the county of Salop, will have two episcopal sees, Nottingham and Birmingham: to the first we assign the counties of Notts, Derby, Leicester, Lincoln, and Rutland; to the second the counties of Stafford, Bucks, Oxford, and Warwick. In the eastern districts there will be one see, which will take its name from the town of Northampton, and retain the present circumscription of the district, except the counties of Lincoln and Rutland, which we have assigned to the diocese of Nottingham.

Thus, in the very flourishing kingdom of England there will be one single ecclesiastical province, with one archbishop and twelve suffragans, whose zeal and pastoral labours will, we hope, by the grace of God, bring new and daily increase to the power of catholicism. For this reason we reserve to ourselves and successors the right to divide this province into several, and to increase the number of its bishoprics as new ones may be required, and in general to settle their boundaries as it may appear meet before the Lord.

Meanwhile, we enjoin the archbishop and bishops to furnish at stated seasons reports of the state of their churches to our congregation of the propaganda, and not to omit informing us on all points concerning the spiritual good of their flocks. We shall continue to avail ourselves of the aid of the congregation of the propaganda in all that concerns the affairs of the church in England. But in the sacred government of the clergy and people, and all which concerns the pastoral office, the archbishop and bishops of England will enjoy all the rights and faculties which bishops and archbishops can use, according to the disposition of the sacred canons and the apostolic constitutions, and they will likewise be equally bound by all the obligations to which other bishops and archbishops are held by the common discipline of the catholic church.

Their rights and duties will not be in any case impaired by anything that is at present in vigour, whether originating in the former form of the English church, or in the subsequent missions instituted in virtue of special constitutions, privileges, or customs, now that the same state of things no longer exists. And in order that no doubt may remain, we suppress, in the plenitude of our apostolic power, and entirely abrogate all the obligatory and judicial force of the said special constitutions, privileges, and customs, however ancient their date. The archbishop and bishops of England will thus have the integral power to regulate all that belongs to the execution of the common law, or which are left to the authority of bishops by the general discipline of the church. As for us, most assuredly they never shall have to complain that we do not sustain them by our apostolic authority, and we shall always be happy to second their demands in all which appears to promote the glory of God and the good of souls. In decreasing this restoration of the ordinary hierarchy of

bishops in England, and the enjoyment of the common law of the church, we have had principally in view the prosperity and increase of the catholic religion in the kingdom of England; but we have also desired to gratify the desires of so many of our reverend brethren governing in England, under the style of vicars apostolic, and also of a great number of our dear children of the catholic clergy and people. Many of their ancestors presented the same prayer to our predecessors, who had begun to send vicars apostolic to England, where no catholic bishop could exercise the common ecclesiastical law in his own church, and who afterwards multiplies the number of vicars apostolic, and of districts, not because religion was submitted in this country to one exceptional rule, but rather because they would prepare the foundation for the future rebuilding of the ordinary hierarchy.

This is why we, to whom it has been given by the grace of God to accomplish this great work, declares here that it is not in any manner in our thoughts or intentions that the bishops of England, provided with the name and rights of ordinary bishops, should be destitute of any advantages, of whatever nature they may be, which they formerly enjoyed under the title of vicars apostolic. It would be contrary to reason to allow any act of ours performed at the earnest prayer of the English catholics, and for the benefit of religion, to turn to their damage. Rather we cherish the firm hope that our dear children in Christ whose alms and largesses have never been wanting to sustain in England religion, and the prelates who govern there as vicars, will exercise a still larger liberality to the bishops who are now attached by permanent bonds to the English Church, in order that they may not be deprived of temporal aid, which they will require, to ornament their temples and adorn the divine service, to support the clergy and the poor, and for other ecclesiastical services. Finally, lifting the eyes to the Almighty and gracious God, from whom comes our help, we supplicate Him with all instance, obsecration, and action of grace, to confirm by divine grace all that we have decreed for the good of the church, and to give of His grace to those whose it is to execute these decrees, that they may feed the flock of God committed to their care, and that their zeal may be applied to spread the glory of His name. And, in order to obtain the most abundant succour of celestial grace, we finally invoke, as intercessors with God, the Holy Mother of God, the blessed apostles St. Peter and St. Paul, with the blessed patrons of England, and especially St. Gregory the Great, in order that the solicitude we have displayed, notwithstanding the insufficiency of our merit, to restore the episcopal sees of England, which he founded in his days with so much advantage to the church, may likewise redound to the good of the catholic church.

We decree that this apostolic letter shall never be taxed with subtlety or obreption, nor be protested for default either of intention or any defect whatever, but always be valid and firm, and hold good to all intents and purposes, notwithstanding the general apostolic edicts which have emanated from synodal provincial or universal councils, the special sanctions, as well as the rights of former sees in England, missions apostolic, vicarages constituted in the progress of time—notwithstanding, in one word, all things contrary whatsoever. We likewise decree, that all which may be done to the contrary by any one, whoever he may be, knowing or ignorant, in the name of any authority whatever, shall be without force. We decree that copies of this letter, signed by a notary public, and sealed with the seal of an ecclesiastic, shall be everywhere received as the expression of our will.

Given at St. Peter's in Rome, under the seal of the fisherman, the 24th of September, 1850, and in the 6th year of our pontificate.

A. CARDINAL LAMBUSCHINI. THE NEW ROMAN HIERARCHY.

Pope Pius IX., it seems, fondly imagines that the time has at last come when the two or three millions of Englishmen who remain unconverted to the Roman faith are to be gathered into that which arrogantly claims to be the only true Church, and that the substitution, for the Missionary Bishoprics of Melipotami and Nicaragua, of a system of sees, claiming the more real and local titles of Westminster, Clifton, and the like, is the means by which this great work is to be speedily achieved. The proverbial ignorance and obtuseness of foreigners about all that concerns our country, our religion, and our inexplicable selves, has, perhaps, never received a more signal illustration. We believe it is a prevalent opinion among well-educated ecclesiastics on the Continent that the English Church numbers at the most, as Pius IX. suggests, some two or three millions of souls; and we know there are not wanting among them those who believe (though not quite in the sense that Exeter Hall believes it) that the "High Church" party among us are formally divided off from their brethren, and constitute already an integral portion of the "Roman obedience." But the delusion of imagining that, by setting up, or pretending to set up, a system of local Roman Catholic Bishoprics throughout England, in the place of the more modest machinery for spiritual superintendence which has hitherto subsisted here, the cause of Romanism in this country is likely to be promoted, is one which, even among Italian politicians, we confess we should hardly have been prepared to expect. The missionary character of the Vicars Apostolic was a reality. They were missionary. Their episcopal titles, indeed, were shams, but their assumption of a missionary position was a reality and a truth. Now they are to have real titles and an unreal position.

We confess that, with the feelings which unhappily the Roman Church has compelled us in this country to entertain towards her, we are by no means sorry either at the grave mistake which we believe to have been committed, or at the sensation which it is already beginning to excite. The act is not only an act of aggression against both the State and the Church of England; it is also an unreal and an unnecessary act of aggression,—and one which makes the position of us of the Church of England broader and clearer than before. For what is it that constitutes, in fact, the strength of our position as a Church, and justifies us in imputing the guilt of the division of Christendom to the Roman Church, and not to our own? Simply this—that the aggressions have been theirs. From the very first this has been the plea and the strong hold of the English Church. We did not separate. We have reformed ourselves, as we have a right to do;—and the consequence was, that you, the Roman Pontiffs, divided us from your communion; on you, then, rests the blame of the division. For many years—three hundred years and more—the English Church remained thus reformed and divided,—but still undeniably subsisting, and allowed to be subsisting, on the part of the Roman controversialists. The present step, if it means any thing, is a further claim to supersede the Anglican Church, and to deny her very existence. This then, we say, is one more act of aggression;—and

as such one more assumption by the Romish Church of that grave responsibility which rests on all who divide the Church Universal;—one further admission by her of that suicidal sectarianism which would make Church communion dependant on the recognition of the imperial authority of a single man—one more sign against her of the doubtfulness and invalidity of those pretensions to exclusive Catholicity, which, are, in fact, most signally condemned by their own very exclusiveness. It is one more act of division, and, as such, necessarily throws the guilt of dividing upon those who are the agents in it.

In this point of view, we feel that the last act of Pius IX. does, in fact, strengthen and improve the position of the English Church. The other side divides; not we. Though we must confess that, after all, the distinction now taken by the Romanist writers between the present and the former state of things is but a shadowy one, nor do we believe that, in good truth, in committing the government of the sect of Vicars Apostolic any more recognition of our own Sees was ever intended than is meant to be conceded now. However, the gist of the matter lies in its form. We may believe that the Pope, in fact, no more denies the title of the English Church than he ever did; and for the State, possibly it might as well be said that the Celestial Emperor has been superseded in Peking, as that Queen Victoria's authority at Westminster has really suffered any diminution.

The Pope may have considered himself immediate Bishop of the English Romanists, and the English Romanists may have looked up to the Bishop of Rome as their own Ordinary. But the attempt to confer an intrusive and usurped jurisdiction is not the less directly schismatical. In the forcible language of the Bishop of London, it "is virtually a denial of the legitimate authority of the British Sovereign and the English Episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of this realm." It "virtually condemns and excommunicates the whole English Church, Sovereign, Bishops, clergy and laity," and shuts the door against every scheme of comprehension save that which would take for its basis an "entire and unconditional submission to the spiritual authority of the Bishop of Rome." If words have any meaning, both the title of the Church and the authority of the Queen have been insulted and set at naught; and, while we must leave the vindication of the latter to the Government, whose proceedings in this matter we shall carefully watch, we rest well satisfied with regard to the former, that the Church of Rome has, in fact, only taken one step more in her old and consistent course of self-condemnation, and gives us one more ground for faith and consolation, amid the divisions which distract Christendom, that we, at least are guiltless of them.—London Guardian.

POLLUTIONS OF THE CONFESSORIAL, &c.—The Rev. Dr. Townsend, of the Episcopal Church, Durham, who, it will be recollected, proceeded to Rome to have an interview with the Pope, states that the result of his visit to that city has made him a more determined opponent of Romanism than ever. In his conversation, he openly declares, "such are the pollutions of the confessional, the idolatries of the shrines, and the impostures on the subject of pretended miraculous power, that every consistent English clergyman must exclaim with good Bishop Hall, 'No peace with Rome.'"

The Bishop of Winchester held a confirmation at the parish churches in the island of Portsea, on Tuesday, October 28th. An unusually large number of young persons were confirmed, more particularly at the Portsmouth Church. In addition to a number of young persons, a large number of soldiers of the garrison, with about 300 seamen and adults, belonging to the various ships in harbour, also received confirmation at the hands of the Bishop.

T. Eastwood, Esq., of Brindle Lodge, a magistrate of the county and borough of Lancaster, has, with Mrs. Eastwood and his family, renounced the errors of the Roman Catholic Church.—Daily Papers.

DIocese of NEWFOUNDLAND.

PERLS BY SEA.—The following extract from a private letter referring to the consecration of a new church at Burin, was read by J. H. Markland, Esq., at a public meeting at Bath, on October the 3rd. The letter was addressed to his father, by the Rev. H. Tuckwell, the Bishop's chaplain. "The next day I was busily engaged in examining candidates for confirmation until after sunset, and greatly pleased was I with the poor people. Speaking to each of them in private, I could speak more freely to them, and they to me; and their knowledge in many points of Christian doctrine would shame some possessed of far greater opportunities and means of knowing the things necessary for the soul's health. There are about four hundred Church-of-England people in this and the adjacent harbours—all sheep without a shepherd; most of them had never seen a Bishop, and a Clergyman but twice or thrice in the year, and he a Deacon. In Dild's Cove, a mile from New Harbour, there is almost a colony of Prettys, simple-minded folk, who were commended to my mind by their being descended from Samuel Pretty, a native of Chard, in my native county. You can scarcely imagine the interest it inspires within one to visit such people as these without a pastor, and the pain of leaving them to continue, at least for a while, in their former state. But I must not go on, or I shall not have time to tell you of my late trip. On Wednesday, the 31st July, the Bishop, myself, Mr. Boland, and two students, Messrs. Walsh and Coombe, set out in the Church skip for Burin, about 160 miles distant, hoping to reach it on Saturday at the latest, that the new church might be consecrated on Sunday." After describing the logs in which they were enveloped, he proceeds—"We found ourselves close upon an island; the Bishop was the first man in the boat, the mate and ten sailors followed, with the hope of being able to pull her head round away from the rock, our poor incompetent captain crying out, 'She must go, nothing can save her,' and he himself doing nothing. Through God's mercy, they succeeded in pulling her off, but we then found ourselves close upon another and a larger rock; down went the anchor, and there we lay, close to these rocks, knowing that if any wind should spring up, the vessel, humanly speaking, must be lost, and probably our lives also. The Bishop spoke very solemnly to us all about the danger we were in, and exhorted us to prepare for the worst, arranging to administer the Holy Communion to us at midnight. It was a solemn time, I assure you, the most solemn period in my life—the first time that I had ever really and soberly contemplated my own death, leaving wife and children, father and mother, and all earthly prospects and stays, and looking forward to meet the Judge of all. This however, is not a thing to write about; if I was troubled and anxious (though I bless God I was quite calm and collected,) what must the Bishop's feelings have been—he on whom so many depend—he who has