

ther of God, and that of the Saints who have illustrated England by their virtues, to the end that they might deign, by their intercession with God, to obtain for Us the happy success of this enterprise. We then entrusted the whole affair to the grave and serious study of Our Venerable Brothers the Cardinals of the Holy Roman Church, constituting Our Congregation of Propaganda. Their sentiments having been altogether conformable to Our desire, We resolved freely to approve of it, and to put it into execution. For which reason, after having weighed with an accurate consideration all this affair, of Our own motion, of Our certain knowledge and by the plenitude of Our Apostolical power, We have decreed and We do decree that there be re-established in the kingdom of England the Hierarchy of Ordinary Bishops, according to the common rules of the Church, drawing their denomination from their Sees, which We constitute by the present letter in the different districts of the Vicariates-Apostolic.

To commence with the District of London: it shall form two Sees—to wit, that of Westminster, which We elevate to the Metropolitan or Archbishopial dignity; and that of Southwark, which We assign to it as Suffragan, as also the others which We are about to indicate. The Diocese of Westminster shall include that part of the said District which is extended on the north of the Thames, and comprise the counties of Middlesex, Essex, and Hertford; but the diocese of Southwark shall include the counties of Berks, Southampton, Surrey, Sussex, and Kent, with the Islands of Wight, of Jersey, of Guernsey, and the others adjacent. In the Northern District there shall only be one Episcopal See, which shall take its name from the town of Aexham, and the circumscription of which shall be that of the District. The District of York shall also form only one Diocese, the Bishop of which shall have for his See Beverley. In the Lancashire District, there shall be two Bishops, of whom one—to be named from the See of Liverpool—shall have for his Diocese, with the Isle of Man, the Districts of Lonsdale, Amounderness, and of West Derby; the other, who shall have the See of Salford, shall extend his jurisdiction over Salford, Blackburn, and Leyland. As for the county of Chester, although it belongs to this District, We unite it to another Diocese. In the District of Wales, there shall be two Episcopal Sees—to wit, that of Shrewsbury, and that of Menevia and Newport united. The Diocese of Shrewsbury shall comprise, in the Northern part of the district, the counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery, to which We join the county of Chester, detached from the Lancashire district, and that of Shrewsbury, from the Central district. We assign to the Bishop of Menevia and Newport, for his Diocese, the Southern counties of the district—Brecknock, Caermarthen, Cardigan, Glamorgan, Pembroke, and Radnor—as also the English counties of Monmouth and Hereford. In the Western District, We create two Episcopal Sees, Clifton and Plymouth; the former shall have the counties of Gloucester, Somerset, and Wilts; the latter those of Devon, Dorset, and Cornwall. The Central District, from which We have already detached the county of Shrewsbury, shall have two Episcopal Sees, Nottingham, and Birmingham: to the former We assign for a Diocese the counties of Nottingham, of Derby, of Leicester, and those of Lincoln and of Rutland, which We separate from the Eastern District; to the latter, the counties of Stafford, of Warwick, of Worcester, and of Oxford. Lastly, in the Eastern District, there shall only be one Episcopal See, which shall take its name from the city of Northampton, and shall retain the circumscription of the actual district, with the exception of the counties of Lincoln and of Rutland, which we have assigned to the aforesaid Diocese of Nottingham.

Thus, in the most flourishing kingdom of England, there shall be one single Ecclesiastical Province, composed of one Archbishop or Metropolitan, and of twelve Bishops, his suffragans, the abundant zeal and the pastoral labors of whom We hope, by the Grace of God, will daily give new increase to Catholicity. For this reason, We will even now reserve to Ourselves, and to Our Successors, to divide this province into several, and to augment the number of the Dioceses, according as circumstances shall require, and, in general, freely to fix their new circumscriptions, according as it shall seem convenient in the Lord.

Meanwhile, We order the Archbishop and Bishops aforesaid to send, at the appointed times, reports on the state of their churches to Our Congregation of Propaganda, and by no means to neglect informing it of all the things that they shall judge profitable to the spiritual good of their flocks. For We will continue, in whatever concerns the affairs of the churches of England, to use the services of that Congregation. But in the sacred Government of the Clergy, and of the people, and for all that which regards the Pastoral office, the English Archbishops and Bishops shall even now enjoy all such rights and faculties as, according to the common dispositions of the sacred Canons and of the Apostolical constitutions, other Archbishops and Bishops use and may use, and, in like manner, they shall be bound by the obligations to which other Archbishops and Bishops are subject by the common discipline of the Catholic Church.

But whatever may have been in force, whether in the ancient form of the Church of England, or in the subsequent state of the missions in virtue of special constitutions, or privileges, or peculiar customs, now that circumstances are no longer the same, shall henceforth imply neither right nor obligation. And to the end that no doubt may remain concerning that matter: by the plenitude of Our Apostolical authority, We take away and abrogate entirely all the obligatory and juridical force of the same peculiar constitutions, and privileges, of whatever kind, and customs, derived

from a period however remote and immemorable. The Archbishops and Bishops of England shall, therefore, have the integral power of regulating all the things which appertain to the execution of the common law, or which are left to the authority of Bishops by the general discipline of the Church. For Us, assuredly, we shall never fail to assist them with our Apostolical authority; and we shall always be most ready to meet their requests in whatever shall seem to us fitted to procure the greater glory of God and the salvation of souls. In decreeing by these letters the restoration of the ordinary Hierarchy of Bishops, and the putting into operation the common law of the Church, we have had principally in view to provide for the prosperity and increase of the Catholic religion in the kingdom of England; but we have also wished to accede to the wishes as well of our Venerable Brothers governing sacred affairs in that kingdom in the quality of Vicars of the Apostolic See, as of a great number of our dear sons among the Clergy and the Catholic people, who had addressed to us the most urgent petitions for this object. Their ancestors several times made the same request to Our Predecessors, who had begun to send Vicars-Apostolic in England, when no Catholic Bishop could remain there holding by ordinary right a Church of his own in the kingdom itself, and who had afterwards multiplied the number of the Vicars and of the Vicariate Districts, not certainly with the view that religion should be for ever subjected in that country to an exceptional form of government, but rather that providing, according to circumstances, for its increase, they might, at the same time, prepare there the way for the future re-establishment of the ordinary Hierarchy.

It is for this reason that We, to whom it has been given by the infinite goodness of God to accomplish this great work, desire here to declare that it is in nowise either in Our mind, or Our purposes, that the Bishops of England, provided with the name and the rights of ordinary Bishops, should be deprived in anything else whatever of the advantages which they formerly enjoyed under the title of Vicars-Apostolic. For reason would not permit us to turn to their detriment the decrees passed by Us, at the prayers of the English Catholics, for the good of religion. We accordingly draw from these considerations the firm hope that Our most dear Brethren in Christ, whose alms and largesses have never failed to sustain in England religion, and the Prelates who have there governed it in quality of Vicars in times so diverse, will use a liberality yet greater towards the Bishops themselves, now attached by a more stable bond to the English Churches, so that they may not be deprived of the temporal subsidies for which they may have occasion for the ornament of the temples and the splendor of Divine worship, for the maintenance of the Clergy and of the poor, and for the other Ecclesiastical services. Lastly, lifting our eyes to the mountains from whence the help of Almighty God shall come to Us, We beseech Him earnestly, by all prayer, supplication, and thanksgiving, to confirm, by the virtue of divine grace, that which We have decreed for the good of the Church, and to give the strength of grace to those to whom appertain especially the execution of Our decree, to the end that they may feed the flock of God committed to their keeping, and that their zeal may more and more apply itself to propagate the greater glory of His name, and to obtain more abundant succors of heavenly grace. We finally invoke, as intercessors with God, the Most Holy Mother of God, the Blessed Apostles Peter and Paul, with the other Heavenly Patrons of England, and by name St. Gregory the Great, to the end that, since it hath now been given to Us, though of merit so unequal, to renew the Episcopal Sees in England, as he did to the very great advantage of the Church in his time this restitution which We also have made of Episcopal Sees in that kingdom may turn to the good of the Catholic Religion. We decree that this Apostolical letter be never, at any time, taxed as subreptitious or obnoxious, or be noted or impugned with any defect arising from Our intention, or with any other defect whatever, but that it be always valid and firm, and hold good in all its effect, to be inviolably observed. Notwithstanding general Apostolical edicts, those which have been passed by Councils, Synodal, Provincial, or Universal, or special sanctions, as well as the rights of the old Sees of England, and of the Missions, and of the Vicariates Apostolic constituted therein afterwards, of the rights, or privileges of any churches whatever, and of holy places, even guaranteed by oath, by the Apostolical confirmation, or in any other manner whatsoever, notwithstanding all other things whatever contrary hereunto. For from all these things We expressly derogate, in so far as they are contrary to the aforesaid, even though, to derogate therefrom, special mention of them ought to be made, or any other particular formally observed. We decree also to be null and void whatever may happen to be attempted by any one against these things, on whatever authority, knowingly or ignorantly. We furthermore will that the copies of this letter, even printed, provided that they are subscribed by a notary public, and furnished with the seal of a man constituted in Ecclesiastical dignity, be received as the original diploma wherein is consigned this expression of Our will.

Given at Rome, at St. Peter's, under the Ring of the Fisherman, the 24th day of September, 1850, in the fifth year of Our Pontificate.

A. CARD. LAMBRUSCHINI.

#### ITALY—ROME.

BRIEF OF HIS HOLINESS TO THE ARCHBISHOP OF VERCELLI.

To our Venerable Brother, Alexander, Archbishop of Vercelli.

Venerable Brother, Health and Apostolic Benediction—If the afflicting vicissitudes which daily more

and more agitate the Subalpine Kingdom fill you with bitterness, you and our other Venerable Brothers, the Bishops of the province of Vercelli, it is impossible for Us to express to you with what unspeakable grief, or rather with what anguish, they burden and lacerate Our heart. We are confident that all our Venerable Brothers, the Bishops of that kingdom, the Clergy and pious Faithful, will prove, by the instance of Heavenly Grace, that it is necessary to implore of Almighty God to resist bravely and with a generous heart; but We think that it is necessary not to allow them to remain in ignorance of the true state and real condition of affairs, in order that they may not be exposed either to fraud or error. Certainly this Apostolic See, as the most affectionate of mothers, is ready to extend her benignant and maternal hand to apply opportune remedies, and to heal the wounds from which this chosen portion of the Church of Jesus Christ suffers so cruelly. Unfortunately it has not been possible for Us to obtain this result which we have so much at heart. And can negotiations be opened to open a sure way for conferences and ratifications intended to determine the just and fitting compensations due to Ecclesiastical liberty, when the Subalpine Government pretends, through the medium of the distinguished personage it has lately sent unto Us, that in the laws that have already been promulgated it has not in anywise exceeded the limits of its right, thus excluding every preliminary application to this Apostolic Chair, although a solemn convention existed between the latter and the said Government? This is not all. The same Government, besides this absurd principle imagined after the event, has not hesitated to add and to maintain, that in order to restore peace to the Subalpine Church, the most efficacious remedy would consist in forcing our Venerable Brother, Louis Franzoni, Archbishop of Turin, to abdicate his See, and that there would be provided an easier way for new conventions to regulate the other affairs which may appertain to the Subalpine Church. Hereby you see perfectly, Venerable Brother, that such sentiments and such conduct would tend to transform this Apostolic Chair into an accomplice of those who desire to overthrow and ruin those salutary principles in which it has found its firmest support, and would lead it to punish the very illustrious Prelate, worthy of all praise, and already so violently stricken and oppressed for having warned the Curates under his jurisdiction in what cases they are to grant or refuse the Sacraments. Now, none are ignorant of the fact that such authority belongs solely and absolutely to the Church. Besides, what confidence could this Apostolic See have in a new treaty, when a former and solemn convention has been fully contemned and trampled under foot? an action certainly to be condemned, and of which, nevertheless, the Piedmontese Government wishes that not even mention should be made.

We inform you of all these things, Venerable Brother, Our heart a prey to the most bitter grief, in order to make you understand that Our most ardent desires have failed of their effect by the deeds of a Government, beyond whose wishes We would willingly have gone. But We evidently could not do so, except by admitting pretensions to which We could not yield without causing serious injury to this Apostolical See and Our own conscience.

For this reason, raising Our eyes towards Heaven, We pray and earnestly beseech, in the humility of Our heart, the Author and Consummator of the Faith, our Lord Jesus Christ, Him in whose hands are the hearts of men, that He may vouchsafe, by His Almighty strength, to bring them to follow, in all this affair, the paths of truth and justice, and, at the same time, fortify the good by His Divine succor, influencing them to maintain and depend on their past truth and justice. Lastly, as a pledge of Our most ardent good will, and a presage of all Heavenly goods, We give most affectionately, from the bottom of our heart, to you and to our Venerable Brothers, your Suffragans, as also to all the Clergy and faithful laity of those churches, our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 6th of September, 1850, the fifth year of Our Pontificate.

P. P. IX.

#### INDIA.

VICARIATE APOSTOLIC OF JAFFNA.—We have seen a private letter from a respectable person in Ceylon, in which it is stated that no less than 100 heathens have been baptised in the course of a month, during the late Pastoral visitation of the Right Rev. Doctor Bettachini. Amongst the converts are the principal men of two villages, through whose influence and authority strong hopes are entertained that the entire conversion of those villages will speedily follow. Several Protestants have also been converted. The exact number was not mentioned. In the same letter it was stated that no less than 500 converts have been gained from heathenism to the Catholic Faith in the Vicariate Apostolic of Jaffna during the last twelve months. The Protestant missionaries of Jaffna, although they spend a considerable sum of money on their missionary enterprises, are making but very inconsiderable accessions to their congregation. It is stated on good authority that for a long time the only accessions were one heathen and one Catholic, who became Protestant for the sake of marriage. It is truly surprising why so few of the Singalese are allured by Protestant gold, where so many renounce heathenism without any hope of earthly recompense, Doctor Bettachini and his Priests being unable to do much in that way, even if they were inclined.—*Madras Catholic L.positor*.

[The Rev. F. Oakeley, of St. John's Islington, has addressed a letter to the *Morning Post*, on the subject of the Hierarchy, from which we extract as follows.—*Ed. Tablet*]

“But changes of time and circumstances require

corresponding changes in government. However little many may like to confront the fact, certain, at least, it is, that England is now no longer in the same state relatively to Rome as she was. Rome has within her a vast population, bound, indeed, by the duties of English citizens and subjects; but, in spirituals, acknowledging no head but the chief Bishop of Christendom. In London alone there are as many Catholics as in Rome itself. The most accurate data which can be gained do not admit of a lower estimate than 170,000. In Liverpool, I think I am correct in saying one-third of the population is Catholic; in Preston, nearly, or quite half, of it; while in Manchester, Birmingham, Bristol, and all our large towns, there is a vast settlement of Irish Catholics, and, it might be added, a constant accession from our native population. For here is another consideration. Converts are regularly accruing to us, and in an increasing ratio.—Nothing is known, except to ourselves, of the vast majority who join us. The papers announce a few of the most conspicuous instances; but there are multitudes behind, known but to God and the Clergy. I speak from experience. I have by no means one of the most important chapels in London under my care, and those who know me best can testify that I have too much to do among my own people to aim at conversions.—In this Church, few controversial sermons are ever preached, and our ministrations are primarily and chiefly confined to Catholics; yet not a week passes in which we have not applications for admission into the Church. I do not think people generally are at all aware of the numbers who come over to us, simply from the fact of a Catholic Church being situated in their locality.

“All this being so, I cannot see how there is anything strange in the Holy See considering that England ought no longer to be treated as a Heathen country, but that the actual state of its Catholic population is such as to justify the introduction, at least in a modified form, of a more settled organisation.

“But the Holy See has shown itself most anxious to avoid collision, not merely with law, but with national feeling and cherished association, by keeping clear of all the sees which have passed into Protestant hands. Surely, if Rome had exercised to the full what she considers her strict right, as the head of a spiritual empire, she could not have been more assailed than she has been actually assailed, though she has waived it in favor of our Protestant Government and Constitution. It is, indeed, her ill fate to be blamed anyway. In a public journal it has actually been made a reproach against her that she has actually called into existence a new see. Who can doubt that she has sacrificed her own preference to the desires of conciliation? That except out of forbearance and compliance, she had rather have reclaimed the ancient Archbishopric of London or Canterbury, the see of her first missionary to Saxon England, than have incurred this charge of novelty by seeking to found new associations instead of availing herself of old ones?”

THE AUSTRALIAN COLONIES.—The new law “for the better government of Her Majesty's Australian colonies” will shortly be proclaimed by the Governors in the respective colonies. The new act confers the elective franchise on a number of inhabitants who had not previously possessed the privilege. Port Phillip is to form a separate colony, and to be called, in honor of Her Majesty, “Victoria,” for which a separate Legislative Council will be elected. Electoral districts are to be established in New South Wales, where freeholders, householders to £10 a-year, and landowners, may vote in the election of members of the Legislative Council. A registration of votes will take place. Legislative Councils may now be established in Van Diemen's Land and South Australia, as also in Western Australia. New laws will be made for the Government of the several colonies, and taxes levied for certain civil and judicial services, “not omitting considerable sums for public worship.” The act is now on its way to the Australian colonies. It is to be proclaimed within six weeks of its arrival, and to take effect from the day of proclamation.

THE ENGLISH GOVERNMENT AND THE AFFAIRS OF DENMARK.—The Cabinet, which would not otherwise have assembled till the 6th of next month, meet on Wednesday, at a very short notice, on a question of considerable urgency. The Governments of Russia and of France have jointly proposed to the Government of this country, that the three Powers shall peremptorily require Prussia to withdraw support from the Schleswig-Holstein army. In the event of Prussia hesitating to comply with this demand, Russia and France are prepared to back it, by an invasion of the Silesian provinces of Prussia on the one side, and the Rhenish on the other. In the first instance, however, they require the co-operation of England in the remonstrance with Prussia. The British Government declines to join with Russia and France in such a note as we have described, but proposes that all three Powers shall separately remonstrate with Prussia on her present breach of faith with the Danish Government. Such are the results of the meeting of our Ministers as given by the *Times*.

The foreign correspondent of the *Morning Chronicle* states, that in some parts of the corn-growing country of France a curious sort of Tenant-right prevails. At the expiration of a lease the farmer may offer to renew it again at a higher rate than before. If the landlord refuse, he is bound to pay his tenant down, in ready money, three times the amount of the proposed yearly increase. “Thus, suppose I rented a farm at 80 francs the hectare—not an uncommon rate—and offered at the expiration of my lease to renew the obligation at the rate of 85 francs, the landlord, if he refuse, is bound to pay me down 15 francs per hectare as an allowance for the improvements which I have made, and the capital I have expended upon the land.”

CARRIER PIGEONS FROM THE ARCTIC REGIONS.—The *Glasgow Mail* states, that on Friday two of the carrier pigeons taken by Sir John Ross, when he left the Port of Ayr, and some of which were to be despatched home in the event of his either finding Sir John Franklin or being frozen in, arrived at Ayr, finding their way at once to the dove-cot which they occupied previous to being taken away! There was no document attached, but the legs of one of the birds appear to have been shot away, and in this case it is just possible that a note might have been cut off by the shot. There is an anxious hope that some news has been heard of the missing ships,—but probably Sir John is making an eccentric experiment. The flight of the birds is an extraordinary fact, it is supposed that they have traversed a distance of 2,000 miles!