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ANNALS
OF THE
CATHOLIC HIERARCHY
IN ENGLAND AND SCOTLAND

A.D. 1585—1876

WITH
DISSERTATION ON ANGLICAN ORDERS

CONTAINING AN

ACCOUNT OF THE ARCHPRIESTS PREFECTS OF MISSIONS VICARS
APOSTOLIC AND BISHOPS OF THE CATHOLIC CHURCH IN
ENGLAND AND SCOTLAND FROM THE EXTINCTION OF
THE ANCIENT HIERARCHY IN QUEEN ELIZABETH'S
REIGN TO THE PRESENT DAY

BY

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ROME TIPOGRAFIA DELLA PACE

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PREFACE

This volume contains an account of the Archpriests, Prefects of Missions, Vicars Apostolic, and Bishops, who governed the Catholic Church in Great Britain from the time of the extinction of the ancient hierarchy in Queen Elizabeth's reign, down to the present day. The materials, with the exception of some documents from the Private Archives of the Vatican and from the *Archivio di Stato* in Rome, have been derived from the Archives of the Propaganda and of the English College in Rome, and from other authentic sources. Of the defects in the execution of this work, the author is fully sensible, and he has endeavoured, by means of "Corrections and Additions," to remedy some of them. It remains for him to return his sincere thanks to all those persons who have in various ways facilitated his researches. His acknowledgements are especially due to His Eminence Cardinal Franchi, Prefect of the Propaganda; to Monsignor Cretoni, Archivist of the Propaganda; to the Rev. Sante Pieralisi, Librarian of the Barberini; to the Very Rev. Dr Henry O'Callaghan, Rector

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Rome. 24 Via Massimo d'Azeglio
Feast of S. Agatha. 1877.

BEFORE giving an account of the manner in which the Holy See provided for the spiritual wants of England during the period when a cruel policy rendered it impossible to fill the vacant sees with Catholic prelates, it will be necessary to explain why the bishops consecrated according to the protestant ritual during the reigns of Elizabeth and her successors on the English throne, have been denied any place, even that of schismatical bishops, in the hierarchy of the Catholic Church. The Roman archives have uniformly ignored the State episcopate in the three Kingdoms, and the Holy See has always in practice treated the protestant ordinations as null and void. Anglican writers have from time to time protested against the line of conduct pursued in this respect by the Pope, and have asserted that the churches founded in Great Britain by Saint Augustine, and in Ireland by Saint Patrick, have their only lawful and true succession in the protestant hierarchy established in those countries by the Crown and Parliament.

ANGLICAN STATEMENT Anglican protestants in fact contend that no new Church was formed by Queen Elizabeth, and that the succession of catholic bishops continued unbroken. The church, they say, reformed herself, and restored her doctrines to primitive purity. It is manifest that this controversy embraces a variety of topics which it belongs to theologians to discuss; but inasmuch as the chief facts on which the controversy is based have been disputed, it will be useful to offer a plain statement of matters of history, which will enable unprejudiced persons to judge more fairly of the question at issue.

The case as regards the English succession may be thus stated. The present protestant archbishops and bishops of the State Church possess the titles and temporalities of the ancient sees, and trace their descent by way of episcopal ordinations from Matthew Parker, who was consecrated to the see of Canterbury by order of Queen Elizabeth, on the 15th of December, 1559. The fact that he was consecrated to that see in the year stated, is beyond dispute. That he was ever validly consecrated, is denied by Catholic and maintained by protestant authorities. Upon this controversy many volumes have been written by learned men on both sides, and it is likely many more volumes will be written upon the same subject, without bringing the controversy to a close. For while the Holy See has

ANGLICAN ORDERS REJECTED BY ROME always in practice, whenever individual cases arose, denied the validity of Anglican Orders, no formal or authoritative decision has ever been pronounced, embracing the whole question, much less has any definite declaration been ever made of the particular reasons upon which the rejection of Anglican Orders has been based. Modern Roman theologians, such as the late Father Perrone, assert that Anglican Orders are invalid, because

defective both in the way of historical succession and in form;—“Ordinationes Anglicanæ nullæ ac irritæ censentur, non eo quod ab hereticis et schismaticis fiant, sed tum ob successionis interruptam seriem episcoporum in secta illa, tum ob vitiatam essentialiter formam.” De Ord. Cap. IV. n. 106. Monsignor Nardi, the author of “Elementi di Diritto Ecclesiastico” etc., in the first edition of that work, printed in 1844, at Padua, pronounced Anglican Orders to be doubtful;—“Le ordinazioni Anglicane sono dubbie.” He was then Professor of Canon Law in the University of Padua, and sent his work to Rome for examination. Gregory XVI gave the commission to examine it to some learned theologians and canonists, among whom was Monsignor Luigi Ferrari, Prefect of ceremonies at the Vatican, and a most eminent canonist. They remarked, *inter alia*, “le ordinazioni Anglicane non sono dubbie, ma assolutamente invalide.” This induced a more careful consideration of the question, and a correction of the passage in a second edition, printed at Padua in 1854. The passage was altered to:—“Al’incontro di niun valore sono le ordinazioni de’ protestanti, anche dove hanno un apparente episcopato, come in Inghilterra, Danimarca, Svezia, Norvegia, perchè interrotta la successione, e quindi invalidata la consecrazione de’ vescovi, mutato essenzialmente il rito, perita l’idea di sacerdozio e sacrificio Cristiano.” *Tomo Secondo* p. 97 line 22. Monsignor Nardi thinks “the Anglican church has no real priesthood, because priesthood and sacrifice are correlative, and sacrifice is officially denied in the English church. And besides the want of the form, and of historical succession, there is also a perpetual wanting of intention, which is a necessity to a sacrament.”

The validity of Parker’s consecration depends upon two questions, firstly, was he consecrated by a bishop who

had himself been validly consecrated, and, secondly, was the ritual, used at his consecration, sufficient to confer valid episcopal ordination?

RESTORA-
TION OF THE
HIERARCHY
CONTEMPLA-
TED IN 1561.

There is at present in the Secret Archives of the Vatican, a letter, addressed to Cardinal Moroni, and sent to him from England, which must have been written after the 15th of June, 1561.

It is contained in a Volume which is entitled "Registrum diversarum Scripturarum Angliæ, Scotiæ, Hiberniæ, etc.", and is thus worded:—

"Lettera scritta al Cardinale Morone da Inghilterra ò da Fiandra.

"Nel regno d'Inghilterra al presente sono venti sette Chiese Cathedrali, delle quali quindici sono vacanti per morte delli vescovi Cattolici, li quali erano stati posseduti legitimamente dalla Sede Apostolica.

Altri dodici hanno li vescovi vivi, delli quali dieci ne sono prigionj nella Torre di Londra meramente per la fede Cattolica, e per l'autorità della Sede Apostolica, alla quale sono risoluti di voler obedire e piu tosto patire ogni martirio che ricognoscere altro capo nella Chiesa di Dio che il Papa. Dui altri vescovi sono pure vivi, cio il Assafense, il quale si trova al Concilio de Trento per ordine di N. S. e l'altro è Ladavense, il quale si lascio sedurre dalla Regina d'Inghilterra et obedisce a Lei, e da lui sono stati consecrati tutti quelli vescovi schismatici et Heretici, li quali la Regina ha fatto di propria autorità sua.

Alle quindici Chiese vacanti per obitum, Sua Santità si degna à provvedere, et al presente sarei di parere che si promovettero cinque delli piu dotti personaggi degl'Inglesi Cattolici che si trovano in Lovanio et altrove di qua del mare, e che quelli cosi promossi si facessero venire a Trento per intravenire al Concilio generale insieme con il

detto Vescovo Assafense, che faranno il numero di sei, e potranno proporre e trattare le cose pertinenti alla reductione del regno alla vera Religione, et li detti cinque si potranno promuovere alle cinque chiese specificate nella lista presente che si presenterà à Nostro Signore.

La detta Regina, oltre li detti dieci vescovi, ritiene incarcerati molti Teologi dottissimi e di buona fama, li quali sono sufficienti per dover esser promossi a detti cinque Chiese specificate nel memoriale.

Degnandosi Sua Santità di dare qualche soventione alli Vescovi et altri incarcerati per conto della Religione, crederei che per ora bastasse ordinare, che fussero pagati cento scudi il mese in Anversa, li quali habbino da distribuirsi per li alimenti per li detti vescovi per ordine di Maestro Clemente, medico Inglese, che cosi e stato ricordato quà, e questa spesa potrà continuarsi per qual tempo che piacerà a Sua Santità."

The following is a translation of this document: —

"In the Kingdom of England at present are twenty seven Cathedral Churches, of which fifteen are vacant by death of the Catholic bishops who had been placed in possession legitimately by the Holy See.

"Twelve other sees have their bishops still alive, and of them ten are in prison in the Tower of London, merely for their defence of the Catholic Faith and the authority of the Apostolic See, to which they are resolved to give obedience, and to suffer every martyrdom rather than recognize any other head of the Church than the Pope. The two other bishops yet living are the bishop of S^t Asaph (D^r Thomas Goldwell), who is at the Council of Trent by order of His Holiness, and the bishop of Llandaff (D^r Kitchin), who has allowed himself to be seduced by the Queen of England, and who obeys her; and by him were

consecrated all those schismatical and heretical bishops whom the Queen has made by her own authority.

“As His Holiness deigns to provide for the fifteen sees vacant by death, my opinion at present is that five of the most learned personages among English Catholics to be found at Louvain, or elsewhere beyond sea, should be promoted to be bishops of these sees, and that the bishops so promoted should be made to go to Trent to take part in the general Council along with the bishop of S^t Asaph. They will form the number of six bishops, and will be able to propose and discuss matters appertaining to the reduction of the Kingdom to the true religion. The aforesaid five persons may be promoted to the five sees specified in the present list to be presented to His Holiness.

“The aforesaid Queen, besides the ten bishops mentioned, retains incarcerated many learned theologians of good reputation, who are sufficiently deserving of promotion to the five sees specified in the memorial. (*See Vol. II, p. 323-324.*)

“If His Holiness deigns to give some aid to the bishops and others in prison on account of Religion, I believe that at present it would be enough to order a hundred scudi a month to be paid in Antwerp, to be distributed for sustenance of the said bishops by order of Master Clement, an English physician, who was mentioned for this purpose, and this expenditure may be continued during the good pleasure of His Holiness.” The “Master Clement” here mentioned was doubtless Dr John Clement, a very learned and devout man, whose wife was the Margaret Giggs, brought up in the family of Sir Thomas More, and mentioned in the last letter written by Sir Thomas as “my good daughter Clement.” Dr Clement with his family went into exile to the Low countries, for the sake of re-

ligion, in the reigns of Edward and Elizabeth. His house was a common resort for exiled Catholics.

MYSTERY IN 1561 ABOUT PARKER'S CONSECRATION The bishop of St Asaph, Dr Goldwell (see Vol. II. page 311), arrived at Trent on the 15th of June, 1561, after which day the foregoing letter must have been written. It thus appears that at least a year and six months after Parker's consecration, the bishop of Llandaff was supposed to have been Parker's consecrator by a person in the confidence of the Holy See, who was acquainted with the state of the imprisoned bishops, informed of the intentions of the Pope to fill up the vacant sees, and competent to recommend persons for promotion, and to communicate his opinions and advice to Cardinal Moroni. That such a person should be ignorant, eighteen months after the event, of the persons who were reputed to have performed Parker's consecration, proves to demonstration that false rumours were even then in circulation about that important ordination, which must have been performed with circumstances of no little obscurity and mystery thus to admit such an error to prevail at the time concerning the very name of the consecrator.

That Parker was consecrated, not by bishop Kitchin of Llandaff, but by other bishops, is attested by several official documents, of which the authenticity is not disputed.

ILLEGALITY OF PARKER'S CONSECRATION But the same records which are cited to establish this consecration, also prove beyond doubt that it bears marks of illegality and irregularity.

These marks of illegality were known to Parker himself before his consecration, and were not denied by him. There is still preserved in Her Majesty's State Paper office, a document, drawn up by an official before the consecration, and this document was seen by both Cecil and Parker,

for upon its margin they wrote some remarks. Canon Estcourt has published a *fac simile* of this paper at page 86 of his recent and valuable work, entitled "The Question of Anglican Orders Discussed." It sets forth the ordinary course to be followed in the confirmation and consecration of an archbishop. "Suit," it says, "is to be made for the Queen's Letters Patent called *Significaverunt*, to be addressed to the Archbishop of the Province, for the confirmation of the Elect and for his consecration. When the see archiepiscopal is vacant, then, after election, like Letters Patent for the confirmation of the Elect are to be directed to any other archbishop within the King's dominions. If all be vacant, to four bishops to be appointed by the Queen's Letters Patent declaring Her Grace's Assent Royal, with request for his consecration and Pall." Cecil, on one side of this paragraph, wrote: 'There is no archbishop nor four bishops now to be had. Wherefore, Querendum etc.' Parker, on the other side, wrote a reference to the act of Parliament as follows:—'A^o 25th Henr. VIII. cap. 20, the order is set out at large, so that the restitution to the temporalities is done after the consecration as it seemeth to me by the said act.'

The paper concludes with this sentence:—"The order of King Edward's book is to be observed, for that there is none other special made in this last session of Parliament." Upon this Cecil remarks:—"This book is not established by Parliament," and Parker makes no comment.

The circumstance that no prelates answering to the description which was required by the act of parliament, namely of bishops within the Queen's dominions, could be obtained to perform the ceremony, is not only thus confessed by Parker and Cecil in the foregoing document, but is confirmed by Parker's register, where the consecrating

prelates are said to be William Barlow, lately bishop of Bath and Wells and now elect of Chichester; John Scory, formerly bishop of Chichester and now elect of Hereford; Miles Coverdale, once bishop of Exeter; and John Hodgeskyn, suffragan bishop of Bedford. It is to be noted that Professor Stubbs, *Registrum Sacrum*, page 82, wrongly describes Barlow as bishop of Chichester, and Scory as ERRONEOUS DESCRIPTION bishop of Hereford, omitting the word "elect," and he describes Hodgeskyn as bishop of Hereford, omitting the word "suffragan." It was not until the 18th of December, 1559, the day after Parker's consecration, that the *Significavit*s were issued and addressed to Parker himself, to *confirm* Barlow to Chichester, and Scory to Hereford. Nor was it until the 23rd and 27th of March, 1560, that writs of Restitution of the Temporalities of Hereford and Chichester were issued for Scory and Barlow, who were therefore not bishops of their respective sees for full three months after Parker's consecration. That erroneous description in Professor Stubb's Register tends to conceal the fact that not one of the consecrating bishops occupied at the time of the consecration an English bishopric, for neither a bishop elect, nor an ex-bishop, nor a suffragan bishop, can be considered a full bishop of any territorial see.

The Ordination Service of Edward VI, had been declared invalid by parliament and convocation in Mary's reign, and the Roman ritual was restored. The latter was still the legal rite at the time of Parker's consecration. The use of the former in that consecration was not then authorised by law.

It is now apparent that two facts are placed beyond controversy, one, that Parker was not consecrated by bishops of English sees, another, that the rite used in his

consecration, was not then the legal rite ordered to be used by the statutes of the realm. Moreover the commission itself, or mandate for the confirmation and consecration of Parker, implies the want in the consecrating prelates and in the rite used, of something which was deemed essential by the statutes of the realm and by the ecclesiastical laws. For this commission, or mandate for consecration, contains a clause which dispenses with any disabilities in the persons of the intended consecrators and with any illegalities in the acts done by them by virtue of that mandate. This singular clause runs thus: — “Supplying nevertheless by our supreme royal authority, by our mere motion and our certain knowledge, whatever is or shall be wanting, either in the things done by you under this our mandate, or in the condition, state and faculty, of you, or any of you, for the accomplishment of the things aforesaid, with respect to the things which by the statutes of this our realm, or by the ecclesiastical laws, in this part are required or necessary; the emergency of the time and the necessity of affairs demanding this course.”

There is no controversy as to the reason why Parker was consecrated by prelates who were not bishops of English sees, as the law required, nor can any mistake be made as to what is meant by the emergency of the time and the necessity of affairs requiring an illegal course.

CATHOLIC BISHOPS REFUSED TO CONSECRATE All the Catholic bishops of England at that time, with one exception, were firm in refusing compliance with the Queen's measures for changing the national religion. In the month of December, 1559, the archbishopric of York and ten bishoprics lay vacant by death, and of the remaining fifteen sees, the bishops, all save Kitchin of Llandaff, were either already deprived

and in prison, or on the point of deprivation. The Queen had sent a commission, dated September 9, 1559, to four of them, namely to the bishops of Durham, Bath and Wells, Peterborough, and Llandaff, requiring them to confirm and consecrate Parker, but they did not perform the Queen's command. She was therefore compelled to seek for convenient instruments in bishops who were not in legal possession of any English see and who had no lawful part or jurisdiction, at the time, in the Catholic and legally constituted hierarchy.

This defect of legal position and jurisdiction ought to be sufficient to prevent Anglican writers of respectability from repeating the fiction that the present Anglican hierarchy is regularly and legally descended by consecration from the old Catholic hierarchy of England,

But although the consecrators of Parker were not bishops of any English see at the time of his consecration, three of them had once held English bishoprics, and a fourth had once been a Suffragan or Auxiliary bishop in England. Doubt has been expressed whether Barlow, one of the four, had ever received episcopal consecration. But Hodgeskyn was certainly consecrated, in 1537, according to Catholic ritual, while the other two, Scory and Coverdale, were consecrated, in 1551, after the Edwardian rite. Anglican authors maintain that the doubts concerning the BARLOW'S
CONSECRATION
DOUBTFUL episcopal orders of Barlow are unfounded, and that even were such doubts based on good grounds, the other bishops as co-operating or joint-consecrators with him were competent to perform a valid consecration and to transmit valid orders to the new Elizabethan church.

Barlow, according to Professor Stubbs, was consecrated bishop of S^t Davids on the 11th of June, 1536, but he

quotes no Register, nor can direct evidence be quoted, in proof of this assertion, reference being simply given to "Haddan on Bramhall, vol. III, pp. 138-143, and Preface." Professor Stubbs, at page V of the Preface to his *Registrum Sacrum*, informs his readers that dates "derived from indirect indications" are printed by him in Italics, as also those dates which are "careful deductions from evidence." (Ibid. p. 1.) According to this rule, the date assigned by him to Barlow's consecration, ought to have been set down in Italics, for it is merely the result of Bramhall's deductions. But no Italics have been employed by Professor Stubbs in this case. The date moreover is contradicted by a State paper, dated the 12th of June, 1536, the day after the alleged consecration, wherein Barlow is styled the "elect bishop of S^t David's." This paper is a warrant from Sir Thomas Cromwell, the King's Vicar General and Master of the Rolls, for payment of "his dietts" to Thomas Hawley, Clarenceux King of Arms. Hawley had been sent, in the language of the warrant, "to attend upon the Lord William Howard, and the bishop then elect of S^t Asaph, now elect of S^t David's, being then also sent in Ambassador into Scotland." It is also said that Hawley "continued his abode in the said voyage from the 21st day of January last past before the date hereof until the 12th day of June then next following exclusive." The foregoing warrant is in the Bodleian library in Oxford, *Ashmole's MSS. No. 857*, fol. 48, and has been printed *in extenso* by Canon Estcourt. This warrant was not known to Professor Stubbs at the time when he compiled his valuable *Registrum Sacrum*. Great as is the authority of "Haddan upon Bramhall," and meritorious as the services of Professor Stubbs have proved to the cause of ecclesiastical history,

CROMWELL'S
EVIDENCE
AGAINST
PROFESSOR
STUBBS

their *a priori* reasonings can scarcely be deemed sufficient, in this case of Barlow's consecration, to outweigh the contemporary evidence of the Vicar General, Cromwell.

Hitherto all attempts to determine a date for Barlow's alleged consecration have failed. The grant to Barlow of the temporalities of St David's was dated April 26, 1536, and was enrolled not, as usual with Writs of Restitution of Temporalities, in the Patent Rolls of Chancery, but in the Memoranda Rolls of the Exchequer. This grant gave Barlow the temporalities of St Davids for his life, and was followed on the succeeding day, the 27th of April, by a summons to sit in the House of Lords.

Canor Estcourt remarks that the suspicious circumstances in Barlow's grant of temporalities are "that the writ, after reciting that the Chapter had elected him for *Bishop and Pastor*, then states that *the archbishop had not only confirmed him but had also preferred him to be Bishop and Pastor*, and proceeds to grant not merely for the time of vacancy, but *to the same now bishop for his life, all the profits in the King's hands by reason of the last vacancy of the bishopric and custody of the temporalities*; thus in fact precluding the Crown from making restitution in the proper form without a surrender of the grant so made. And it does not appear that Barlow ever made such a surrender or ever obtained the temporalities in the accustomed manner."

If Barlow really received the temporalities in this unprecedented mode and sat as a bishop without consecration, it would explain the words attributed to him by Strype (Mem. Vol. I, page 184), namely:— "If the King's Grace, being Supreme Head of the Church of England, did chuse, denominate and elect any lay man, being learned, to be a

bishop, that he so chosen, without mention made of any orders, should be as good a bishop as he is, or the best in England."

It is worthy of remark that even at the time when the register of Parker's consecration was prepared, no date for Barlow's consecration could be assigned, beyond the mention of the "time of Henry VIII." Among the Foxe MSS. in the British Museum (Harleian, 419, fol. 149), is a paper in Elizabethan handwriting, without date, and entitled by Strype "The Consecration of bishop Bonner, archbishop Parker etc." This paper gives an account of Parker's consecration, and says that Parker was consecrated by Barlow, bishop elect of Chichester, as consecrator; with the bishop elect of Hereford, (John Scory); the suffragan bishop of Bedford (John Hodgeskyn); and Miles Coverdale, as assistants. This paper mentions the names of the consecrators of Scory and Coverdale with the full dates of their respective consecrations. It says nothing of Hodgeskyn's consecration, and simply says of Barlow, "Willelmus Barlow consecratus fuit tempore Henr. VIII."

The facts and circumstances above related, although not a demonstration that Barlow was never consecrated, are at least proof that the alleged fact of his consecration has never been established, and that without other evidence than at present has been brought forward, it is open to reasonable doubt.

IRREGULARITIES COMMON. To some persons it seems impossible to believe that an Anglican bishop, even during the time of the ecclesiastical changes consequent on schism, could have held his see without consecration. Yet it is notorious that in those times numbers of laymen held church benefices and even dignities. It has been shewn that Barlow received his writ of summons to parliament

without consecration, and that he received the temporalities of St David's by an unusual instrument which appears to ignore the necessity of episcopal ordination. Another instance may be cited which proves to demonstration either that a bishop elect was allowed, before his own consecration, to ordain ministers for the Anglican church, or that Anglican consecration was a ceremony of such a non-sacramental nature that its repetition was a matter of indifference.

THE CASE OF
LANCASTER

One Thomas Lancaster, Treasurer of Salisbury, was consecrated in July, 1550, to the See of Kildare, in Ireland, by George Browne, archbishop of Dublin. This circumstance is attested by Sir James Ware. This Thomas Lancaster was promoted to the archbishopric of Armagh, in 1568, by Queen Elizabeth. That Lancaster, bishop of Kildare, and Lancaster, archbishop of Armagh, were one and the same person, is proved by a letter of Queen Elizabeth, dated March 28, 1568, describing Lancaster as one who was heretofore bishop of Kildare, and to this statement Cecil adds the remark: "and therein for the time proved very laudably." Notwithstanding his previous consecration as bishop of Kildare in 1550, Lancaster

TWICE
CONS-
ECRATED

again, eighteen years afterwards, received episcopal consecration as archbishop of Armagh, the ceremony of consecration being performed on the 13th of June, 1568, by Adam Loftus, archbishop of Dublin, Hugh Brady, bishop of Meath, and Robert Daly, bishop of Kildare. This second consecration is also attested by Sir James Ware, and by the Loftus MSS. now preserved in Marsh's Library in Dublin. Harris, the compiler of a new edition of Ware's work, tried to explain away the difficulty of this repeated consecration by asserting that Lancaster, bishop of Kildare, and Lancaster,

archbishop of Armagh, were two different persons. This assertion can hardly be maintained in the face of the evidence of the Queen herself and of Cecil, as above quoted. But supposing Harris to be right, then a worse difficulty arises, for Lancaster is thereby proved to have exercised the episcopal functions of ordaining ministers for the Anglican Church, without having himself received episcopal ordination. The bishop of Salisbury, John Jewell (*Jewell's Works*, Vol.

LANCASTER
BEFORE HIS
CONSECR-
ATION
ORDAINS
MINISTERS.

III. p^t 2, page 1274, ed. Parker Society), wrote the following letter to archbishop Parker, dated April 26, 1568:—
“Whereas I wrote of late unto your grace touching this bearer M. Lancaster, now elect of Armagh, that it might please your grace to stay him from further ordering of ministers; it may now like the same to understand that I have sithence communed with the said M. Lancaster concerning the same, and find by his own confession that he hath already ordered divers, although not so many as it was reported; howbeit among the same he hath admitted and ordered one, whom by the space of these eight years I, for many good and just causes me moving, evermore have refused. Your grace may further advertise him hereof, as unto your wisdom shall seem good. Certainly in such cases his discretion is very small.” “It thus appears,” so Canon Estcourt remarks, “that Thomas Lancaster, being then only Archbishop elect, and not consecrated till the 13th of June, after the date of this letter, had taken upon him to ordain sundry persons, and Jewell, instead of treating the orders so conferred as altogether null and void, merely requests Parker to stay him from further ordering of ministers; moreover, that he takes it for granted that Parker will agree with him in considering these ordinations valid; and lastly, that notwithstanding

the irregularity of this proceeding, Thomas Lancaster was still allowed to be consecrated Archbishop of Armagh. Hence the conclusion seems inevitable, that both Parker and Jewell maintained the doctrine that election and appointment are sufficient to confer the priesthood or episcopate, without ordination or consecration; so that a Bishop elect can exercise the functions of a Bishop validly, though not lawfully, and thus that holy Order is not essential for the validity of sacraments, but only as matter of ecclesiastical regulation and propriety. This was exactly the Lutheran doctrine, and agrees with the opinion previously expressed by Cranmer and Barlow, and not different from that of Coxe."

From the dilemma presented by this case of Lancaster there is positively no escape. If he had not been consecrated, in 1550, as Ware asserts, yet he was bishop of Kildare and as such "proved very laudably," and conceived himself warranted to confer holy orders, before he himself had received episcopal ordination, and the orders so conferred by him, an unconsecrated bishop, were treated as valid. If on the other hand he had been consecrated in 1550, then his episcopal orders, so received, were ignored and treated as null and void by the Queen, and by the protestant prelates who were parties to his re-ordination in 1568.

The Holy See, in dealing with the orders of Anglican priests and bishops ordained since the breach with Rome in 1534, seems to have acted upon grounds which cannot be exclusively referred to the case of Parker's consecration, for the line of conduct adopted in this matter by the Roman authorities may be clearly traced in the Papal records from the very commencement of the schism.

PRACTICE OF
THE HOLY
SEE UNDER
HENRY VIII

In fact the practice uniformly pursued by the Catholic Church was to acknowledge the validity of the orders conferred during schism, provided they were conferred according to the Catholic rite and preserved the form and intention of the Church, but to deny and ignore the jurisdiction of bishops who were consecrated without the license and in contempt of the authority of the Pope, and to deny the validity of all the orders or consecrations which were performed according to the protestant ritual.

Thus, in the very commencement of the schism, when Henry VIII, acting as Head of the Church in England, usurped the spiritual authority of the Pontiff and took upon him to deprive Cardinal Campegio of the see of Salisbury, and caused Nicholas Shaxton to be consecrated thereto on the 11th of April 1535, the Pope refused to recognize the force of this deprivation, continued to treat Campegio as the true bishop of that See, and on Campegio's death, in 1559, appointed thereto Gaspar Contarini, and on Contarini's death in 1543, appointed Peto to succeed Contarini.

Likewise, in the case of the see of Worcester, when Henry VIII, in 1535, deprived Cardinal Ghinucci of that bishopric and caused Hugh Latimer to be consecrated for it on the 26th of September, 1535, the Pope ignored that deprivation, regarded Ghinucci as the true bishop until his death, and when that happened, created Richard Pate, in July, 1544, to be bishop of Worcester. Pate was probably consecrated in Rome, in 1544, and, after the accession of Queen Mary, received a grant of the Temporalities on the 5th of March, 1555.

UNDER CAR-
DINAL POLE

When, after Mary's accession, Cardinal Pole, the Legate of the Holy See, rehabilitated the hierarchy

in England, the Papal documents uniformly ignored the jurisdiction of those bishops, who, although consecrated according to the Catholic ritual, were consecrated during the schism. Thus the Consistorial Act, dated June 21, 1554, confirming the appointment of Hopton to Norwich, describes Norwich as in a certain way vacant, (*certo modo vacanti*), ignoring the jurisdiction, as bishop of Norwich, of Thirlby, who had held that see under Edward, and who, having been validly consecrated, in 1536, for Westminster, was rehabilitated, in 1554, and made bishop of Ely. Had the Pope acknowledged the episcopal jurisdiction of Thirlby, the Consistorial Act appointing Hopton to Norwich, instead of describing the see as vacant *certo modo*, would have been worded:— to Norwich, vacant by translation of Thirlby, the last bishop thereof, *vacanti per translationem Thomae Thirlby, ultimi Episcopi*.

Similar caution was exercised in the case of all the other sees, in order not to recognize the episcopal jurisdiction, or territorial titles, of those bishops who had been appointed during schism, even although their ordination was deemed valid, and although their rehabilitation was effected, upon their submission to Papal authority.

It is to be noted that the legal documents drawn up in England, do not observe this caution of the Roman officials, for the writs of restitution of temporalities to the bishops appointed under Mary, freely acknowledge the territorial titles of the bishops who had been appointed in schism. And this is but natural. For these legal instruments conferred temporalities not spiritualities, and there is no doubt whatever that the schismatical and heretical bishops under Henry and Edward, had possession of the temporal revenues of their respective bishoprics. It was therefore necessary for the legal instruments of the English

Crown to name the schismatic bishops as having been legal incumbents of the lands and revenues of their respective sees; while it was equally necessary for the Papal instruments to avoid mentioning them, lest such mention should be taken for a recognition of their spiritual jurisdiction.

As for denying the validity of what are called Anglican orders, the Roman tradition is clear. There is not a single instance of the re-habilitation by Cardinal Pole of a single English bishop who had been consecrated after the Edwardian rite, and the Edwardian bishops, who were degraded in Mary's reign, were degraded not from the episcopal, but from the priestly office, their orders as bishops being ignored, while their orders as priests, which they had received *ritu Catholico*, were acknowledged.

It is true that Anglican authors have endeavoured to deny and diminish the force of the decision thus practically arrived at, namely that the ordinations under Henry VIII after 1534, and under Edward VI, until the adoption of the protestant ritual, although schismatical, irregular, and without jurisdiction, were yet valid, and wanted but the confirmation of the Pope to render them effective by rehabilitation, while those subsequently performed according to the new ritual of Edward, were altogether null and void, and incapable of being rendered valid by rehabilitation.

They say that the Holy See made no distinction between the orders conferred in schism according to Catholic ritual and those conferred in schism according to the Edwardian rite, but treated both as equally invalid. In proof of this assertion it was argued by D^r Elrington that "Latimer, Ridley and Ferrar, though consecrated according to the Romish ritual, and by bishops who had been confirmed by the Pope, were not degraded,

previously to their martyrdom, from the order of bishops, but only from that of priests." This statement of Dr Elrington merits examination, not merely because adopted by other writers, including Dr Pusey, but also because it serves as a sample of the unfair and inexact reasoning employed by learned men for want of better and truer arguments. The case of Ferrar is improperly

FERRAR'S
CASE

mixed up with that of the other two Bishops. Ferrar was not consecrated altogether according to the Roman ritual. The Register of his consecration expressly states that he was consecrated "after common prayer had been read according to the usage of the English church," and that after his consecration the Holy Eucharist was consecrated in the vernacular, and communion given in English words. Thus the rubric of the Pontifical was not strictly followed, and it is not improbable that other innovations were introduced, such as to render the ordination invalid in the eyes of the authorities who condemned Ferrar. He was degraded as a Priest, his orders as Bishop being ignored, and he suffered death on the 30th of March, 1555. But Latimer and Ridley, whose

LATIMER
AND
RIDLEY

consecrations according to the Roman ritual were not denied, were sentenced to be degraded from the order of Bishop as well as from the order of Priest. Cardinal Pole's commission to the bishops of Lincoln, Gloucester and Bristol to examine and judge Latimer and Ridley, calls them "pretensed bishops of Worcester and London," and empowers the three commissioners, in case of recantation, "to reconcile" Latimer and Ridley "to the church, or otherwise to proceed against them as heretics, degrading them from their promotion and dignity of Bishops, priests and all other ecclesiastical orders." The bishop of Lincoln, exhorting Ridley, said to him

You were made a bishop according to our laws. The sentence of condemnation, recorded by Heylin, included degradation of Latimer and Ridley from the degree of a bishop, "according to which sentence they were both degraded on the 15th of October, 1555. Yet in spite of these formal and precise statements, Dr Elrington adopted the hearsay evidence of a person stated by Foxe to have been present at the execution of the sentence, evidence which is of little value in face of the terms of the commission.

THE REJECTION OF ANGLICAN ORDERS DEPENDS NOT ON PARKER'S CASE

It has been already stated that the conduct of the Holy See in rejecting Anglican ordinations as invalid, was not adopted solely or primarily because of the doubts entertained concerning Parker's case. It is true that Parker was consecrated by a bishop, Barlow, of whose consecration there is now no direct or satisfactory evidence, and of which a contemporary writer could give no account more precise than that it was performed in the reign of Henry VIII. It is true that the authorities who compiled Parker's Register seemed to shrink from assigning to Barlow the part of consecrator, in that ceremony, which he really discharged, and described Parker as consecrated not by one bishop with others assisting, but by all the four bishops conjointly. It is likewise true that the Register differs in some points from the document in Corpus Christi College, Cambridge, which seems of equal authority with the Register in Lambeth. And yet all these suspicious circumstances, which are special to Parker's case, had nothing to say to the Edwardian consecrations pronounced invalid before Elizabeth's accession, nor have they any thing to say to the protestant episcopal ordinations in Ireland, which stand on a different footing, inasmuch as the Irish orders of the protestant church, recently disestablished, can be traced

 PROTESTANT BISHOPS SEND CANDIDATES FOR ORDERS TO CATHOLIC BISHOPS

to Hugh Curwin, archbishop of Dublin, of whose ordination there was never any doubt entertained.

And if it be considered that the Church of Rome has, from the commencement, rejected as invalid, both in England and Ireland, the orders conferred by the protestant ritual, while admitting the orders conferred according to the Catholic ritual although in schism, it may not unfairly be concluded that even were direct evidence for Barlow's ordination forthcoming, the validity of Parker's consecration would not be thereby proved, nor would the claims of subsequent protestant ordinations to validity, be in the least advanced.

Canon Estcourt has given a number of instances showing the invariable custom of the Catholic Church in rejecting Anglican orders as null and void, and re-ordaining those Anglican ministers who were converted to the Roman Church and became Catholic priests.

The State Papers preserved in the Record office in London contain a singular proof that Irish protestant bishops, while in possession of sees, declined to ordain candidates for the protestant ministry, and employed Catholic bishops to perform ordinations in their stead. Christopher Gafney was protestant bishop of Ossory from 1565 to 1576. Queen Elizabeth, in 1577, appointed George Ackworth, D. C. L. and Robert Garvey, L. L. B., to be Commissioners of Faculties in Ireland, with extraordinary powers to enquire into ecclesiastical abuses, and even to summon bishops before them, and deprive them, if necessary. These Commissioners issued a dispensation on the 7th of August, 1578, to Robert Gafney, Precentor of Kilkenny, for "confirming the orders taken by him of a Runagate from Rome, pretending himself to be bishop of Killaloe by the Pope's authority." Archbishop

PROTESTANT
BISHOPS
SENDING
CANDIDATES
FOR ORDERS
TO CATHOLIC
BISHOPS

Loftus, and other protestant bishops in Ireland, complained to the Queen against the proceedings of the Commissioners, and one of their complaints was:— “that the said Commissioners dispensed with one Robert Gafney, that was ordered (ordained) *more Romano*, that he should have the execution of his orders, notwithstanding his offence.” Mr Commissioner Garvey thus defends himself against the accusation of archbishop Loftus:—

“I answer that the said (Robert) Gafney took his orders by the licence and with the commendation of his Ordinary, (Christopher Gafney) the late bishop of Ossory, who never gave orders himself, and was tolerated in his said orders, and had execution of them a good while after he took them, both by his Ordinary and Metropolitan.”

But one explanation can be offered for this conduct of the protestant bishop in never giving orders himself, and employing for that function a Catholic bishop. He must have doubted his own powers to confer valid orders, and have believed his own orders as protestant bishop to be invalid. Nay, as he sent his candidates for orders to a Catholic Bishop, and not to any of his brethren of the protestant episcopal bench, he must have believed them likewise to have had no valid orders. Strange to say, the protestant archbishop of Dublin, in whose province the see of Ossory lay, allowed the priests, thus ordained by a Catholic bishop, to minister in their orders. That the case of the Chancellor of Kilkenny was not a solitary one, is proved by Mr Commissioner Garvey who said:— “So I confess that of the great number of priests ordered as aforesaid, and admitted by the bishops in that land to serve in their several dioceses, the Commissioners dispensed with one only, moved with the reasonable causes above specified.”

There is not a solitary instance of an Edwardian bishop, consecrated after the protestant ritual, having been rehabilitated by Cardinal Pole, or admitted to the possession of an English bishopric in Queen Mary's time. In Ireland a similar course was followed of ignoring the Edwardian bishops. There is indeed one case, that of bishop Walsh of Waterford, which requires examination. Patrick Walsh was promoted to the united sees of Waterford and Lismore in 1551, by Edward VI, by letters patent, dated July 24; the mandate for his consecration and restitution of temporalities, bearing date August 4, 1551, and being directed to Thomas (Lancaster) bishop of Kildare; Dominic (Tirry) bishop of Cork and Cloyne; John, bishop of Ross; Alexander (Devereux), bishop of Ferns; Robert (Travers), bishop of Leighlin; Nicholas (Comin), late bishop of Waterford and Lismore; and John Moore, bishop of Enachduane. The word "suffragan" written after "Moore" in the "Fiant" is scratched out, and does not appear on the patent Roll. It is said that Patrick Walsh was consecrated on the 23rd of October, 1551. As the injunction for the new ritual was not issued until January, 1552, and as the consecration was not performed in Dublin, but in the Cashel province, there is no reason to doubt that the Roman or Sarum ritual was used on the occasion. It is certain that after Mary's accession, Walsh continued to sit as bishop of Waterford and Lismore, and of course he had been rehabilitated, and had received absolution from censures from David Wolfe, the Papal Commissary. He continued bishop until his death in 1578. On the 4th of November, in that year, a Vicar Apostolic for Waterford and Lismore was appointed by Brief of the Pope; and in 1629, a bishop was named in Consistory to fill the united

NO BISHOPS
MADE BY THE
PROTESTANT
RITE WERE
EVER RE-HA-
BILITATED.

CASE OF
BISHOP
WALSH
EXAMINED

sees, then many years vacant *per obitum bonae memoriae Walesii*. (See Vol. II pp. 69 and 70.) Thus acknowledged by Mary, and by the Consistorial act appointing his successor, it is impossible to deny to Patrick Walsh his place in the Catholic hierarchy, nor can his case be brought forward as any exception to the rule, by which the ordinations performed with the Edwardian ritual were pronounced invalid, inasmuch as he was not consecrated by that ritual, but by the Roman rite.

RECONCILE-
MENT OF
THE PROTES-
TANT BIS-
HOP CASEY
AS A PRIEST
ONLY

The case of another Edwardian bishop, who was consecrated about the same time as Walsh, throws light upon this question. The see of Limerick was likewise in the province of Cashel, and was considered vacant, in 1551, by Edward VI, who forced John Coyn, the Catholic bishop, to resign the temporalities. To the see, thus vacant, William or Edward Casey, or Cahassey, was appointed by Edward VI. Casey, according to Ware, was consecrated in Dublin for the see of Limerick, on the 25th of October, 1551, by George Brown, archbishop of Dublin; assisted by Thomas Lancaster, bishop of Kildare; Robert Travers, bishop of Leighlin; and Alexander Devereux, bishop of Ferns. It is remarkable that the consecration of Casey was performed in Dublin, while that of Walsh was performed in the province of Cashel. Both were consecrated to bishoprics situated in the same ecclesiastical province of Cashel, at a time when the archbishopric of Cashel was vacant by death. The selection of Dublin for the place of consecration, and of George Browne for the consecrator of Casey, and the employment of Thomas Lancaster (who was himself either twice consecrated or not consecrated at all at the time of Casey's ordination) confirm the belief that Casey's consecration was not performed validly according to the Catholic rite,

but that the Edwardian ritual, albeit the injunction for its use had not then been issued, was used. This Edward, or William, Casey made his recantation before David Wolfe, the Apostolic Commissary, and in his formal reconciliation, describes himself not as a bishop but as a priest, and he also signs himself as "Edward," although in the mandate for his consecration he is called "William." A copy of this "reconcilement" was forwarded to Walsingham, Secretary of State to Queen Elizabeth, by one Andrew Trollope, in a letter dated October 26, 1587. Trollope says he was credibly informed that the "reconcilement" was made within sixteen years before the date of his letter, but it was probably made at even an earlier date, sometime after the year 1556, when Hugh Lacy was appointed to Limerick, which see was said to be then vacant, not by the deprivation of Casey, whose degree of bishop was utterly ignored, but by the death of the last Catholic bishop, John Coyn or Quin. Casey's "reconcilement" is as follows:—

"I William Cahessy, priest, sometime named bishop of the diocese of Limerick, yet nothing canonically consecrated, but, by the scismatical authority of Edward, King of England, scismatically preferred to the bishoprick of Limerick aforesaid, wherein I confess to have offended my Creator, my soul and my neighbours, and to have suppressed the Catholic faith, not without great offence of all men and danger of their souls, have openly, in the Cathedral church, before the people, preached against the sacraments and rites of the church, and in my sermons have called the said Edward (to the intent I might obtain his good will), against my conscience, the supreme head of the church of England and Ireland—the altars dedicated to God I have destroyed—the communion of Heretics I have set forth to the clergy and people—and have compelled

the Catholic priests thereunto against their consciences—and the name of the sacrifice of the Mass I have abolished. Alas—wretch that I am—I have committed many other evils, wherefore I, wretched sinner, desirous to repent and to beware hereafter, being smitten inwardly with the sorrow of my heart for my wicked deeds, I will, if I may, be numbered among the sons of the Holy Mother of the Church and be united and reconciled to the same. And because that I know that that most gentle mother doth not shut her bosom to any that returns, neither doth she receive any man which doth not acknowledge himself to be hers by his confession, therefore, by this my confession—not compelled thereunto, but by mere good will, my conscience accusing me, for the satisfaction of my offence—I do confess and believe, as a Christian and a Catholic man ought to believe, all the articles of the faith and all the sacraments of the church, and I believe that the Roman Church is the head of all Churches, and that the bishop of Rome, Pius IVth, or any other, being rightly and canonically elected and ordained in the Catholic see, is the Vicar of Christ in earth. I believe that he hath all power of binding and loosing by Christ, and do believe and hold whatsoever the Catholic Church doth believe and hold, and do detest all the errors, opinions, and ceremonies of Lutheran heretics or their sects—being estranged from the Catholic faith and instructions of old fathers. I renounce also, if I might have the same, the bishoprick of Limerick, the charge and administration of the said cure, also other benefits and privileges received from the said Edward, or other heretics and scismatics. And I draw unto the said holy and universal church, and do bow myself unto her laws, and I embrace the Rev. Lord David Wolfe, appointed the apostolical messenger for all Ireland from the most Holy Lord the

Pope. And I pray and beseech that as a lost child he receive me again into the bosom of the Holy Mother of the Church, and that he will absolve me from all the ecclesiastical sentences, censures, punishments, heresies, rules and every other blot—dispense with me and reconcile me again to the unity of the same church. In assurance of which reconciliation, submission and confession, I have put, and caused to be put, my seal, together with my own hand subscription.

There being witnesses .

DAVID ARTHUR, DEAN (1557 to 1583),

THOMAS FANING, JOHN LYNCH, EDMOND ARTHUR and others.

This was done about 16 years sithence.

Endorsed—A copy of a reconcilment, which as I am credibly informed, was within these 16 years made by the now bishop of Limerick in the presence of the now Dean of Limerick, whereof some of their names are thereunto written.”

DEFECTS OF THE ANGLICAN FORM OF 1552 The reason for rejecting the Ordinations of bishops performed according to the Ordinal of Edward VI, seems to have been the circumstance that the form and intention of the Church was not preserved in those consecrations. “All consecrations which had been made according to the ordinal of Edward VI were declared to be null and void,” by the first parliament of Queen Mary. That ordinal was set forth in 1552, and remained in use in the protestant church of England until 1662, that is for a period of one hundred and ten years. “Now in the protestant form,” that namely of 1552, “there is no word,” so wrote archbishop Peter Talbot, “signifying episcopal order, in the natural sense of the words. For this is their whole form: Take the Holy Ghost, and re-

member that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power and love and of soberness, in which is nothing but what may be said to any priest or deacon at his ordaining, nay, or to any child at confirming." Moreover it is beyond doubt that the language of the ancient Catholic ritual was designedly mutilated and altered, so as to exclude every phrase which distinctly expressed, or indirectly implied, recognition of the Catholic doctrine of the Eucharist, of the power of the priesthood to offer the sacrifice of the Mass, or of the sacrament of Holy Orders. To adopt that Ordinal, was to proclaim open war against all that the Catholic Church holds sacred: it was to pull down altars and set up tables, as bishop Heath declared: it was to suppress the Catholic faith, to destroy the altars dedicated to God, to set forth to clergy and people the communion of Heretics, and to abolish the name of the sacrifice of the mass, as Casey confessed in his reconciliation. In England the people rose in frequent rebellions during Edward's reign, to protest against the new service book, and to bring back, as the cry was, "the old religion." And when the use of this new ordinal became general in England and Ireland throughout the churches of the establishment, the word "minister," became the customary designation of the clergyman of the State Church, while the name of "mass-priest", or "priest" simply, was used, and that even by Judges on the bench, to denote the priest of the Catholic Apostolic Church.

For more than a hundred years from the accession of Elizabeth, the defective Ordinal of Edward VI was the only one used in Anglican consecrations. In 1662 the form was altered to:—"Receive the Holy Ghost for the office and work of a bishop in the

church of God, now committed unto thee by the imposition of our hands." etc. But these alterations cannot, it is manifest, affect the validity of consecrations performed before 1662, while it is equally manifest that the defects of the earlier Ordinal must of necessity affect injuriously the later and modern consecrations. For if there was any doubt in the reigns of Edward and Elizabeth of the "form and intention of the Church," there can exist little doubt upon that point in the minds of impartial persons in the reign of Victoria, inasmuch as the formularies of the Anglican Establishment distinctly deny the rank of a sacrament to Holy Orders, and the protestant traditions do not include the doctrines of Apostolical succession, the sacramental gift of Holy Order, and the Holy Sacrifice of the Mass. "There is surely," says Dr Newman, "a strong presumption that the Anglican body has not what it does not profess to have."

SUMMARY OF
THE CASE

Upon the whole, while discussion and conjecture are still open to theologians in regard to those defects in the English ordinal which concern the form of valid ordination and the intention of the Church, the historical parts of the controversy may be thus summed up:—The orders of Priests and Bishops ordained by the ritual of Edward VI or by that of 1662, have been always regarded by the Holy See as null and void; and that whether they were performed before or after the consecration of Parker, and whether they were performed in Great Britain or in Ireland. Parker is the father of the English and Scotch protestant episcopates, while Hugh Curwin gave its origin to the Irish branch of the State protestant Church. It is not established by any direct or satisfactory evidence that Parker's consecrator, Barlow, was a true bishop, validly consecrated, and competent to confer valid

orders, while it is established beyond doubt that the alleged consecrators of Parker, were, at the time of the performance of the ceremony, disqualified by the laws of England to perform it, and that they used a ritual not then in force according to the Statutes. Such were the rumours concerning this consecration at the time when it took place, that an act of Parliament was passed to quiet those rumours, silence objectors, and remedy by royal authority all defects in the persons of the consecrating prelates or in the ceremony itself. That Hugh Curwin, archbishop of Dublin, who undoubtedly himself possessed valid Orders, consecrated one or more protestant bishops, according to the new ritual, by mandate from Queen Elizabeth, rests upon the evidence of Sir James Ware, a most trustworthy, and accurate writer, who had access to the official registers, and who wrote his work, "De Praesulibus Lageniae," before the insurrection of 1641, when a great destruction of records occurred. But Sir James Ware, Harris, the continuator of his Annals, and Usher, the famous controversialist, failed to name a single bishop as assistant to Curwin in the consecrations performed by him during the first eight years of Elizabeth's reign. Hugh Curwin and Adam Loftus were the founders of the modern Irish protestant episcopate. Loftus was consecrated to Armagh on the 2nd of March, 1563, in Dublin, by Curwin, assisted, it is said, by other bishops, but the names of those other bishops have never been mentioned. Alexander Craike, supposed to have been a Scotchman, had been previously consecrated to Kildare, by Curwin, assisted, it may be supposed, by bishops unnamed. Craike may have been one of the assisting bishops, or Roger Skiddy, who is said to have been consecrated on the 30th of October, 1562, to Cork, by the Roman ritual, *papali ritu*. (See Archdeacon Cotton's

Fasti Ecc. Hib. Vol. IV. Appendix page XXIII.). Loftus and Craike were doubtless consecrated by the protestant Ordinal. But when it is found that Loftus was consecrated two years before he had arrived at the canonical age, and that, as the protestant Bishop Mant remarked, without "any dispensation from both the ancient and modern law of the Church, which prescribes that any man, which is to be ordained or consecrated bishop, shall be full thirty years of age," who can say that other irregularities or graver defects might not have occurred? No evidence has been offered that either Craike or Loftus had been ordained a Priest, and if Loftus had not valid Orders of Priesthood, he could not have received valid orders as bishop, and in that case the entire protestant succession of bishops from 1563, would be tainted with invalidity, for the consecration of Loftus by Curwin in that year, was the source to which alone the subsequent consecrations can be traced.

SP
RITUAL
JURISDIC-
TION OF
ANGLICAN
BISHOPS IS
DERIVED
FROM THE
CROWN

Apart from the question of the validity of Anglican Ordinations is the equally important question of jurisdiction. That the spiritual jurisdiction of Anglican protestant bishops is not derived from the ecclesiastical governor of the Church but from the lay ruler of the State, is a fact which cannot be disputed. The four ex-prelates, who are named as the consecrators of Parker, cannot be said to have transmitted to him any ecclesiastical jurisdiction whatever. Persons can only transmit that which they themselves possess. Barlow, Scory, Coverdale and Hodgeskyn, at the time when they undertook to create a protestant archbishop of Canterbury, were not possessed of the power to create even a simple Catholic priest for

any parish in any diocese in England. By the laws of their country and by the laws of the Church Catholic, they had no power or right to perform any spiritual function in any church in England, or in Christendom, without first obtaining the permission of the local parish priest and the license of the Ordinary. Even if it be granted that they all were possessed of valid orders as bishops, and that they could therefore transmit valid orders, although irregularly, to Parker, so as to make him a schismatical bishop, yet they could not make him an archbishop of Canterbury or confer upon him a particle of ecclesiastical jurisdiction, for not one of them possessed any. Nor is it pretended that the ecclesiastical authority of Parker or of the Anglican bishops who trace their descent from him, is derived from any ecclesiastical or Catholic fountain. The Sovereign of Great Britain, for the time being, be the Sovereign King or Queen, is the fountain and source of the spiritual jurisdiction of the bishops of the Anglican State church. The first Statute of Edward VI. (ch. 3) declares:—"Authority of jurisdiction, spiritual and temporal, is derived and deducted from the King's majesty, as supreme head of these Churches and realms of England and Ireland, and so justly acknowledged by the clergy of the said realms, that all courts ecclesiastical within the said two realms be kept by no other power and authority, either foreign or within this realm, but by the authority of his most excellent majesty." By Queen Elizabeth's Declaration all ecclesiastics were forced to take the following oath:—"that the Queen's Highness is the only supreme governor of this realm and of all other her highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal; and that no foreign prince, person, prelate, state or potentate, hath or ought

to have, any jurisdiction or authority, ecclesiastical or spiritual, within this realm; and therefore I do utterly renounce and forsake all foreign jurisdiction." Again, upon the occasion of sending out to India an Anglican bishop, it was thus enacted by the British parliament:—"Provided always and be it enacted, that such bishop shall not have or use any jurisdiction, or exercise any episcopal functions whatsoever, either in the East Indies or elsewhere, but only such jurisdiction and functions as shall or may, from time to time, be limited to him by his Majesty by letters patent under the great seal of the United Kingdom." (53. George III. C. 155. 33.). The protestant formularies recognize no other Head of the Church in spirituals than the Sovereign. The bishops declare solemnly that they receive their spiritualities only from the Crown. They deny that the Pope has, or ought to have, any spiritual jurisdiction within the dominions of the Crown of Great Britain and Ireland. The ecclesiastical changes made in England by Elizabeth were made not by Convocation of the clergy but by the power of the Crown and Parliament, and directly against the will of the Catholic bishops and Church dignitaries who were imprisoned and deprived. Thus the English Establishment is cut off from all communion with the Catholic Church, and does not even pretend, as the schismatical church in Holland does, to acknowledge any Vicar of Christ except the lay Sovereign. In Holland the schismatical Church still keeps up the hollow farce of assuming to do homage to the Holy See, and on every fresh appointment of a schismatical chief bishop, sends notice of the consecration to Rome to the Pope, to whom it professes hypocritically to owe allegiance, and from whom it professes to derive its spiritual jurisdiction. But the English Establishment stands alone, and defiantly re-

pudiates allegiance to any spiritual head save the lay governor for the time being. Thus Elizabeth, an excommunicated Catholic, Charles II, a concealed, and James II, a professed Catholic, as well as the protestant James I, and the profligate Georges, have been at times the official dispensers and authors of the spiritual jurisdiction pretended to be exercised by the bishops and ministers of the Anglican community or sect. How absurd and revolting must it seem to all who believe in the spiritual authority of the Church of Christ, thus to find a Catholic prince like James II, who as a Catholic believed the Pope to be the only source under Christ of ecclesiastical power, proclaimed by the English parliament and regarded by protestant bishops and clergy as their spiritual head! It is in vain for individual members of the Anglican Establishment to pretend that the declarations prescribed by parliamentary statutes and formally made by protestant bishops at their appointment, do not really define the Queen as the only giver of spiritual jurisdiction to Anglican ministers. The terms of those declarations are express and clear, and it is not long since an Anglican bishop, of high reputation, publicly declared his regret that he had been compelled to make the solemn declaration that he derived his spiritual authority from Her Majesty Queen Victoria.

ENGLAND UNDER CARDINAL ALLEN

A. D. 1585 TO 1594.

Thomas Watson, the last Catholic bishop of Lincoln, died in prison in Wisbeach Castle in September, 1584. Thomas Goldwell (See Vol. II, p. 317), bishop of S^t Asaph, died in Rome, April 3, 1585. They were the last survivors of the ancient Catholic hierarchy of England. On their deaths, the recognized head of the English secular clergy, was William Allen, whom Pope Sixtus V created a Cardinal in the month of August, 1587, with the express object of encouraging the English Catholics, who were in despair at the death of Mary, Queen of Scots. (See Vol. II p. 339.). When bishop Watson died, the Catholic religion in England seemed almost destined to perish along with its hierarchy. It appeared, so wrote Gregory Panzani, "as if no remedy could be applied to keep alive the few embers of Catholicism which had escaped extinction by the cruel storms of the long and severe persecution under Elizabeth. Even the few priests had expired, who, despising the fear of death, remained in the kingdom,

braving a thousand perils in order to aid their courageous Catholic flocks in their resistance. And the relics of Catholicism," according to Panzani, "were saved by William Allen." The unpublished Bulls for restoration of the Hierarchy in England, dated in November, 1847, state that Allen "succoured the spiritual wants of England from 1568 to his death in 1594."

John Allen, grandson of George Allen, of Brook-house, Yorkshire, and son of John Allen, and his wife Jane, or Johanna, Lister, of Westby, in Yorkshire, was born in 1532 in Lancashire. John Allen and Johanna Lister had issue (besides William, the Cardinal, and Gabriel, and a daughter who married Thomas Heskett) an eldest son, George, or Richard, Allen, of Rossall or Rossehall and Toderstaffe in Lancashire. The widow of this M^r George Allen, Elizabeth Allen, was driven into exile and lived many years at Louvain, where she died. Her three daughters were named Helen, Catherine, and Mary. Helen and Catherine became nuns at S^t Monica's in Louvain. Mary, the youngest, became the wife of Thomas, son of Richard Worthington of Birch (Blainscough) in Lancashire, and bore to him, *inter alios*, the Rev. Richard Worthington, who was Priest, at the Spanish Ambassador's House in London, "*circa* 1643." See "The Troubles of our Catholic Forefathers," by John Morris, S. J. London: Burns and Oates, 1872.

John Allen, when fifteen years old, was sent by his father to Oriel College, Oxford, where he was under the care of the Provost, M^r Morgan Philips. He was chosen Fellow of his College in 1550, and was made Master of Arts, July 16, 1554. In 1556, he was chosen Principal of S. Mary's Hall. He was elected a Proctor of his University in 1556, and in 1557; and was made a Canon of York, in 1558.

Dr Allen's zeal in opposing the changes in religion under Elizabeth, exposed him to the resentment of the so-called reformers, and he was obliged to leave Oxford and fly to Louvain. Here he wrote books of controversy and especially opposed Dr Jewell. One of his works at this period was entitled "De Purgatorio." Attending too closely the sick bed of a young friend, he caught a dangerous disorder, and his life was in peril. His physicians recommended him to return to England, in hopes that his native air might restore his health. He therefore returned home, and after some time of rest and quiet, became cured. Dr Allen now observed with pain that many Catholics, terrified by the penal laws and deceived by the craft of the protestants, complied with the laws commanding attendance at protestant sermons and services, maintaining that such an attendance was not a secession from the Catholic Church, nor a sin of much gravity. Dr Allen exposed this error, and induced many persons to cease to frequent protestant worship. He went sometimes to Oxford, and was instrumental in bringing many to the truth. He wrote, during his retirement in Lancashire, two books in English, concerning the Priesthood, and on Indulgences. Passing into Norfolk, he laboured much in the house of the Duke of Norfolk, and in the neighbourhood, with success. His small tracts, or brief reasons for the Catholic faith, were most useful. These pithy treatises, so suitable to the times, were not without great fruit, but they drew on the writer the animosity of the Protestants, and Dr Allen, after nearly three years residence in England, was again forced into exile. While waiting for a ship, he went to Oxford and there converted a former acquaintance, whom he thought to make a companion of his flight. But the parents of this young man cared for the temporal,

more than for the spiritual welfare of their son, and not only impeded his departure, but laid a snare to catch Dr Allen. The person who was employed for the arrest, thought he knew him well, and actually found him at supper and spoke to him. When he was about to effect the capture, he suddenly failed to see him, and actually suffered him to depart unharmed.

Dr Allen was accompanied in his exile by his brother, Gabriel Allen, and his nephew, Thomas Hesketh. On his return to Belgium, in 1565, he taught Theology in the convent at Mechlin, the then capital of Flanders. He was desirous to visit Rome, and went thither, *circa* 1567, with Mr Morgan Philips, and with Dr Vendiville, then Regius Professor at Douay, and subsequently bishop of Tournay, and President of the King's Council. The object of Dr Vendiville in going to Rome, was to consult Pius V about his plans for converting the heathen to Christ. For a whole winter Dr Vendiville tried to gain the attention of the Pontiff to his considerations, but in vain, as the Pontiff was otherwise engaged on pressing matters of importance. In the next spring, Dr Vendiville found himself wearied and unable to find rest in Rome, and returned with Dr Allen to Belgium, having given heed to the advice of the latter, to direct his energies to the Christians in Flanders and Holland, and to give his thoughts to his own countrymen in preference to heathens in distant lands. By means of Dr Vendiville, Dr Allen was appointed to an honourable post as Doctor and Professor of Sacred Scripture under Royal patronage in the Academy founded, in 1562, by Philip II of Spain at Douay in Spanish Flanders. The date of his appointment was January 31, 1570, and the stipend was 200 golden crowns. He was made also a Canon of Cambray in 1570, and Doctor in Divinity, July 16, 1571. Dr Allen now founded an English Sem-

inary at Douay, devoting to this purpose his private means, and the first proceeds of his Professorship. He provided a house sufficiently large and got companions to join him from Louvain and elsewhere. His difficulties at first were great and his resources limited. But when the Seminary became known in England, many students came to him, for the most part members of noble families. The Pope and King Philip became his patrons and gave annual pensions to the Seminary; and his old preceptor, Morgan Philips, died, and left him all his fortune for the same institution. The discipline of the Seminary was well maintained and the course of study embraced the learned languages, including Hebrew. The old Testament was read twelve times, and the new Testament sixteen times, in the course of every three years. Special attention was paid to controversy. Dr Allen composed treatises on Images, on Predestination, on the Sacraments, etc., which were at the time much read in England. In 1575, Dr Allen went again to Rome, returning to Douay on the 30th of July, 1576.

In 1578, disturbances broke out in Belgium, and Dr Allen, with his students, was forced to fly from Douay and take refuge in Rheims, where, in spite of several remonstrances of the English ambassador at Paris, they remained for some years, under the protection of the princes of the house of Guise, until their return to Douay in 1588.

The number of Seminarists at Rheims increased to 200, and many missionaries were sent from the college to work in England as Catholic priests. In October, 1579, Dr Allen, having been summoned to Rome to give his advice and assistance in converting the English Hospital into a college for education of priests, besought the Pope to send the Jesuits into England, and accordingly Fathers Persons and Campion were despatched to labour among their coun-

trymen. Dr Maurice Clenock was now appointed Rector of the newly established English College at Rome. Dr Allen was absent from Rheims, on this mission, from August 27, 1579, to April 2, 1580. He arrived in Rome on the 12th of October, and, on the day following, had audience of the Pope. The visit of Dr Allen to Rome, and the entry of the Jesuits into England, created alarm among English protestants, and severe edicts were passed against the Jesuits and Seminarists, and vile libels were circulated to their injury. Dr Allen now wrote his "Apology for English Seminaries and for the Jesuits," in order to refute these calumnies.

In 1584, Dr Allen received, by Brief of Gregory XIII, dated the 18th of September, faculties as "Prefect of the English Mission." About the same time he was made a Canon of Rheims, by the influence of Cardinal de Guise, with a license of exemption from the duties of the Canonry, in consideration of his Seminary work. He now wrote a refutation of a book entitled "British Justice," in which it was sought to prove that all the Catholics who were put to death in England, were executed on just grounds, not because they were Catholics, but because they were traitors to the Queen.

Dr Allen, during the latter part of his stay at Rheims, was seized with a painful and dangerous internal ailment and was advised to try the waters of Spa. He left Rheims for Spa, August 3, 1585. While he was at Spa, he was summoned to Rome on account of some discord which broke out in the English College there. His visit to Rome on this occasion lasted for a few days only, for he returned speedily to Rheims.

In the month of September, 1584, Father Persons wrote from Paris to the Jesuit Father, Alphonso Agazzari, Rector

of the English College at Rome, giving him an account of what was doing in England in matters of Religion. A copy of this letter, written in Latin, is now preserved in the public library at Siena. It is marked:—“Cod. C. X. 2. fog. 33,” and is headed:—“Relatione in forma di Lettera del P. Roberto Personio al P. Alfonso Aghazzari, Gesuita, per la quale gli dà conto come passano le cose della Religione nel Isola di Inghilterra, 1584.” The letter begins:—“Admodum Reverende Pater Alfonse Agazzari, Pax Christi, etc.” The following translation of this letter will give some idea of the sufferings of the English Catholics at that time, and also some particulars concerning a sister in law of Dr Allen:—

“As I know how acceptable to your Reverence will be intelligence concerning our English affairs, and how great your love and compassion are for our deplorable condition, I have determined to write to you at present at some length. Our occupations are in themselves indeed troublesome and difficult, but for the sake of Jesus Christ they must be endured, to whatever degree of suffering they may be permitted by providence to extend. We carry on a contest, being ourselves exiles and most poor, with adversaries who are most potent and watchful. God, however, thus far helps us and will help us, as we hope, although, to confess the truth, our difficulties are now greater than ever, owing to our extreme want of temporal necessaries. The number of Catholics daily increases, and they, despoiled of all their goods, are either shut up in prisons at home, or else escape hither to us. As throughout almost all England, public robberies are permitted against all professors of our faith, it happens that we are here oppressed by a multitude of needy persons, and have no hope of getting any assistance from

out of England. They indeed in England are not able to provide for their own wants, and are forced to seek aid from us. The priests labouring in that vineyard, who now number almost three hundred, were formerly sustained by the charity of Catholics. But now the Catholics in almost every province are despoiled and driven to flight, especially the nobles who were able to bestow alms, and therefore the priests of God have neither houses in which they can be received, nor food to sustain life. Here with us there is the same, or even greater, indigence. In our Seminary at Rhœims are about two hundred persons who live poorly enough, (the greater part of them are of noble birth), and to them is added almost daily a number of fugitives from England. You may thus imagine at what straits we are at present, and how much we have to fear for the future. Among all these persons there is, however, God be thanked, no lack of courage; and the zeal of our priests in encountering danger, is no ways diminished, but increases more and more. The constancy of the other Catholics also is strengthened by their very sufferings, God aiding them. This, your Reverence may understand better from the words lately written by a certain priest from his prison:— The condition, he says, of all the imprisoned Catholics has become, during these last months past, most rigorous. In particular, those confined in the prisons of York and Hull, have suffered great hardships, and alms have been solicited for them throughout nearly all the English provinces. But here in London the misery was not inferior, for immediately after the putting to death of those five priests of God, on the 6th of February in this year (James Fenn, George Haydock, John Munden, John Nutter and Thomas Hemerford, tried, Feb. 6, at Westminster for being made priests beyond the seas and by the Pope's au-

thority, and hanged, bowelled and quartered at Tyburn, Feb. 12, 1584), an order was issued to all keepers of prisons to keep a stricter watch than before upon all Catholic prisoners, to separate the laymen entirely from the priests, and never to permit any intercourse between them, lest they should receive encouragement and consolation from each other. No friend whatever was to be allowed to visit the priests, and no visitors were to be admitted to the lay prisoners unless after mid-day. This was ordered, to prevent the visits of priests who might wish to enter to perform sacred functions. After mid-day, if any person from without sought an interview with a lay prisoner, he was to be examined diligently, to ascertain who he was, where he came from, and what was the purport of his visit, etc. If the least suspicion should fall on the visitor, and particularly if he were suspected of bringing alms, they were to arrest him at once, and bring him before the magistrates. In consequence of this vigilance of the heretics, no one would venture to carry assistance to the prisoners, and the Catholics began to suffer greatly from hunger and want. A certain gaoler perceiving this, and moved by compassion, went to the Pseudo-bishop of London (John Aylmer), who is the chief of the inquisitors, and acquainted him with the needs of those who were committed to his custody. The bishop, being angry, told the gaoler that bread and water were enough to feed them on. "But," said the gaoler, "who is to pay me for this bread? Water I will freely give them without cost, but bread on no account." The bishop was now still more angry, and said to the gaoler; "Go away. What affair is it of mine? Let the Papists eat, if they wish, their own excrements." This was the only hope brought to us by the gaoler from this pious prelate. I therefore repeat what I said above, namely

that our condition in the prisons is most deplorable, and that many Catholics, if they had the choice, would prefer death to imprisonment. They are most willing to undergo either death or incarceration, for the glory of God. It is very consoling to have testimony to that effect from the priest in his prison.

We receive many other communications daily, concerning the persecution and the severity used by the heretics towards Catholics. What follows is of very recent date, and is partly taken from certain letters of those who suffered, which were afterwards reported to us.

In a county of England called Worcester, they captured a certain priest named Bennet, and four laymen along with him, whom the heretics suspected had been reconciled by Bennet to the Roman church. This constitutes the crime of high treason, and therefore none of the captured men would reveal it nor confess it, lest other Catholics should be brought thereby into peril. They were racked with tortures in public meeting of the whole county, in the town of Bewdley, by order of the Judges, Bromley and Johnson. The kind of torture employed was this:— By means of tight and very heavy iron manicles they were suspended by the arms until they fainted. Then they were taken down, and their foreheads were washed with *aqua vitae* until animation was restored, when they were again suspended as before. This process was repeated for several days, according to the description written out and sent here by one of them who suffered this torture. At the same time, in the town of Lancaster, they publicly put to death a priest aged sixty years, whose name was James (Henry, erroneously in MS) Bell, and along with him a layman named John (Henry, erroneously in MS.) Finch, because they denied the Queen to be the

Head of the Church. As Finch was the younger and more courageous of the two, and as Bell and Finch showed openly their detestation of the protestant prayers and sermons, they dragged Finch more than once to hear sermons from heretics, and they beat his head against the ground in such a way that he sweated blood from all his body. Subsequently (at Lancaster, on the 20th of April, 1584), they hanged them both by a rope, by which mode of execution the archbishop of Cashel in Ireland, was lately put to death, after he had suffered the most exquisite tortures. Two other bishops were condemned to death.

From the county Lancaster, a certain priest, named Worthington, wrote to say that on one night, fifty houses of nobles in that one county, had been ransacked and plundered by heretics on pretence of searching for priests. (The priest was Thomas Worthington, who was banished in January, 1585, and was afterwards President of Douay College.) Scarcely any of those houses was without a priest, yet by divine providence not a single priest was captured that night. Some of the priests, however, suffered a good deal in escaping, and among these was one of great importance, named John Bell, formerly a Minister of the heretics, but afterwards made a priest in the Roman College. He was forced to get out of bed on a sudden and leave the house in company with another priest, without time to put on his clothes, and he had to run in the darkness of the night for some miles over stones and streams, and his feet were so wounded that he was forced to stay in bed for a whole month afterwards. This account was solemnly attested before me by a venerable matron, (M^{rs} Elizabeth Allen), who was present at the affair, and whose house was at the same time stripped of every thing which could be carried away. This lady is sister

(in law) to the Reverend Lord Allen, President of our Seminary of Rheims, that is to say, she is the widow of his deceased brother, (George Allen of Rossall.). She is an honourable and holy woman, who used to give hospitable reception to all Catholics, and was entirely devoted to good works. Now, however, she has been driven from her home and despoiled of all her goods, and with two (three) virgin daughters, whom she rescued by stealth from heretic hands (for the heretics had seized them in order, as is their wont, to corrupt them in body and in mind), has escaped to these parts, having passed through many perils by sea and land. Though poor and afflicted, she is yet most happy in mind, and has found refuge (at Rheims) with Allen. This holy widow, after the taking away of all her property, was searched for throughout all England in order to put her to the torture. For it was thought she might give some tidings of her brother Allen, whose picture the heretics thought they had found in her house, and on which they vented their hate and shewed their contempt of her brother by hacking it with swords, daggers and knives. It was not the picture of Allen, however, but that of Alberic, a grave and learned man. The foregoing narration I had from the matron herself.

But the before named (Thomas Worthington) also wrote to me, concerning his elder brother, (Richard), a gentleman of good birth and honourable condition in the same county of Lancaster. This person, being a Catholic, and plainly perceiving how tyranny was openly practised on all Catholics indifferently, and that even the children were taken away against the will of their parents, began to fear lest the same things should fall to his own lot. He therefore purposed to send to London four, (Thomas, Robert, Richard and John), of the youngest of his twelve children, whom

he thought most exposed to peril. But by divine permission it happened that these children were captured (at Warrington); on their journey towards London, and were thrown into prison, where they were tried in various ways, and whipped with rods in their beds, in order to make them divulge something about their parents, and to tell when and where they had been present at mass, and what priests had been received in their house, etc. When they could in no way change the constancy of these children, nor force them to confess any thing of their parents, nor to go to the churches of the heretics, a thing which the heretics particularly desired, they separated from the rest the younger lad, scarcely twelve years old, to be tortured by hunger and want. They kept him an entire day without food to eat, and then swore they would never give him any sustenance unless he obeyed them in all things. Meanwhile, however, they plied the boy with abundance of drink, that his brain might be turned, and so to extract something from him. After thus torturing him with want of food to eat, while drink was supplied plentifully, they brought him before the public tribunal to be examined by the inquisitors. At that court were the Earl of Derby, the prince of that county, and many other nobles and chief men. When they began to question the boy, he was wonderfully strengthened by God, and remained constant in his confession of faith, and publicly made manifest all their frauds. The judges, confounded with astonishment, were taking counsel one of the other concerning what was to be done. The boy then, in order to give fuller proof of what he asserted, said he was about to vomit, and shortly afterwards discharged from his stomach an immense quantity of indigested

drink, so that the very heretics were ashamed when they saw it. Nevertheless the boy is still kept in prison in Manchester, along with his brothers. Many other things might be related, but the above are the more recent.

Regarding the members of our Society, four were imprisoned in England, namely Father (Jasper) Haywood and Father (James) Bosgrave in London tower, and Fathers Mettam and Pond in the castle of (Wisbeach). Of these the last two (as your Reverence knows) entered the Society in England itself, and still remain free, (that is without having taken the vows), as you have heard. Father William Oleus (Holt?) fled from England into Scotland, and there suffered imprisonment for some time. He now enjoys his liberty once more. Two other Fathers, with Brother Recenti, have been destined for that mission. Our hope of victory is most certain, even in our enemies' opinion, if we be permitted to pursue our uncertain course through these temporal difficulties. And our adversaries, perceiving this, labour most strenuously for this one purpose, namely to oppress us by poverty. We, on the other hand, place our trust in Him who is the Father of the poor and the Lord of the rich, and who will accomplish the work which he himself commenced to the glory and honour of his name. This is our hope in the midst of so many martyrdoms and sufferings so constantly endured in defence of the faith, in the midst of so many groans of the imprisoned, so many tears of pious persons throughout all England, so many burning desires of men thirsting for justice and for God's glory. Finally, the ardent zeal of our priests, who expose themselves to perils for the salvation of others (and all this could not have happened save by divine bounty and grace), seems to us a most certain proof that God, who is most good, will never abandon us,

to whom he has given already so many pledges of his great benevolence and love.

I beseech your Reverence to lay the whole matter before the Lord, and to hold me in some remembrance at the holy sacrifice and in your prayers.

Your Reverence's servant in Christ
Robert Persons.

Paris, September 28, 1584.

On the 4th of November, 1585, Dr Allen arrived at the English Hospital in Rome, accompanied by William Morris, priest, by his nephew Thomas Hesketh, a native of Lancashire, and by his servant John Byars. He remained at the Hospital until his promotion to the purple.

In the consistory of August 7, 1587, Dr Allen was created a Cardinal Priest, and he was then described as having been Regius Professor of Theology, and Canon, first of Cambray and afterwards of Rheims. The title assigned to him was that of S. Martin *in montibus*. He was made a member of the Congregation of the Index.

Gregory XIV appointed Cardinal Allen to be Librarian of the Vatican, in room of Cardinal Carafa deceased, and, in 1590, the Pope conferred upon him the archbishopric of Malines (Mechlin), of which see he never took possession, either because of the disturbances in Flanders, or from reluctance to undertake so weighty a charge. He had been, in conjunction with Cardinal Colonna, deputed to the work of emending the edition of the Bible begun by Sixtus V.

Lorenzo Cardella, in his *Memorie Storiche de' Cardinali*, Tom. V. pag. 267, says:—"Death surprized Cardinal

"Allen, while he was assisting at a new edition of the works of S. Augustine, in Rome, in 1594, in the seventy-third year of his age and seventh of his Cardinalate. His mortal remains were placed in the church of the English College, before the High altar, with a most noble eulogium."

Cardinal Allen died on Sunday, October 16, 1594, and was buried in the English church of the Most Holy Trinity, according to John Antony Petramellari, *De Summis Pontificibus et S. R. E. Cardinalibus*. The following epitaph was extant on the Cardinal's monument in that church, in the year 1785:—

DEO TRINO UNI.

GULIELMO ALANO, LANCASTRIENSI, S. R. E.
 PRESB. CARD. ANGLIÆ, QUI EXTORRIS À PATRIA,
 PERFUNCTUS LABORIBUS DIUTURNIS IN
 ORTHODOXA RELIGIONE TUENDA, SUDORIBUS
 MULTIS IN SEMINARIIS OB SALUTEM PATRIÆ
 INSTITUENDIS, FORENDIS, PERICULIS PLURIMIS
 OB ECCL. ROM. OPERE, SCRIPTIS, OMNI CORPORIS
 ET ANIMI CONTENTIONE DEFENSAM, HIC IN
 EIUS GREMIO SCIENTIÆ, PIETATIS, MODESTIÆ,
 INTEGRITATIS FAMA ET EXEMPLO CLARUS, AC
 PIIS OMNIBUS CHARUS, OCCUBUIT XVII CAL. NOV.

AN. AETA. LXIII, EXILII XXXIII, SAL. HUM.

MDXCIV.

INTER LACHRYMAS EXULUM PRO RELIGIONE
 CIVIUM PERPETUUM ILLORUM EFFUGIUM
 GABRIEL ALANUS, FRATER, THOMAS HESCHETUS,
 SORORIS FILIUS, FRATRI AVUNCULO CHARISS.

OPTIMO OPTIMEQUE, MERITO,

MOERENTES POSUERUNT.

Gabriel Allen, the Cardinal's brother, died at Rome, March 24, 1597, and was buried in the same church, with the following inscriptions on his monument:—

D. O. M.
 GABRIELI ALANO, PIETATE AC
 VITAE INNOCENTIA SINGULARI,
 QUEM UT AMORIS SANCTIQUE
 EXILII VINCULUM CUM GULIELMO,
 FRATRE CARDINALI ANGLIAE
 IN VITA CONJUNXERAT, SIC NEC
 LOCUS IPSE IN MORTE SEPARAVIT.
 OBIIT DIE XXIII MARTII, ANNO
 AETATIS SUAE LVIII, HUMANAЕ
 SALUTIS MDXCVII.
 THOMAS ALANUS AVUNCULI
 OPTIMI AMANTISSIMI
 MEMORIAE
 POSUIT.

By an instrument dated February 26, 1614, Thomas Allen, heir to the Cardinal and to Gabriel Allen, gave certain sums which had belonged to his uncles, to the Colleges at Rome and Douay.

The following is a list of Cardinal Allen's works:—

- 1, *Certain Brief Reasons concerning Catholic Faith.* 1564.
- 2, *A Defence of Purgatory and Prayers for the Dead.* Louvain, 8^{vo} 1565.
- 3, *A Treatise made in defence of the lawful power of the Priesthood to remit sins; of the People's Duty to confess their sins to God's Ministers; and of the Church's meaning concerning Indulgences, commonly called the Pope's Pardons.* Louvain, 8^{vo} 1567.
- 4, *De Sacramentis in genere; De Sacramento Eucharistiae*

et Sacrificio Missae. Antwerp, 4,^{to} 1576 and 1603. 5, *Apology for the English Colleges at Rheims and Rome.* Mons, 8,^{vo} 1581. 6, *Apologia pro Sacerdotibus Societatis Jesu, et Seminariorum Alumnis contra Edicta Regia.* 1583. 7, *Piissima Admonitio et Consolatio vere Pia ad afflictos Catholicos in Anglia.* 1583. 8, *Epistola de Daventriae Redditiōe.* Cracov. 8,^{vo} 1583. 9, *A True and Modest Defence of the English Catholics against a libel entitled "the Execution of Justice in England.* Ingolst. 8,^{vo} 1584. 10, *De Sanctis et Imaginibus.* 11, *De Praedestinatione.* 12, *Resolution of Cases for the use of Missioners,* by Cardinal Allen and Robert Persons. MS. 13, *Instructions to Dr John Vendiville, Bishop of Tournay, concerning the Government of Seminaries.* MSS. 14, *Letters to Pope Gregory XIII, Dr Lewis, Father Chauncey, Prior of the Carthusians, etc.* MSS.

ENGLAND UNDER ARCHPRIESTS

A. D. 1598 TO 1621.

GEORGE BLACKWELL 1598-1608.

1598. **George Blackwell B. D.**, was appointed Archpriest of England, by letters, dated March, 1598, of Cardinal Henry Caietan, the Cardinal Protector of England, who issued those letters by command of Pope Clement VIII. This appointment was confirmed by Brief of the same Pope, dated April 6, 1599. This Brief was registered:—"Pro Giorgio Blakwello, sacerdote Anglo, Confir. patentium Card^{lis} Caetani super illius deputatione in Archi-presbyterum Catholicorum Anglorum."

George Blackwell, born in Middlesex *circa* 1545, was admitted a scholar of Trinity College, Oxford, May 27, 1562, and became Fellow, and Master of Arts in 1567. He then removed to Gloucester Hall, a house much suspected of Catholic tendencies. Convinced of the errors of Protestantism, M^r Blackwell abandoned his Fellowship, and entered Douay College in 1574. He was ordained priest in

1575, and in the same year became Bachelor of Divinity. He returned to England in 1576, and served on the mission.

An account of the institution of Archpriests and of the Vicars Apostolic of England is given in a report drawn up by Cardinal Albici, and by him presented to Innocent X. The title of this report is as follows:—

“Relatione a Nostro Signore di che tempo fù dato per superiore ai Missionarii Sacerdoti Secolari in Inghilterra un' Arciprete; dopo a tutti i Cattolici un Vescovo; e dell' origine del preteso Decano e Capitolo. Stesa dal Sig. Card. Albici, e presentata alla Santità di Nostro Signore Papa Innocentio Decimo.”

Cardinal Albici, in this interesting report, describes the persecution of Catholics in England by Queen Elizabeth, on account of which many of the victims took refuge in woods and other places of refuge, while others escaped to parts of France and Flanders. Some fugitive priests, including Allen, who was afterwards Cardinal, opened, in Louvain, two houses, one called “Ossonia,” the other called “di Cantuaria.” Here for some time dwelt Sanders, Harding, Bristow and Stapelton, all of whom were great writers, but not sufficient for the needs of the English Catholics. They subsequently removed to Douay, and by aid of the faithful and of Pope Gregory XIII, founded there a famous Seminary, from which, as well as from the College at Rome, erected under the same Pope, many missionaries went to England with faculties given them by the Cardinal Protectors of England, in virtue of the powers to them committed by His Holiness.

These Missionaries, having vastly increased in number after the cessation of the more grievous persecution under Elizabeth, became in need of a Head, and expressed their want in a supplication to Pope Clement VIII. The Pope

approved their request, and ordered Henry Caetano, the Cardinal Protector, to select an Archpriest, to be constituted Head of the Secular Priests sent to England from the Seminaries of Douay and Rome, "Capo dei Sacerdoti Secolari che da Seminarii di Duay e di Roma colà si mandavano." The Cardinal Protector, accordingly, chose George Blackwell, and gave him faculty to rule, suspend, or admonish, all secular priests, and also to call a "congregatione particolare," at which he, the archpriest, was to sit as President, having under him twelve Assistants, of whom six were also styled his Counsellors. The Cardinal nominated six of these Assistants, namely, John Bavand D. D., Henry Henshaw, D. D., Nicholas Tirvett, Henry Shaw, George Birket (or Birkhead), and James Standish, leaving to the Archpriest the selection of the remaining six. Reference, in all cases of emergency, was to be made either to Dr Barret, President of Douay College, or to Rome. Upon the demise of the Archpriest, the senior of the Assistants then in London, was to assume charge until a new appointment. The Archpriest was to forward to Rome, within six months, an account of the state of religion in England, and was to keep up a good understanding with the Jesuits. "Tale fù la prima deputatione dell' Arciprete d' Inghilterra in persona di Giorgio Blackwello, seguita à 7 di Marzo dell' anno, 1598."

To public, the Cardinal added private, instructions for the guidance of the Archpriest. This official was to deliberate on nothing of importance without the advice of his twelve Assistants. If he found any thing among the Jesuits requiring reform, he was to deal with their Superior, and, failing success, refer the matter to Rome. In all affairs of gravity the Archpriest was to respect—"si valesse del parere"—the opinion of the same Superior of the Jesuits,

a man of great experience and "bonta." To every Secular priest the Archpriest was to permit the exercise of his faculties although not received from himself. These faculties were all given to the Archpriest by the Cardinal Protector, and included absolution in cases reserved by the bull *Cæna Domini*, conceding of indulgences, change of vows, remission of that of chastity, benediction of priestly vestments, .etc. etc.

The Archpriest was, at his first coming, well received in England, but after a time, some priests, taking advantage of an excuse that he had not obtained any brief from the Pope, disobeyed his authority, and sent two of their number (Bishop and Charnock) to Rome, to demand his recall. Clement VIII, through means of either the French or the Flanders Nuncio, gave them to understand that wherever his commands should reach them, they should stop their journey and proceed no further. The deputies were not satisfied with this intimation, and persisted in their design of going on to Rome, where they were arrested, upon their arrival, by the irritated Pope, who kept them for three months in strict custody in the English College. On release, they were sent, one of them to France, the other to Lorena, with injunctions never to return to England. To give greater authority to the Archpriest, Pope Clement VIII issued a Brief (dated 6 April 1599), confirming his election and that of his Assistants, and also confirming the faculties conceded by the Cardinal Protector. The contest was for the present quieted. But some priests were aggrieved by being publicly defamed as schismatics etc., and that by the Archpriest himself, who denied them absolution, unless they made satisfaction. They appealed to Rome, whither repaired four of the appellants. Clement VIII, whose opinions had in the mean while changed, received them

kindly, and procured for their case eight months examination before the Congregation of the Holy Office. He then sent them back with another Brief, (dated 17 August 1601), confirming again the authority of the Archpriest, but reminding him that he was not merely the Ecclesiastical Superior, "Superiore Ecclesiastico," of his flock, but also their loving Father, "Padre amorevole," and should therefore temper with kindness the rigor of government—"mescolando col rigore la mansuetudine, suavemente il suo officio essercitasse." He charged him moreover not to condemn any of his subjects without first ascertaining that he were really guilty, and to forbid the publication of libels and defamatory writings.

For greater satisfaction of the Appellants, Clement sent another Brief, (dated 5 October 1602), directly to the Archpriest himself, in which he warned him not to overpass the limit of his faculties, nor to exercise authority either over the priests who had not come from the Seminaries, or over laymen, against whom he should neither publish laws or statutes, nor fulminate censures. He was not to take proceedings against the Appellants, nor to suspend or deprive of faculty any priest without consent of the Cardinal Protector. He was not to meddle in affairs of Jesuits or other Regulars, nor to hold communications with, or write to, any persons in Rome, save the Protector and the Pope. He should permit the Rectors of the Seminaries to give to their alumni letters testimonial. When the place of any of the Assistants should be vacant, the Archpriest was to give it to an Appellant. The Archpriest was likewise commanded to distribute alms with equal measure, to allow appeals to the Cardinal Protector, to forbid the writing or printing of books on one side or the other and to prohibit those already printed.

These provisions failed to produce the intended effect. Many of the Appellants, seduced by the agents of Elizabeth, who were anxious to create a schism among the Catholics, and moved by a desire to gain the favour of the Queen and throw odium on their adversaries, presented a protestation of allegiance, in which they declared their readiness to defend her Majesty and the State against any Prince or Prelate, and even against the Pope himself, in case the Pontiff should assail her by excommunications and by temporal arms. This protestation was dated January 31, 1602, was written by Dr William Bishop, and was signed by thirteen Catholic clergymen, including Dr Bishop, Charnock, and Colleton. Some of the promoters of this protestation tried to advance their purpose in two modes. Firstly, they procured the publication of books which impugned the temporal power of the Papacy and advocated subjection and obedience to the Queen. Secondly, they proposed to the said Queen, various forms of impious oaths. The Archpriest, the Jesuits and the more faithful Catholics who opposed all these proceedings, were accounted rebels, and were persecuted, while the rest were caressed as loyal.

When James, in 1603, succeeded to the English throne, the Appellants failed not to offer to his Majesty their protest and oaths. The persecution of Catholics, at the beginning of that Prince's reign, became less severe, but after the Gunpowder Plot, in the guilt of which the Pope and the Catholics were thought to have been involved, the king fancied himself insecure in his throne unless he could force a very stringent oath upon all his Catholic subjects. This oath, the Appellants sought to modify, to enable them to take it with a good conscience. But what caused extreme astonishment was the unhappy fall of the Archpriest himself, George Blackwell, who either from

want of courage to uphold the Faith and his office, or from over confidence in his own wisdom, made some trifling alterations in the oath, and with circular letters tried to persuade the Catholics of the Kingdom that they might, "in tal guisa," in that shape, take it. He then despatched a messenger "a posta" to Rome to obtain the opinion of the Pope and the Congregation of the Holy Office. Paul V, then Pope, issued a Brief, (dated 22 September, 1606), pronouncing the protest and the modified oath unlawful, and condemning an opinion then advanced by some Appellants, namely, that Catholics might frequent the Protestant temples and churches.

When the Brief of Paul V arrived in England, the Archpriest feared the consequences of publishing it, since it would have exposed the Catholics to the danger of the penalty of death. Moreover he excused himself for having advocated the taking of the formula of the oath, as modified by himself, on the ground that the Pope had no authority to deprive a king of his realm. Divine punishment was not tardy in visiting the Archpriest for his presumption. He was, with other Catholics, discovered, and his Briefs, his faculties, and the instructions of Cardinal Caietan, were found with him.

He was arrested near Clerkenwell, June 24, 1607, and was committed, first to the Gate-house in Westminster, and afterwards to the Clink in Southwark. When in prison he was unable to deny the authenticity of the writings found in his possession, and was forced to confess himself to be the Archpriest and Superior of the Priests on the English Mission. He was compelled to take at the hands of the English Ministers, within the prison, that unlawful oath, and he gave still greater scandal by making an ample

testimony of his impiety before the Catholics of England and Scotland.

This conduct of the Archpriest marvellously disturbed the Pontiff, who before adopting rigorous measures, employed the good offices of Cardinal Bellarmine, who had known the Archpriest both in Flanders and Rome. Bellarmine's letter of exostulation, although accompanied by a Brief (dated 22 September 1607), from Paul V, was unavailing. The Archpriest "incontinti consegnò," delivered the one and the other to the archbishop of Canterbury, (Dr Richard Bancroft), a perfidious protestant, who gave them to the King, who forthwith made a grievous complaint concerning them to the French ambassador, who lived near his Majesty. The Archpriest continued firmer than ever in his errors. He united with the Appellants, and having appointed Antony (Hepburne?) as his Deputy, or substitute, strove to pervert as many as possible by perfidious counsels, and rejected all advice from the pious men who endeavoured to bring him to repentance.

In consequence of the persistence of Blackwell in his errors, he was deprived of his office of Archpriest, and of "all faculties by whatever authority obtained," by the Pope, by Brief dated February 1, 1608, and George Birkhead was appointed in his room.

Blackwell survived his deprivation for five years, and died in prison on the 12th of January, 1613. His death is thus noticed by Cardinal Albici:—"The archpriest, Mr Blackwell, celebrated Mass one morning, was surprised by apoplexy in the evening of that day, and died the same night. Just before he expired, a Priest who had written in favour of the oath, asked him to declare his mind. He said he did not consider what he had written to be contrary to Scripture, but in regard to making at that

time new declarations, he remitted himself to the judgment of the Church. Accordingly, it may be presumed that his opinion had altered, and that he died repentant."

The following is a list of Mr Blackwell's works:—1, *A Letter to Cardinal Caietan, in favour of English Jesuits.* 1596. 2, *Answers at sundry Examinations while he was a prisoner.* London 4,^{to} 1607. 3, *Letters to the English Clergy touching the oath of Allegiance.* 1607. 4, *Epistolae ad Anglos Pontificios.* London 4,^{to} 1609. 5, *Epistolae ad Card. Bellarminum.* 6, *Several Letters concerning the Appealing clergy.* 1600. 7, *An Answer to the censures of the Paris Divines concerning his Jurisdiction.* 1600.

ARCHPRIESTS. GEORGE BIRKHEAD, 1608-1614.

1608. **George Birkhead** was appointed Archpriest, in room of Blackwell deprived, by Brief dated February 4, 1608. This Brief is printed in Tierney's Dodd, Vol. IV, Appendix, p. clviii.

George Birkhead, Birkinhead, or Birket, born in Durham diocese *circa* 1549, entered Douay College in 1575, and was there ordained priest in 1577. He was at Rheims, and left that College Feb. 3, 1578, for Rome, being among the first students sent from Rheims to form the English College then erected by Gregory XIII in the ancient English Hospital. He took the mission oath April 23, 1578, and was then described as a priest, aged 29 years, and studying theology. He left the College in September, 1580, for England, and he and his companions were hospitably entertained, on their way, at Milan, by Cardinal Borromeo, as appears by a letter, dated Sept. 29, 1580, and addressed to the rector of the College, Father Agazzari.

Cardinal Albici says:—"Birkhead received faculties, in addition to those faculties formerly granted to his predeces-

sor, to deprive all priests who had taken the oath and who refused to make satisfactory amendment and repentance. This George Birkhead, the second Archpriest, did not effect much, in consequence of the fierceness of the persecution then prevailing, but he ascertained, by very strict examination, that of five hundred priests scattered throughout England, only twenty had accepted the oath. At this time, Barberini, the Nuncio in France, and the archbishop of Rhodes, the Nuncio in Flanders, were consulted concerning the appointment of bishops for England, but nothing was concluded."

Archpriest Birkhead died April 6, 1614, (See Tierney's Dodd, Vol. 5. p. 60), having previously petitioned the Pope on the subject of granting a bishop for England. And he left behind him a memorial, in which he implored the Sovereign Pontiff "that his successor might be a man attached to the interests of the clergy, and that the jurisdiction conferred on him might be of that more dignified and independent character, which alone could support religion and maintain subordination among its members."

"During the Pontificate of Paul V," so relates Albici, "no decision was formed concerning the appointment of a bishop. The missionary priests in England were ruled, first by Blackwell, afterwards by Birkhead. Upon Birkhead's death, the "Assistants" claimed the right of electing a new Archpriest, or at least of nominating one to the Pope, and chose Antony Champney for that office. Paul V, however, rejecting Champney, referred the recommendation to the French and Flanders Nuncios, who named William Harrison as a fit person, not only to be made Archpriest, but also bishop, in the event of the restoration of the Episcopate to England."

ARCHPRIESTS. WILLIAM HARRISON, 1615-1621.

1615. William Harrison was appointed archpriest in February 1615, for in a congregation of the Holy Office, held February 23, 1615, faculties were granted by the Pope to "Gulielmo Arisono (Harrison), Anglo, deputato Archipresbitero Angliæ." His Brief was dated July 11, 1615. On the 23rd of July, 1615, in a Congregation of the Holy Office, held in the Quirinal palace, Paul V granted faculties to the archpriest, and besides the usual faculties was the following:—

"Quod R. P. D. Nuntius Apostolicus pro tempore in Gallia, Parisiis degens, sit ordinarius Anglorum et Scotorum, cum omni potestate quam habent ordinarii in eorum diocesisibus, cum facultate dispensandi ad sacros ordines, ob defectum natalium, cum omnibus dictorum regnorum." The Brief and the "Facultates pro archipresbytero Angliæ, in regnis Angliæ, Scotiæ, Hiberniæ, Monæ, et aliis locis dominii regis Magnæ Britanniæ, ac pro personis eorundem regnorum et dominiorum tantum," are printed in Tierney's Dodd, Vol. V. Appendix No. xxvii.

William Harrison, born in Derbyshire *circa* 1553, entered the English College at Douay in 1575, and was afterwards sent to Rome. The records in the English College, Rome, contain an entry to the effect that "Pater Gulielmus Harrison," then aged 25 years, and a priest studying Theology in the College, took the mission oath, April 23, 1578. He left the College for England March 26, 1581, having previously, as usual on such occasions, had an audience with the Pope. From 1581 to 1587, he served the English mission, and in the last named year, went to Paris and became Licentiate in civil and canon law. In 1590, he was entrusted by Father Persons with the government of a small school for English in Normandy, and remained there until it was broken up by civil war, in 1593. Mr Harrison then became Procurator of the English College at Rheims, took his degree of Doctor in Theology in 1597, and was Professor of Divinity at Rheims and Douay until 1603. He then went to Rome for five years. He returned to Douay Oct. 29, 1608, and left it June 19, 1609, when he set out on his way back to the mission in England. He became archpriest in 1615, and died May 11, 1621.

Dr Harrison, whose own experience, and the desire of the English Catholics were in favour of the appointment of a bishop in the stead of an archpriest, had, before his death, sent John Bennett to Rome to urge the Holy See to nominate a bishop for England. Panzani says:—"This demand was secretly made, under pretence of seeking a dispensation for marriage between the sister of the King of Spain and the then prince, the King of England. William Bisciop (Bishop), Matthew Chellison, Richard Smith, Edward Bennett, John Bossevil and Cuthbert Trollope, were the persons nominated for this dignity, and the selection fell upon William Bishop."

ENGLAND UNDER ONE VICAR APOSTOLIC

A. D. 1623 TO 1688.

WILLIAM BISHOP, 1623-1624.

1623. **William Bishop**, D. D., was declared Bishop elect of Chalcedon in Asia, *in partibus infidelium*, in the month of February, 1623. His Brief for the Vicariate of England and Scotland, was dated March 23, 1623, and was printed by Dodd, and by Tierney, and also in the Bullarium of the Propaganda. The Brief as heretofore published differs from the following copy, found among the Propaganda papers, in the clause marked with italics:—

“Dilecto filio Gulielmo, electo Calcedonen., Gregorius P. P. etc. Dilecte fili, salutem. Ecclesia Romana, sollicita de salute filiorum mater, in eos precipue cordis sui affectum intendit, qui Pastoralis providentiæ auxilio magis indigent. Itaque non sine viscerum nostrorum commotione considerantes Catholicos regnorum Angliæ et Scotiæ heresis violentia oppressos, utilitatibus iis destitutos quas cæteri Ecclesiæ filii ab Episcoporum ministerio percipiunt, Episcopi solatio, quantum cum Domino possumus, eos sublevare decrevimus. Quapropter de tua fide, prudentia et integritate, Catholicæ religionis zelo ac doctrina plurimum in Domino

confisi, tibi, ut postquam munus consecrationis susceperis, et ad eadem regna te contuleris, ad solatium animarum, et speciale bonum Christi fidelium Catholicorum in regnis Angliæ et Scotiæ predictis existentium, sive quos pro tempore ibi existere contigerit, ad nostrum et Sedis Apostolicæ beneplacitum, omnibus et singulis facultatibus olim Archipresbyteris Angliæ, a Sede Apostolica deputatis, per fel. rec. Clementem VIII. et Paulum V. Romanos Pontifices, Predecessores nostros, concessis, necnon quibus ordinarii in suis civitatibus et dioecesibus utuntur, fruuntur et gaudent, ac uti, frui et gaudere possunt, similiter uti, frui et gaudere libere et licite possis et valeas, Apostolica auctoritate tenore presentium licentiam et facultatem impertimur, *teque ad premissa omnia et singula auctoritate et tenore presentis delegamus. Causarum tamen in secunda instantia cognitionem et terminationem omnemque a quocumque gravamine recursum nostro apud clarissimum filium Ludovicum, Francorum regem Christianissimum, nunc et pro tempore existenti Nunzio, reservamus et reservata esse volumus, cui non intendimus per presentes ullatenus preiudicare, non obstantibus Apostolicis ac in universalibus, Provincialibus et Synodalibus Conciliis editis generalibus vel specialibus constitutionibus et ordinationibus, ceterisque contrariis quibuscumque. Dat' Romæ, apud S. Petrum, die 23 Martii 1623. Anno 3^o.*"

D^r Bishop was consecrated June 4, 1623, in Paris. William Bishop, born circa 1553, was son to John Bishop, Esq., of Brailes, of the church of which parish the Bishop family was the patron. See *Dugdale's Warwickshire*, p. 554. He was sent to Oxford in 1570, where he was a student at Gloucester Hall. But after studying there for three or four years, he became dissatisfied with the protestant religion, and he not only left the University, but

also his estate, relations and country, and having settled his patrimony on his younger brother, went over to the College, then lately instituted at Douay. Here, and at Rheims he spent some years. He left Rheims Oct. 2, 1581, and was then, it is said, sent to Rome. He appears, however, to have been in Rome in 1579, for the English College records for that year state that "Gulielmus Biscopus, annorum 24, laicus, Metaphysicae operam daturus, juravit ut supra," that is, took the mission oath. It is added:—"Fuit in Anglia confessor." He was ordained priest at Laon in May, 1583. Being sent upon the English mission, he was apprehended immediately upon his landing, and was sent up a prisoner to London. He was afterwards sent into banishment in January, 1585, and on this occasion he went to Paris, and having gone through the usual exercises of the schools, was made doctor of the Sorbonne. Returning again (May 15, 1591,) to England, he served the mission for two years, went to Paris for his degree of D. D., returned to the mission, and was then a second time imprisoned and banished. Some time after, as Dr Dodd relates, Dr Bishop and Mr Charnock were sent to Rome by their brethren to remonstrate against the mal-administration of the Archpriest, and were imprisoned in the English College, under the care of Dr Persons the Jesuit, by order of Cardinal Caietan, the Protector of England, on a charge of their being at the head of a factious party. They were subsequently released. The records of the English College, Rome, contain an entry, stating that on the 20th of November, 1598, William Bishop and Robert Charnock, priest, were received into the English Hospice as guests, and remained there for five days.

On the 31st of January, 1602, Dr Bishop, with twelve other priests, offered to Queen Elizabeth the famous protest

of allegiance, but this did not save him from being some years afterwards committed prisoner to the Gatehouse, where he was in confinement in 1612. On his release he went to France, and joined several English priests who had founded a small community in Arras college, in Paris, for the purpose of writing controversy. Here D^r Bishop was engaged in writing answers to M^r Perkins and D^r Abbott. In 1623 he was consecrated Bishop of Chalcedon and made Vicar Apostolic of England. He now set out from Paris to England, reached Douay July 23, 1623, left it July 28, and landed at Dover July 31, about 12 o'clock at night, and immediately travelled thirteen miles on foot to the house of Sir William Roper, where he was hospitably entertained. Next he went to London to be the guest of Lady Dormer. Afterwards he visited Lord Montague in Sussex. Returning to London he lived in retirement, and used all precautions to conceal himself and to avoid irritating the government. He spent the following summer in administering confirmation to the Catholics in and near London. He purposed to visit other parts of the Kingdom in the spring, but falling sick at Bishop's Court, near London, he died April 16, 1624, being over 70 years old.

Cardinal Albici gives the following account of the appointment of D^r Bishop:—

“Then, (after the death of the archpriest Harrison) was chosen for a bishop over the English clergy, William Bishop, one of the oldest priests in England, although he had signed (and written) the Protestation of Allegiance in the time of Queen Elizabeth. His Brief from Gregory XV, gave him jurisdiction over Scotland as well as England. But scarcely was this Brief published in Rome, when the Scotch complained to Gregory, and represented to him the antient and inveterate enmity, which existed between the

two nations, in consequence of which it had been ruled by Pope Alexander III that Englishmen should not have authority in Scotland, nor Scotchmen in England. Gregory now ordered that the new bishop should abstain from acts of superiority over the Catholics in Scotland.

The bishop of Chalcedon, on his arrival, (on 31 July 1623), in England, accounting himself, in virtue of the words of his Brief, a true Ordinary over the Kingdom, and equal to the Pope, began to divide it into portions, and to each portion assigned an Archdeacon as Head and Superior over all Catholic priests and laymen within his district. He instituted also Rural Deans as Vicars "foranei" of the said Archdeacons, and subordinate to them. Five Vicars General were moreover appointed in different parts. All these Archdeacons, Rural Deans, and Vicars, composed a so-called Chapter, to which he gave as Head, a Dean, in order that (as he wrote) on the bishop's death the giurisdittione almeno vescovale restasse in Inghilterra. (He created this chapter on the 10th of September, 1623). "Such was the origin of the pretended Dean and Chapter of England, but although D^r Bishop wrote oftentimes to Rome for confirmation of them in their assumed rights, he obtained not the least encouragement or recognition of their position from either Gregory XV or Urban VIII."

Panzani, in his report sent to Urban VIII in 1637, thus refers to the changes which D^r Bishop attempted to introduce:—

"He, (D^r Bishop), on his arrival in England, proceeded to organize a new system of church government, by appointing, for various parts of the Kingdom seven Vicars, and by erecting, under the Ordinary authority he claimed (intending afterwards to obtain confirmation from Rome), a chapter styled the Chapter of the English Church, consisting

of twenty four Canons. To this he gave a capitular seal, bearing the image of S^t Thomas of Canterbury. He appointed also Archdeacons, to whom he assigned the counties, and made Rural Deans in subordination to the Archdeacons. The duty of the Canons was to assist the bishop. The Archdeacons had also to visit the Rural Deans every year, and obtain from them information respecting the deaneries under their charge. This bishop held many confirmations, reconciled the Regulars and Seculars, and died, much regretted, in 1624."

The following are the works of D^r Bishop:—

- 1, *Reformation of a Catholick Deformed by William Perkins*, Part 1. 4^{to} 1604.
- 2, The second Part of the foregoing. 4^{to} 1607.
- 3, *An Answer to M^r Perkins' Advertisement*. 1607.
- 4, *A Reproof of D^r Abbot's Defence of the Catholick Deformed*. 4^{to} 1608.
- 5, *A Disproof of D^r Abbot's counter proof against D^r Bishop's Reproof of M^r Perkins' Reformed Catholick*. Paris 4^{to} 1614.
- 6, *A Defence of the King's Honour, and his Title to the Kingdom of England*.
- 7, *D^r Pitts' Work De Illustribus Angliæ Scriptoribus*, First published by D^r Bishop, with a large Preface.
- 8, *Several Pieces concerning the Archpriest's Jurisdiction*.
- 9, *An account of the Faction and Disturbance in the Castle of Wisbich; occasioned by Father Weston, a Jesuit*, MS. in the keeping of M^r Bishop, of Brailes.
- 10, *A Protestation of Loyalty, Signed by thirteen clergymen, the last year of Queen Elizabeth*.

VICAR APOSTOLIC. RICHARD SMITH. 1625-1655.

1625. **Richard Smith, DD.**, was declared bishop of Chalcedon, and Vicar Apostolic in England and Scotland, in a Congregation of the Holy Office, held January 2, 1625:—

“Feria V. Die 2^o Januarii, 1625.

Sanctissimus etc., auditis precibus Cleri Anglicani, subrogavit in locum Episcopi Calcedonen. nuper defuncti, Riccardum Simitheum, Sacræ Theologiæ doctorem, qui eidem Clero et Catholicis in regnis Angliæ et Scotiæ præficiat cum solitis facultatibus, et mandavit desuper expediri Breve.

Quod fuit expeditum ut supra sub die X Februarii, 1625.”

“Die 20 Martii, 1625, eidem Episcopo Calcedonen., S^{mus} concessit facultatem administrandi sacramenta confirmationis sine vestibis pontificalibus in casu necessitatis in regnis Angliæ et Scotiæ tantum.”

“Per diligenze fatte ne’ volume della Cancellaria non si sono ritrovate le facoltà spedite al Vescovo Calcedonense nè all’ arciprete deputato in Inghilterra. Solo del 1615 à 23 Febrario si e ritrovato il decreto seguente:—Guilielmo Arisono (Harrison), Anglo, deputato Arci-presbitero

Angliæ, S^{mus} concessit facultates descriptas in folio manu Illustrissimi Domini Card. Sancti Eusebii" etc.

D^r Smith was consecrated January 12, 1625, at Paris, by Cardinal Spada.

Richard Smith, born in Lincolnshire in 1566, or rather, 1568, became a Student of Trinity College, Oxford, *circa* 1583. Afterwards he withdrew to the continent to settle himself in the Catholic religion and pursue his theological studies. He entered the English College, Rome, in 1586, according to the records there preserved:—"Richardus Smith, Anglus, diocesis Linconiensis, annum ingressus 18^m in Novembri proxime præterito, aptus ad logicam, receptus fuit in hoc Anglorum Coll^m inter alumnos S. D. N. Sixti V, a P. Alfonso Agazzario, hujus Collegii Rectore, de mandato Ill^{mi} D. Philippi Boncompagni, Cardinalis S. Sixti, Protectoris præfati, sub die." He took the mission oath, as follows:—"Ego prædictus Richardus Smithæus juro me fore semper paratum, jubente S^{mo} Pontifice, vel alio quovis hujus Collegii legitimo superiore, viam ecclesiasticam agere, sacros etiam ordines suscipere ac præterea in Angliam ad juvandas animas proficisci, et hoc tactis sacris scripturis juramento confirmo, in ædibus Collegii Anglorum de Urbe, die 25 Martii A^o Dⁿⁱ 1587. Ita est, Richardus Smithæus." It is added:—"Factus est sacerdos in festo Ascensionis, die 7 Maii, 1587. Missus est in Hispaniam ut inde eat in Angliam."

According to the documents in the English College at Valladolid, D^r Smith arrived at that College on the 14th of February, 1595, and seems to have been ordained in Rome. He taught Philosophy in Valladolid, and left that place, in 1598, for Seville, whence he sailed for England.

Canon Flanagan (Hist. of the Church etc., Vol. II. p. 309) thus describes D^r Smith's career previous to his consecration:—

“D^r Richard Smith was a native of Lincolnshire. After studying at Trinity College, Oxford, he had withdrawn to the continent; and having studied at Rome and Valladolid, entered upon the English mission in 1603. He was well known at the Holy See, not only as a student, but as an agent of the English clergy. Having despatched the business thus entrusted to him, and laboured upon the mission several additional years, he became the chief of a small number of priests, who had hired the Benedictine house called Arras College, in Paris, and there had formed themselves into a society for writing controversy. Whilst thus occupied, he received information that he was chosen to be D^r Bishop’s successor.”

Cardinal Albici’s account of bishop Smith is as follows:—

“When William Bishop, the first bishop of Chalcedon, died, his death (which occurred on 16 April 1624) was notified to Urban VIII by the dean of the Chapter, John Colleton, who prayed the Pope to send, as soon as possible, a successor to Bishop, to confirm the Dean and Chapter, and to send more than one prelate etc. etc. The Pope communicated Colleton’s letter to the Congregation of the Holy Office, which ordered Cardinal Mellino to answer it, and to request Colleton to continue to console the clergy and maintain the faith in England. The Cardinal, in the superscription of his epistle, called Colleton “Decano del Clero d’ Inghilterra.” Urban VIII, who, when Nuncio in France, had approved of sending bishops to England, chose Richard Smith with title of bishop of Chalcedon to succeed Bishop, and despatched the usual Brief, “il solito Breve” (dated 4 February 1625), to Cardinal di Richelieu, who forwarded it to Smith, who was in consequence consecrated by Cardinal Spada, the Nuncio to France, on the 12th of January, 1625.

D^r Smith, arriving in England, claimed authority over Scotland also, asserting that no priests sent thither by the Holy See, should exercise their faculties unless approved by himself. He created new Vicars, Archdeacons, Notaries and Registrars; erected a "visibile" tribunal, before which he commanded the production of wills, "e si giustificassero i pagamenti de' legati pii, e quivi si facessero i matrimonii e batesimi," and ordered visitations of private houses. "Prefisse ai Cattolici il ricevere i sacramenti, anco in caso di necessità, da chi era stato da lui ordinato." But the most important of his regulations was one which had beforetime caused a fierce contest between the Regulars and the late Bishop, namely that no one could hear confessions, unless he was approved of by himself, in accordance with the enactment of the Trent Council and the Bull of Pope Pius V. He forced the laity to pay an annual pension for support of himself, the clergy, and Parish Priests, and commanded them to receive his Ministers and Officials. The performance of these injunctions endangered the laity and brought them into peril of treason. Bishop Smith permitted intermarriages between heretics and Catholics. He was very active in opposing the oath, but invented a new form for himself and others. He was very severe against the regulars, and appointed their enemies to high posts.

These arbitrary proceedings of bishop Smith, and his exceeding indiscretion, displeased the Pope, wherefore it was decreed:—Feria V. Die 16^o Decembris 1627. In Congregatione generali Sancti Officii habita coram S^{mo} D. N. D. Urbano Papa 8^o, etc., that letters should be written to the French Nuncio, that *procuret, mediante confessore Regine Anglicæ, insinuare Episcopo Calcedonen., ipsum verum non esse ordinarium*, since he had not been created

Episcopus Angliæ but *Episcopus Calcedonen. in Asia*, with faculties limited and revocable *ad nutum ipsius Sedis Apostolicæ*. It was also declared in the same Congregation that the bishop of Chalcedon was not *ordinario d'Inghilterra*, *ma semplice Delegato con facoltà limitate e revocabile a beneplacito del Pontifice*. It was moreover decided that he could not employ in his favour the dispositions of the Council of Trent nor the ruling of Pius V in the matter of Confessors; and that his approval was not necessary for Priests sent by the Pope; and that contentious jurisdiction was not required in England. The deputation of Vicars was also pronounced impracticable *mentre le Capitulationi*, made on occasion of the marriage of the Prince of Wales with the sister of the King of France *non havessero il loro effetto*. The Pope ordered the Nuncio in France to make these resolutions known to the bishop, through the Queen's Confessor, that he might desist from his pretensions and cultivate a better understanding with the Missionaries. The dispute, however, had raged so far, and so many books had been printed in the controversy, that the bishop's residence in England became known, and a royal edict was issued, on the 21st of December, 1628, forbidding all persons to afford lodging or concealment to the bishop, and commanding all persons to apprehend him and consign him to the Justice of the Peace nearest to the place of capture;—Onde il Rè con suo editto publicato li 21 Decembre, 1628, commandò che niuno lo potesse alloggiare ò nascondere, si dovesse da tutti prendere e presentare al Giustitiero ò Conservatore della Pace piu vicino al luogo in cui seguisse la cattura." (This proclamation was repeated a few months afterwards, with an offer of a reward of a hundred pounds to the bishop's captor.)

“Bishop Smith, upon receiving news of the resolutions passed by the Congregation at Rome, relinquished many of his pretensions, but nevertheless retained his animosity against the Regulars. The Pope consequently issued another Brief, *sensato Breve*, in which he bitterly lamented the feuds raised by the arts of Demons twixt Regulars and Seculars, and reserved judgment of all disputes to the Holy See alone, forbidding, on pain of excommunication, their agitation before any other tribunal. His Holiness interdicted reading of books upon the controversy; declared valid all confessions made, or to be made, before Regulars without consent of the bishop; and decided that Missionaries might exercise faculties as in the time of Paul V and of Gregory XV. By Cardinal Bichi, then Nuncio in France, this Brief was forwarded to Bishop Smith, who *sentì agremente le dichiarazioni in esso contenute*, and went to France, where he informed the Nuncio that his stay in England, after receipt of such a Brief, would be useless, and that he had resolved to pray the Pope to release him of his charge. This intelligence was very agreeable to the Nuncio and also to the Pope, to whom the bishop himself wrote. Urban desired the Nuncio to take a formal resignation from Dr Smith, and not to allow him to return to England. The ex-bishop was to be provided, so the Pontiff intended, with employment in France. The Congregation of the Holy Office was to deliberate upon the appointment of a successor.

Although the bishop changed his mind, when he heard his resignation was so cheerfully accepted, and begged leave to return to England, his requests were unheeded, and from the time of his resignation, which happened in the year 1632, to the time when Cardinal Albici wrote, Richard Smith, bishop of Chalcedon, was detained in France.

No application, *istanza*, for confirmation of the pretended Dean and Chapter of England, or for election of new bishops, was made during the remainder of the pontificate of Urban VIII.

But in the time of Innocent X, application was again renewed for confirmation of the Dean and Chapter, and the Resident of the Queen, in her Majesty's name, furthered that application by a memorial which stated the following particulars:—The first bishop of Chalcedon, William Bishop, predecessor of Richard Smith, erected, in 1625, a Dean and Chapter to govern the English Church. After his death they were confirmed by Richard Smith, in 1627. There were three Deans in succession. The third of them died about Christmas Day last past. Thereupon Peter Fitton, als Redofto, was chosen the fourth Dean. The Deans had been constantly in the habit of communicating with the Propaganda, etc., and were always styled Deans of the Clergy of England. The Jesuits were opposed to this Dean and Chapter. The Memorial asserts that the Dean and Chapter were useful in two points, firstly, in securing a Head to the Clergy on the demise of the bishop, and secondly, in the matter of collecting money. The benefactions were gathered by persons who paid them into the hands of the Chapter, and on the fund thus formed, all the Secular Priests depended. The suppression of the Chapter would ruin the priests. On the other hand it was urged that the Chapter was an imaginary one, founded by a bishop who had no power to erect it, and it was objected that this Chapter, if confirmed, might, on the authority of antient Canons, claim in time the election of bishops."

Panzani thus describes the events of Dr Smith's Vicariate:—

“Richard Smith was now chosen by Urban VIII, and was consecrated (12 January, 1625), in Paris, by Cardinal Spada, for the English mission, with the title of Chalcedon *in partibus*. The Jesuits had vainly opposed this step, under the plea that Smith belonged to the French party, *ch'esso fosse Francese di fattione*. The new bishop was of blameless life and morals, and, on his arrival in England, towards the beginning of January in the year 1626, was received with much satisfaction by the Séculars; and even the Regulars joined, at least externally, in the general applause. Viscount Montague's villa contained a handsome chapel, *multo grande*, with organ and choir, *con organi e musiche*, and therein the bishop often celebrated solemn mass, with deacon and subdeacon, and full ceremonial. He held confirmations. He ratified the acts of his predecessor concerning the erection of the Dean and Chapter of England.”

“But within two years of the consecration of Dr Smith, a dispute arose upon the question whether confessions made to Regulars were valid without the license and approval of the Ordinary. Such licences were freely granted by the bishop as Ordinary of England, yet thereby the punctilious scruples of the Regulars were nowise quieted, and a controversy sprung up. Many books were written on both sides. Eventually the fierceness of the controversy attracted the notice of the Government, and in consequence the banishment of the bishop was decreed towards the end of the year 1628, at which time a dispute prevailed between the Kings of England and France. The bishop lay concealed for some months in private houses, and was supported in his retirement by a lady of rank. The bishop's adversaries were anxious for his arrest, that they might

be able to urge at Rome that the presence of a bishop in England was a cause of persecution, and in this way they tried to procure his recall. And seeing that no attempt to take the person of the Bishop was made by the pursuivants, they practised with the English government, and caused another decree of banishment to be passed in March, 1629, against the Bishop, with a reward of 100 pounds to his captor. But this decree was never executed."

"Peace being soon after made with France, the marquess of Chateauneuf came to reside in London as French ambassador, and kept the bishop in his own house; and that with full knowledge of Charles I, the King, for his Majesty having upon a certain day in Lent requested his wife, then pregnant, to eat meat, and the Queen having scrupled to consent without ecclesiastical sanction, the King begged the ambassador, who happened to be that day at Court, to send quickly a servant home to get the proper licence from the bishop, adding that he knew well he would find the bishop there. During his residence at this ambassador's house, the bishop issued several pastoral letters to his flock. The next ambassador, the marquess di Fontenay, also afforded a home to the bishop, and many persons went to hear him preach. The bishop's adversaries next prepared a declaration in name of all the clergy, praying for his, the bishop's, removal, and sent it to the Spanish ambassador, Don Carlo Colonna, the day before his leaving England. But when this was discovered, counter declarations were signed, which proved that the bishop's friends, who desired his continuance in England, were much more numerous than his adversaries who wished him away, and the truth of these counter declarations was subsequently affirmed by the Queen, in a letter to the Pope in 1632."

“A protest of nobles against the bishop was formed in August, 1631. The charges against him were that he was a tyrant, who wished to obtain the tithes and to hold visitations by force. He had removed, *toltò*, some Confessors, and had appointed others at his caprice, *a suo gusto*. He had erected a tribunal to take cognizance of wills, *ch' avrebbe voluto approvare li testamenti*, and had threatened to make Lord Morley return to live with his wife—*ed in particolare dissero al Barone de Morlei, che molti anni viveva lontano dalla moglie, che con censure l'havrebbe sforzato a vivere coll'istessa*. Things were in this state on the arrival of Panzani, who had been sent by the Pope to inquire and examine in person, and on the spot, into the several points of dispute.”

The results of Panzani's enquiries were embodied by him in a report from which the following passages are taken:—

“In England,” so relates Panzani, “are 150,000 Catholics, of whom some are titled persons, many are of the middle rank, *Nobiltà mediocre*, and many are without rank, *ignobili*. Several of them possess considerable wealth. But there are great differences to be noted among them in another respect. Some are Catholics in private only, and for their selfish ends, living outwardly in such a manner as not to be known for Catholics, and thus doing little benefit to their brethren in the faith. Among such are several persons of very high rank who have all the greater fear on account of their position, lest they should lose the Royal favour. Consequently, even if they keep a priest in their houses they keep him so secretly that not even their own sons, much less their servants, are aware of it, and so the poor Catholics in their neighbourhood, have no opportunity of resorting to their houses

to hear Mass and receive Sacraments. On the other hand, many of the chief, and almost all of the middle, rank of Catholic nobles, and many wealthy Catholics of private station, either being more fervent or from some other cause, are bolder and make almost open profession of their religion. These give facilities to their poor Catholic neighbours to hear mass in their houses, and to receive Sacraments, thus conferring a notable privilege on the poor, who, oppressed by various miseries and in terror of the laws, are reduced to extremities, there not being a single priest in England who is under obligation to administer the Sacraments, *non essendovi pur' uno in Inghilterra, il quale sia obligato ministrare li Sacramenti.*"

"Besides the abovementioned Catholics, there are Christians of another sort, who although they detest in their hearts heresy and schism, yet through fear of losing their properties, offices or benefices, and through desire of advancing themselves at Court, live outwardly as heretics; frequenting Protestant churches, taking the oaths of supremacy and allegiance, and speaking openly, when it serves their purpose, against Catholics. But inwardly they believe and live as Catholics, some of them even keeping a priest in their houses in order that in case of need they may be reconciled to the Church. Consequently, they are commonly called schismatics by other good Catholics. Of this kind are some of the first rank, ecclesiastical as well as secular, della primaria Nobiltà, tanto secolare quanto ecclesiastica, and many of every other condition in life. Even when I was in London," asserts Panzani, "almost all the principal gentlemen who died, although in life reputed Protestants, yet died Catholics. Whence some, not without reason infer that the

English are cognizant of their evil state and desirous, in order to secure their salvation, to become Catholics at the time of mortal illness. True it is that God has occasionally shewn tremendous tokens of his indignation against those who thus know the truth yet are afraid to embrace it. For some persons kept, as I have said, in their houses one, and some times two priests, to be at hand in case of emergency. When about to die, they sent for the priest, but though they were in their rooms, they could not be found, God not permitting them to be seen, and so the unhappy men died without sacraments."

"The heretics are divided into two principal sects, namely Puritans and Protestants. The king and greater part of the Court belong to the Protestant sect, to which belong also all the bishops, with the exception of the bishops of Durham (Thomas Morton), Salisbury (John Davenant), Rochester (John Bowle), and Exeter (Joseph Hall). The Puritans, as far as the people are concerned, are the greater number, and are more ardent, furious, insolent and hostile against Catholics. Some of the more moderate Protestants are most hostile against Puritans, whom they hate perhaps more than Catholics. Some say they desire union in some manner with Catholics in order to humble the Puritans. Among these Protestants, as there are some more and some less moderate, so likewise there are some who love those Catholics who are the most moderate and who content themselves with what they call honesty. Certainly among these Protestants is discovered every day a notable change, as can easily be observed, not only from comparing the books which are now published, with those of former times, but also from their discourses and their mode of behaviour. Frequently in public sermons, delivered before the king and

all the Court, the preachers hesitate not to denounce the schism with Rome, and to praise moderate Catholics, exhorting the king to treat them with clemency. Nor do they hesitate to draw near to Catholic dogmas by praising auricular confession, and reverence to the name of Jesus, to the sign of the Cross and to churches. They preach also, in terms of approval, concerning respect towards images and altars after Catholic usance, concerning speaking well of the Supreme Pontiff and the Church of Rome, acknowledging the latter to be the noblest and primary Church, and the former to be Patriarch of the West, to whom as such they do not deny allegiance, Patriarcha d'Occidente, alla quale come tale non negano di esser soggetti. They disdain not, moreover, to hear of attempts for re-union, and express a desire to see in the Roman Church a true resolution to do all that can honestly be done in the way of condescension to their weakness, debolezza, and of this resolution I have always assured them. All this improvement must in my opinion be attributed, after God, to the condescension of your Holiness in conceding the dispensation (for the Queen's marriage)."

"On her arrival in England, her Majesty, Queen Henrietta, in conformity with the stipulations effected by aid of your Holiness, opened, besides her own private chapel, another, a public one, wherein by the Fathers of the Oratory first, and afterwards by the Capuchins in their habits, were recited the Divine Offices, and Masses were said and Sacraments administered. At these services, the King and all the Court are present upon the high festival days, with notable edification. In this chapel the Divine Offices are celebrated with aid of excellent music, and it is incredible what good effect is produced

on the congregations, not only by the beautiful adornment of the chapel and altar, and the correct performance of ecclesiastical ceremonies, but also by the sermons delivered by the Capuchins, and occasionally by the Queen's Almoner, the bishop of Angoulême."

In this manner the Protestants, according to Panzani, lose their fear of Catholic rites and ceremonies. The Chapels of the Ambassadors and agents of the Princes, similarly effect much good. At present the chapel of Signor Georgio Coneo (George Conn, a Scotch ecclesiastic in great favour with the Queen and by her recommended for the purple) is opened with exceeding splendour. The King is clement and averse to bloodshed, and albeit in want of money, does not enforce fines against Catholics. In place of the law which compelled all persons to attend Protestant worship on pain of losing two thirds of their goods, the king has substituted one which inflicts a loss of one third only. His majesty moreover permits compositions for these fines, and grants to many Catholics exemptions from Protestant worship under the great seal.

There remain two pressing grievances, under which Catholics groan, namely, the Pursuivants and the Oaths. The "porsivanti" are "come Birri," and have orders to imprison Catholics, and to search houses for priests and sacred things; and they act with much violence and terrify Catholics. I tried, said Panzani, to remove this grievance, and was aided by the Queen, and by George Conn. The King remitted the matter to certain of his Counsellors.

There are two oaths. One is that of the supremacy, namely that the King is supreme head of the Anglican church. The King is sensible that Catholics cannot take this oath—"Di questo giuramento il Rè si rende capace che sian' obligati astenersi li Cattolici." The other oath

is that of allegiance, put forth on the occasion of the Gunpowder Plot, and asserting that the Pope can in no case absolve from their oaths of allégiance the subjects of Princes, and that the contrary opinion is heretical. The King cannot allow Catholics to refuse this oath, which if tendered and refused is worse than excommunication and entails pecuniary loss, "peggio di una scomunica e costa molto alla borsa." The King and Council are inclined to change the form of this oath and to remove the part displeasing to the Pope. A book advocating the oath, and opposing another book written by Courtney, a Catholic, was to have been printed, but Panzani caused the Queen to instil objections into the King's mind, and by his Majesty's Councillors the printing was suspended, and the book suppressed. About this oath are various opinions. Preston and other Benedictines think the oath can be taken as it stands. Others think it may be taken conjointly with a declaration, said to have been made by the King, that nothing is intended by the oath save civil obedience. Some Religious adopt this view. But the major part of the Catholics are firm, and say they cannot and will not take this oath.

"Some Catholics," according to Panzani, "are of good, others of bad, behaviour. Not a few are lukewarm, molto tepidi, content with the name, without the works of Catholics. They even neglect hearing Mass on the most solemn days, as was said to have been the case with a certain principal nobleman who took part against the Bishop. Others play from morning to evening. Others break the Lent without apparent cause. Others, again, treat their servants badly, and bring the name of Catholic to shame. Some lead dishonest lives, and occasionally irregularities occur among the Missionaries."

Missionaries are sent to England by the following Colleges:—

Douay — A seminary, containing 100 youths, whose studies include Theology, and governed by secular priests. Another seminary of about 20 English Benedictine monks, with some secular pupils, “convittori.” A third Seminary contains about twenty English Franciscans of the Observance.

S. Omer — A seminary of about 100 English youths governed by Jesuits.

Watten — A Novitiate of about 20 Jesuits.

Liege — A College of about 30 Jesuits.

Ghent — An establishment, “residenza,” of about 20 Jesuits.

Neuport -- A House of about 12 English Carthusians.

Lorraine — “Il Priorato Cellense” of about 10 English Benedictines.

Paris — A House of 8 Benedictines, and another of 6 at San Malo. In Paris is also “il Collegio Attrebatense,” founded by Tomaso Soquillo, and governed by Secular clergymen. In this College about eight English priests teach controversy.

Rome — A College of about 40 youths under care of the Jesuits.

Valladolid — A Jesuit College of about 15 youths.

Seville — A Jesuit College of about 20 youths.

Lisbon — A secular College with about 20 youths.

There are various monasteries for English girls who desire to become nuns, viz:—

Brussels — A Benedictine Nunnery of about 50 nuns who pay 500 pounds sterling and upwards for dowry or “dote.” Another of about 40 nuns of the 3rd order of S. Francis, whose *dote* is 300 pounds.

Ghent — A Benedictine monastery of over 30 nuns, who pay as "dote" 400 pounds.

Antwerp — A monastery of over 18 "Carmelitane scalze." Dote 300 pounds.

Bruges — A monastery of over 40 Augustinian nuns. Dote 500 pounds.

Cambrai — Forty Benedictine nuns. Dote 400 pounds.

Gravelines — A monastery of over 35 Poor nuns of St Clare. Dote 200 pounds.

Aire — Over 30 Poor Nuns of St Clare. Dote 200 pounds.

Louvaine — An Augustinian monastery of over 60 nuns. Dote 500 pounds.

Lisbon — A monastery of over 20 nuns of the order of St Brigid. They pay about 300 pounds.

From all these religious houses there are now in this Kingdom about 500 secular priests; over 160 Jesuits; 100 Benedictines; 20 Franciscans; 7 Dominicans; 2 Minimi; 5 Carmelites; and one Carthusian lay-brother, "Cartusiano converso."

Besides the above, there are 9 French Capuchins, serving the Queen's chapel.

The evils, inevitably produced by the want of discipline and authority, are then forcibly described by Panzani. The Missionaries possess various and unequal faculties, and therefore commit frequent mistakes, especially in the matter of giving dispensations for marriage. "I could not," he says, "obtain the names of these Missionaries, because the Seculars are not united under any head. The Regulars to some extent gave returns, but the Jesuits and Benedictines sent excuses." It is difficult, unless there are properly appointed Superiors, to distinguish true from false Missionaries and judge the value of the evidences and certificates they produce. Confusions,

scandals, and sometimes apostacies, are occasioned by this absence of authority. A few years ago some Irish priests acted as Confessors in England, without having any faculties, and also a French Oratorian (Berullista), who was not a priest at all, heard confessions.

The greater number of Missionaries naturally go to those districts where they find the best welcome and the speediest opening for their services. But such districts are not always those where spiritual work is most needed. Poor Catholics, residing in poor districts, suffer much from want of a proper distribution of the Missionaries. Thus in Derbyshire, "nel Contrada d'Arbiense," more than 140 Catholic poor are without a priest. Panzani asked the Provincial of the Jesuits (Nicholas Blunt) to make a better division of parishes, as was done in Japan, proposing that, for the present, the parish priests should be bound *ex justitia* to administer sacraments to all their parishioners, who should be free, as regards confession and communion, to resort to other clergymen. Blunt approved of this plan, but offered various reasons for not at once putting it in practice.

The Missionaries reside mostly in the houses of Catholic laymen, generally one in each house. Some Missionaries live as laymen do, mixing freely in the world and its vanities, and this they do in compliance with the wishes of their employers, who prefer that they should not be known or reputed to be Priests. Each has his own stipend, "il suo peculio," and spends it as he likes. This habit extends to the Religious, excepting the Jesuits, who bring to their Superior all that they receive. "There is absolute liberty and freedom from any restraint, save that of their own judgment, for Seculars, and even for Regulars, inasmuch as the latter have no means of main-

taining discipline; being without Monasteries, Monastical observances, fastings, penances, and the other requisites to a strict Religious life—La libertà e assoluta, perche non hanno effettivamente altro freno che la propria ragione, e questo è commune anche alli Religiosi, perche non hanno Monasterio, ò osservanza monastica, non digiuno, non penitenza, non cilicii, non compagni, ma vanno e fanno quelle che loro aggrada.” The Jesuits, however, are an exception, for they are very observant of rules and discipline, and obedient to the orders of their Superiors.

Panzani then notices the inconveniences and dangers caused by the residence of Regulars and Seculars in private families, the absence of control and authority, and unrestricted intercourse with the world. Notwithstanding such opportunities for irregular conduct, few scandals have occurred. There are many Missionaries of exemplary life, deep learning and much prudence, who exhibit great love for souls, and suffer infinite fatigue in cultivating that vineyard so much overgrown with weeds, tanto imboschita. The Regulars, it would appear, are more prone to fall into temptation than the Seculars, because, coming from places of strict discipline, poor food and bad clothing, to a country where they enjoy comparative luxury and intercourse with the world, without hindrance or restraint, they become enervated and enfeebled by the change of life. The particular providence of God has, for the most part, counteracted the effect of absence of rule and government, and preserved both Seculars and Regulars from falling into all the errors which might be expected to result from the unfortunate condition of the Church.

The irregularities and disorders prevailing in the administration of the Sacraments are then detailed.

Baptism. As far as matter and form are concerned,

Baptism, thanks to God's particular providence, has suffered no abuse. But in respect of rite, variations have occurred, not without scandal. Some immerse, some sprinkle, some employ, while others omit, the Catechism, and some use and some do not use the Chrism. "Others make no scruple of allowing heretic Godfathers and profane Christian names. Sometimes poor mothers delay baptism, exposing their infants to the peril of dying unbaptized. Certificates of baptism are not preserved, they say, through fear of persecutors, but this fear often serves as a cloak for negligence, for the Jesuits preserve many letters and documents regarding their province, in the house of the Spanish Ambassador, and why could not baptismal certificates be preserved in similar places?"

Chrism. "The Chrism is not administered, as there is no bishop, and what is worse, it has been brought into dis-esteem by publications teaching it to be unnecessary. When the archbishop of Seville came to London on some business, he was solicited, they say, by the Provincial of the Jesuits to confirm certain persons. It would seem that according to convenience, Chrism is pronounced necessary at one time and unnecessary at another."

Confession. "Some Confessors oblige their Penitents not to make confessions to other priests. Some absolve persons, whom other Priests refused to absolve, for good and sound reasons, on account namely of concubinage, neglect of marriage duties, opinions concerning the oaths" etc. "There are not wanting those who give absolutions without having the proper jurisdiction, knowledge and experience. Nay a few, who are Apostates, make use of the faculties which they obtained when they were Catholics—non mancano di quelli che senza la debita

giurisdittione, letteratura e prattica, assolvono; e sebbene alcuni sono Apostati, si servono delle facultà ch'avevano stando in Religione."

Holy Communion. "The Eucharist is sometimes administered to persons incapable through ignorance, and the catechising of women and children is not attended to as it ought. Some priests admit to Communion persons publicly noted for immoral conduct. By some the Sacrament is administered with words in the English tongue, and this, being unusual, occasions scandal—alcuni amministrano detto Sacramento con parole in lingua Inglese, il che non essendo solito, dà scandalo." Another abuse arises from the desire of Catholics to escape the action of the penal laws. "The Protestant Parson, il Paroco Protestante, notes in a book at Easter the names of all his Parishioners, that they may give him his Easter Dues after communicating, il segno di essersi comunicati. Some Catholics are in the habit of paying money that the Protestant Parson may enter their names, although they did not communicate, in this book, stating that such an one has *satisfied* for his dues. Although this is done to escape the penal laws, yet it is considered a Protestant act, and therefore unlawful, since the Protestants are led to believe that such or such a Catholic has received communion after the Protestant custom." Some priests say too many Masses in the same day, and others are careless, "a few giving scandal by taking snuff before celebrating. It would be well also if all were to celebrate in the Roman rite. There are some Dominicans who although they wear not the habit of their Order, are not content to use the Roman rite like the others, and in this way offend the weak brethren."

Matrimony. "Matrimony is full of abuses, as many

of the priests who celebrate the marriages, have little knowledge of the contracting parties and of their inequalities of condition and difference of religion. Clandestine marriages are often performed, on the plea that the Council of Trent is not received here. Some employ the Roman, others the Sarum rite. Divorces and separations are frequently granted on trivial grounds, every priest pretending to be a competent judge and able to annul marriages." According to the Council of Trent, a marriage may be most valid, but the same marriage, according to those priests who set aside the decrees of that Council, may be void. "Many men get married in London, although they have wives elsewhere. No records of these marriages are kept, although they ought and might be preserved, as has been shewn when treating of Baptism."

Extreme Unction. There exists great negligence in administering extreme unction, and they use oils consecrated four or five years ago.

Burial. Catholics are wont to bless a little earth, and throw it on the corpse in the coffin, and so to fulfil all the Catholic rite of Burial. Afterwards they permit the coffin to be carried to the Protestant Ministers, who escort it to the churches with ceremonies and tolling of bells. "Now as Catholics, who have not communicated after the protestant rite, are held excommunicate by Protestants, and as the bodies of excommunicate persons cannot be interred with ecclesiastical burial and tolling of bells, the Catholics, who earnestly desire for their deceased friends and relatives honourable interment in the accustomed places of sepulture, are forced to resort to an artifice. They procure by money an absolution from the excommunication, in which absolution is expressed, according to some authorities, that such or such a person,

having been excommunicate, has obeyed, and has been absolved. This seems to contain an act of protestantism. Others, on the contrary, allege that obedience is not put into the absolution. However, the absolution is universally received. Even tender minded Catholics make no scruple of taking it. Further information on this subject is required."

Panzani then enters on an account of the dissensions which prevailed between the Regular and Secular Priests. He mentions the Confraternity of the Blessed Virgin, recommended by the Jesuits, that of the "Cordone dell' Indulgenze" of the Franciscans, and the Dominican Company of the Rosary.

"But to come," proceeds Panzani, "to the question, on account of which principally I was sent, namely, whether there ought to be a bishop. I think one desirable for the honor and quiet of the church, for administration of confirmation and for reform. A bishop is desired by many of the nobility. Many persons whose names appeared in the protest against a bishop, did not really sign that document; and some signed it under a mistaken idea that a bishop would be not a father or pastor, but a tyrant who would hold compulsory visitations, change the priests, erect an ecclesiastical tribunal, exact tithes, and by such conduct irritate the State, and cause a diminution of the liberty of Catholics. The Regulars do not wish for a bishop, because they would lose their privileges."

"The Protest, which was drawn up about August, 1631, contains the names of twelve great lords who signed with their own hands, and of others who gave *viva voce* consent to it, after it had been subscribed. One of the chief promoters of the protest was Basil Bruch (Brook), who took me in his coach one evening to the house of Earl

Rivers, the nobleman whose name appears third upon the protest. I met there Baron Pittter (Petre) and his two sons." Rivers acknowledged that he had signed, not at the first subscribing, in 1631, but three years afterwards, namely in 1634. The names will be now examined in order.

1. JOHN TALBOT, "Conte di Salopia" (John Talbot "of Salwarp," 10th Earl of Shrewsbury, died 1653). This peer paid and continues to pay a pension to the Bishop, and only subscribed the protest at the instigation of Basil Brook, who told him the Bishop desired to form a tribunal like the courts of the Protestant prelates. When John Talbot found himself misled, he wrote to his brother George, the ambassador, who had just left London, to repudiate all intention of resisting the spiritual power of the Bishop.

2. HENRY SOMERSET, Earl of Worcester, (Fifth Earl. Died 1646.), although all for the Jesuits, and one who never lets a secular into his house, confessed to Baron Arundel that he never signed the protest.

3. THOMAS DARCY, Earl Rivers, (Created Earl, 1626. Died 1639.), did not sign in 1631, and entertains no dislike to a bishop with limited jurisdiction.

4. JAMES TOUCHET, Earl of Castlehaven and Baron Audley. (He died in 1684, leaving no issue. His brother in law, Anketell, of Compton, County Worcester, was probably the "friend An del" mentioned later.) He is very young and ill informed in such matters. He told one An del, a friend of his, that he really intended to subscribe in favour of the bishop, and this is very likely to have been the case.

5. WILLIAM HOWARD, (Lord Naworth, son of the fourth Duke of Norfolk), who has so many titles, is father to him, (Robert Howard O. S. B.) who under the name of Preston,

published a certain book. It was easy to induce this peer to sign, by pretending that the bishop would proceed against him and against the oath of which he is a defender.

6. THOMAS SOMERSET, Viscount Cashell (son of the fourth Earl of Worcester. Died 1651), is a friend to the Jesuits, and a foe to the secular clergy. He may have signed.

7. EDWARD SOMERSET, Baron Herbert, (eldest son of the fifth Earl of Worcester. Died 1667), told a Chamberlain of the Queen that he did not sign the protest.

8. HENRY NEVILL, (seventh) Baron Abergavenny (Died 1641), is a friend of the Jesuits, and may have signed at their persuasion.

9. THOMAS WINDSOR, (6th Lord Windsor), Baron Bradenham. If this peer signed, it was by instigation of the Benedictines. But he has repented, for he told Baron Arundel that he never more would intrigue against the Bishop.

10. WILLIAM PETRE, Baron of Writtle, (the second Lord Petre, who died 1637), although most partial to the Jesuits, has yet always spoken in such terms to the marquess of Winchester, that it seems likely he did not sign. "Onde almeno tituba."

11. THOMAS BRUDENEL, Baron of Stanton, did sign; but he is now dead, and his eldest son is most friendly to the bishop and the seculars.

12. GEORGE CALVERT, Baron of Baltimore, signed at the instance of Tobias Mathews and Father Kanot (Edward Knott, Superior of the Jesuits), the Jesuit, but he died a few days after subscribing. (He died before 1632.) His death was by some attributed to the judgment of God.

Panzani here observes:—"Si che si vede che alcuni non hanno veramente sottoscritto; e così si scuopre falsa detta protesta. Alcuni bene informati si son disdetti. Altri forse

farebbero l'istesso se fossero stati sgannati ò da me ò da altri."

The five persons, said to have consented "*in voce*" to the address, were:—

1. THE EARL OF S. ALBANS; who denies. (This was Richard de Burgh, 4th Earl of Clanrickard in Ireland, and created Baron Somerhill, Viscount Tunbridge, and Earl of S^t Albans in England. He died 1635).

2. BARON TUNBRIDGE, (son of the former), who denies.

3. LORD MORLEY, (Baron Morley and Monteagle), who assured Panzani that he refused his consent, although solicited oftentimes by the Jesuits.

4. VISCOUNT ROCK-SAVAGE. (The first Earl. He died 1635), who yielded to importunity, but afterwards repented, and sent an archdeacon to the Bishop with twenty scudi to assure the Bishop of his sorrow.

5. BARON VAUX OF HARROWDEN. It is no wonder that this peer consented. For being admonished of an error by his secular confessor, and afterwards abandoned by the same, he found the Jesuits propitious.

The other two names to the protest are those of the MARQUESS OF WINCHESTER and BARON ARUNDEL. Both peers are most friendly to the Bishop, and have so assured Panzani. Arundel offered to keep the Bishop in his own house and go security for him to the King. BARON DI EURE, (William Eure, Baron of Whitton), was falsely said to have subscribed, but is most friendly to the Bishop and secular clergy. He is now in the Tower of London. THE EARL OF RUTLAND, lately deceased, was always ministered to, as is his widow at present, by secular priests. VISCOUNT MONTAGU is most friendly to Bishop and clergy. BARON TEYNHAM, (Charles Roper, fourth Baron Teynham, born 1621,

died 1673. He was grandson of William, Lord Petre, is a mere child, under tutelage of Jesuits.

The Seculars are grieved, because while bishops have been granted to Japan, India and Ireland, the same favour has been refused to England, a country ever fertile in saints and martyrs. The greater number of English Catholics desire the episcopacy, and claim for their advocates the Queen, who undoubtedly is on their side, and the marquess of Winchester, who "senza controversia" is the "piu nobile" Catholic in the realm. The parishes in England alone amount to 10,000, and the priests, secular and regular, to less than one thousand.

The Queen was always desirous for a bishop etc. Having heard—so proceeds Panzani—that a principal Minister of State, desired to speak with me, I first consulted her Majesty, and, with her permission, went to the Minister, and candidly represented to him my commission from your Holiness, which was to visit the Queen and enquire into the disputes about a Bishop: The Minister heard willingly all I said, and expressed much reverence and respect for your Holiness. And when I made as though some persons occasioned me alarm, he encouraged me and told me to stay as long as I liked, and not to be under any apprehension. These assurances he repeated to me many times, and confirmed them in effect, giving to me always much honour and many favours. I received similar kindness universally, from all persons, both Catholics and Protestants, all which I ascribe to the good odour in which the excellent rule of your Holiness is here held, as well as to the favours done to England by Cardinal Barberini, of which favours I could, wrote Panzani, say much which I cannot put in writing. The Minister shewed himself "alquanto geloso" about the bishop, but gave no "express

negative," and when I assured him that in any case a prudent and circumspect person would be chosen, "with jurisdiction such as to remove the suspicions of the Protestant bishops, he even promised to help me, in this, although it was a very difficult business. Meanwhile, after having heard much about the controversy, I returned to the Queen, and when I had related the whole to her, her Majesty made answer that she did not wish to tell me her opinion, without first speaking to the King. Accordingly I went another time to her Majesty, when she told me that her own desire had always been for a bishop, but since she perceived the King's wish to be otherwise, she was very sorry, but for the present, would content herself to remain without one."

"A few days subsequently, a gentleman came to tell me to go to the Minister of State above mentioned, and lay before him my desire to speak with the King. Although I knew this to be a preconcerted arrangement, I feigned ignorance, and obtaining the Queen's permission, went to the Minister, manifesting a desire to relate to him what the Queen had said to me, and I told him, (as was true) that her Majesty had assured me of the satisfaction, to use her own words, which the King felt with my mode of business. Wherefore I knew myself every day more and more bound to revere his Majesty, begged the aforesaid Minister to have the goodness to introduce me to the King, and afterwards said that I was a little distressed, because while the inclinations of your Holiness were for giving a bishop, the Royal inclinations appeared to turn the other way. Here I reminded the Minister of the conversation on this subject, which had passed between us, and of his promise to help me in case your Holiness should have determined to grant a bishop. The Minister,

then, recollecting that conversation, renewed in express terms his promise to cause, at the proper time, the King to consent to the Queen's wishes."

The prohibition at Rome of a book dear unto the King, written by Francesco al S. Clara, (Father Davenant O. S. F.), and entitled "*Deus—Natura—Gratia*" irritated the Minister, who complained of the want of respect for the King which was shewn at Rome. This book defended the Protestant articles, explaining them in a good sense. Panzani soothed the Minister's annoyance by excuses.

The King gave no express negative against a bishop, "and when the bishop of Chalcedon wrote to the Pseudo-archbishop of Canterbury for liberty to return to England, or for the admission of another bishop, and pointed out some methods of a moderate jurisdiction, the archbishop (Primate Laud) replied, in a letter to the French ambassador, saying that he honoured very much the bishop of Chalcedon, and that he had explained to the King the aforesaid methods of jurisdiction, and that he would always aid the bishop;—anzi havendo il Vescovo Calcedonense scritto al Pseudo Arcivescovo di Cantuaria per il suo ritorno ò per l'ammissione di un altro Vescovo, ed indicatoli alcuni modi di giurisdittione moderata, esso Arcivescovo rispose all' Ambasciatore di Francia che honorava molto detto Vescovo, e che haveva mostrato al Rè detti modi, e ch' esso l'havrebbe sempre aiutato."

Panzani concludes his report by stating that inasmuch as the appointment of a bishop seems difficult, and as the name of an archpriest is abhorred in England, and as a Superior is absolutely necessary, the seculars demanded the confirmation of the chapter of the English clergy, and the appointment of some of the dignitaries of the chapter to the office of Vicars and "Visitatori Apostolici,

con amplissima facultà." The bulls for these appointments might express that no concession or faculty was intended to be given to the said chapter "intorno al eleggere ó nominare il Vescovo."

D^r Richard Smith, the second Vicar Apostolic of all England, after his withdrawal to France, in 1629, never returned to England.

The last thirteen years of his life he spent in the convent of the English Augustinian Nuns at Paris, where he died on the 18th of March, 1655, at the age of 88. His body was deposited before the High altar of their Conventual church, with the following epitaph:—

Illustrissimo ac Reverendissimo Domino Richardo Smitheo, Episcopo Chalcedonensi, totius Angliæ et Scotiæ ordinario; a falsis fratribus vendito, pro fide proscripto, fide vitæque integerrimo, fidei pugili strenuissimo, pro fide Catholica, Apostolica, Romana muro; Hæreticorum malleo; famoso, annoso, probato, justo, recto, diem ultimum claudenti, anno Dom. 1655, 18 Martii, ætatis suæ 88. Hoc mortalitatis memoriale filiæ flebitis flentesque, pro fide et ipsæ exules ac mundo mortuæ, pio patre ac benefactore optimo orbatæ, posuere Pionis filiæ Angliæ. Requiescat in pace. Amen.

For a list of D^r Smith's works, see Dodd's Church History, Vol. III p. 79.

THE VICARIATE VACANT A. D. 1655-1685.

1655 to 1685. During these thirty years the English Vicariate remained vacant. The clergy in England were obliged to resort to Irish or continental prelates for the performance of those functions, such as consecrating the holy oils etc., which bishops only could fulfil. The Internuncio at Paris was the chief medium of communication between the Catholics of England and the Holy See, and various and frequent relations or reports were from time to time sent to the Propaganda, respecting the State of the Mission.

In 1667, Cardinal Barberini received from the English College in Rome a report, from which it appears "that four hundred and ten Priests had been sent to the English mission from that institution, up to the 6th of June, 1667. Fifty of these missionary priests were authors of books of controversy. One hundred and thirty had been imprisoned or tortured. Above forty laid down their lives. Since the visitation of the English College in 1630, sixty-nine labourers had gone to England, and two more were then

ready to depart. All the students in the College in June, 1667, were of excellent dispositions, and nearly all were of gentle blood. Since 1630, the young priests in the College had converted, by catechising, sixty Protestants." (*MSS. English College in Rome*).

The Cardinal Protector of England, Barberini, issued a grant of faculties, dated November 30, 1669, to Paul de Almeida, for England, Scotland and other dominions of the King of Great Britain, excepting Ireland. This Paul de Almeida was a Priest who was High Almoner, and Master of the Chamber to the Queen. He had been then eight years in her Majesty's service, and had converted many to the faith. Similar faculties for the same countries were granted, in 1670, to Francis Hunter, an English Priest.

The English Clergy, during this period from 1655 to 1685, sent several petitions to the Holy See to appoint a bishop, or bishops, for England. These petitions were duly considered at Rome, but from various causes were not granted. The person whose position and talents marked him as most likely to be selected as bishop, or Vicar Apostolic of England during great part of this period, was Philip Howard, brother to the Earl of Norfolk, and Chief Almoner to Queen Katherine. Father Howard was actually appointed to the Vicariate in 1672, but his Briefs were kept back by express desire of Charles II, as will be seen in the following pages.

In the year 1669, during the reign of Charles II, it was determined by the Holy See to make Philip Howard, the Dominican, Vicar Apostolic of England, with a see *in partibus*. In a summary of letters from Ireland, laid before Propaganda in Congregation of July 9, 1669, it is recorded that the Internuncio at Paris had forwarded, on the 20th of April, 1669, two copies of letters from Peter

Talbot, archbishop of Dublin. The Internuncio remarked, "concerning the Vicariate of England, of which archbishop Talbot wrote, that Talbot's opinion confirmed his own, which was to the effect that neither Leyburne, nor his nephew, was adequate to the post. The former was disqualified by his age, and by the odium in which he was held by the pretended Chapter of London. The latter, the nephew, was too much infected with the opinions of Blackloe, as he understood from the uncle himself. He therefore recommended Father Howard, a Dominican, and did not think he should be set aside because of being a Regular, seeing he never failed to entertain due esteem for the Secular clergy, and possessed many qualities difficult to find in any other person. For example, he was of a noble family, closely connected with the King, whose favour he possessed. He was of exemplary life, of no little learning, zeal, application and prudence. He was obedient to the Apostolic See, averse to the doctrines of the Chapter, of pleasing and moderate behaviour, and entirely detached from the interests and politics of the Court." It was alleged that the major part of the Chapter favoured the errors of Blackloe, and "that Warren, the head, was for signing the remonstrance of Walsh. Therefore he thought it important and expedient that the said Chapter should be declared null, especially as the Capitulars intended, as soon as Russel, the bishop nominate of Portalegre in Portugal, should be consecrated, to recall Russel to London to the service of the Queen, and, after he renounced his bishopric, to make him Head and President of the Clergy of England. If such an event took place, it would bring immense scandal to the whole Kingdom, which would see the faction of the Chapter fomented, and the doctrine of

Blackloe fostered by a person endowed with the episcopal character."

A memorial was presented to the same Congregation, held July 9, 1669, directed to His Holiness by Alexander Holt, agent of the English Clergy, supplicating His Holiness, in their name, to concede "a bishop to govern as Ordinary the Catholics in England. The reasons adduced for seeking this grace were:—Firstly, because the number of Catholics in that Kingdom had risen to nearly 200,000, and of Priests to 800, and it seemed necessary they should have a Head, to maintain a good correspondence among them, preserve them in union with the Holy See, receive from the latter the necessary orders and directions, and watch over the proceedings of those Catholics, who, either with turbulent humour, or indiscreet zeal, might give cause for jealousy and suspicion to the Minister of State. Secondly, they mentioned the want, which Catholics suffered, of the sacrament of confirmation, of which they had been many years deprived, and which was particularly needed for the purpose of confirming them in the Catholic faith, which was especially assailed by the Heretics in virtue of that very sacrament. From want of a bishop they suffered also in the participation of other sacraments in which consecrated oils were used, the bringing of these oils from parts beyond sea being a matter of much danger and difficulty. Thirdly, they urged that the Episcopal dignity had always been reputed so necessary in England for governing the spirits of the inhabitants, that all the Kings who ever reigned, from the beginning of the schism to the present day, had always laboured sedulously to preserve at least the shadow of this dignity in the heretical bishops."

In the month of September of the same year, 1669, the Abbate Claudius Agretti, a Canon of Bruges, and Min-

ister Apostolic in Belgium, left Brussels, on a special mission to examine into the condition of ecclesiastical affairs in England. From his report, which was entitled "*Relatio dello stato della Religione Cattolica in Inghilterra, mandata dall'Abbate Agretti il dì 14 Dec., 1669,*" the following particulars are extracted:—

The brevity of his stay in England, wrote Agretti, does not admit of giving a long description. Catholicism will, in his opinion, make great progress in England, for the following reasons. Firstly;—As Catholics profess an inviolable allegiance and subjection to the king, there is now none of that distrust and diffidence towards them which formerly occasioned persecutions. Secondly:—Because the "less passionate Heretics do not rest quiet in their beliefs or persuasions, as they see daily on the increase a confusion and multiplication of sects after the schism. They perceive the Protestant sect to be, as it were, the ape, or caricature, of the Catholic religion, and therefore recognize in the latter a certain pre-eminence." Thirdly:—Although the Protestant is the dominant religion, it is calculated that there is not one Protestant for ten of other "credenze," and that protestantism is rapidly losing credit. The king is always obliged to conserve it, in order to retain in the upper house of Parliament the Pseudo-bishops, who are his creatures. He is also bound to help the Catholic religion, because these two, the religion of the Establishment and that of Catholics, are alone in favour of monarchy and ecclesiastical government, in contrast to the Presbyterians and the rest of the sectaries. In fact it seems that only for the votes of the Catholic Peers, the Pseudo-bishops would not have recovered their seats in Parliament, when the present king was restored.

Agretti finds it difficult to obtain accurate statistics,

but thinks there are ten or twelve thousand Catholics in London. The Church has lost one family of consideration, and is about to lose another; for the marquess of Worcester is dead, and his son, the new marquess, is a Protestant, and the marquess of Winchester, whose son is a Protestant, is very old. It is believed the marquess of Worcester professed heresy "*per i proprii fini*," and would not die except in the Catholic faith, as he told several of his friends. Many act in this way to avoid injuring their temporal prospects.

There are 230 Secular priests in divers parts; 120 Jesuits; 80 Benedictines; 55 Franciscans; a few Discalced Carmelites; and a few Dominicans.

Agretti describes the controversy about the Dean and Chapter. The arguments, used in favour of the Chapter, contain one of a curious kind. The present Queen of England, Katherine of Portugal, on her arrival, wished to marry "*rito Cattolico*," but the king feared his Parliament, as he had not any precedent to adduce of similar marriages done in England. The Queen mother had been "*sposata*" in France "*per procura*" of king Charles I, who was then Prince of Wales. The Queen was resolved to return to Portugal, rather than marry "*ritu heretico*," so the king was forced to consent to her desires. The Abbat D'Aubigny, as Grand Almoner of the Queen, was appointed to perform the ceremony, instead of leaving that office to Father Howard, who was a Missionary and fortified with the necessary authority. D'Aubigny obtained license from the pretended Chapter, which license they did not fail to register among their "*Acts*," which they shewed to Agretti.

"The marriage was performed (May 20, 1662), secretly, in presence of six witnesses, all persons in whom confidence was placed, Father Howard being one of them; and after-

wards, to satisfy the Heretics, the king commanded the Pseudo-archbishop of Canterbury, (William Juxon), to declare solemnly to the people that His Britannic Majesty was married to the Infanta of Portugal, without saying how;—*Si fece questo sposalitio segretamente in presenza di sei testimonii, tutti persone confidenti (uno di quali fù il Padre Howardo), e poi, per contentar gl'Heretici il Rè, comandò al Pseudo-arcivescovo di Cantuar. che dichiarasse solemnamente al Popolo esser Sua Maestà Brittanica maritata coll'Infanta di Portugallo, senza dire in che modo.*" To invalidate the Chapter, was to invalidate the power of D'Aubigny to perform the marriage, and consequently to invalidate the marriage itself and afford a handle to Parliament to dissolve it, a thing already talked of, as the Queen's infecundity gives offence. Certainly this matter, if malignly laid before her Majesty, would greatly impress her in favour of the Chapter. But on the other hand, as Agretti said to the Chapter advocates, it might be alleged, 1^{stly}:—that the Pope had accepted the marriage, and could expressly ratify it, if necessary. 2^{ndly}:—As the Council was not published in England, the defect alleged in the ceremony, could not affect the marriage. And 3^{rdly}:—That Father Howard was present at the marriage, who as Missionary had authority to assist, and was specially invited to that function. He was present indeed not as "Paroco" but as "testimonio." But this is of no moment, because the Council "*ricerca semplice la presenza.*"

The Dean, Ellice, is extremely anxious for the confirmation of the Chapter, and is even willing that the Pope should create a new Dean and Chapter, omitting all the existing members. But Agretti doubts whether they would really assent to this sacrifice. Ellice is noble, esteemed, learned and moderate, but withal tinged with Blackloeism.

Agretti frequently met Godden, (one of those nominated for bishop), Treasurer of the Queen's chapel, who came with her Majesty from Portugal, and taught her English. Out of respect to his position, Agretti was civil to him, but his qualities are not sufficient for a mitre, nor even for an inferior post.

Agretti saw also one Pulton, a member of the Chapter, who served the late King for many years. He then gives notices of John Holland, John Leyburn, Robert Pugh, James Hazelwood, Lorenzo Jones etc.

Of the Regulars, the Jesuits are the most potent, as being more numerous and possessing both "huomini insegnati ed l'arte introdursi." After the Jesuits he places the Benedictines, who are venerated for the signal services already rendered by them. Chancellor Hyde is their great friend, and by his means they were admitted to the Queen's chapel. The Franciscans are inferior to the Benedictines in credit and number. Their leading man is Father Francis di S. Chiara, now old and "scaltro," who possesses many friends among the heretics in Court and in Parliament. The discalced Carmelites are very few. Their Provincial resides at London. He was accused of having often performed three Masses in one day, but denied this allegation "tra i denti." The Dominicans are few in number, but are gaining ground by aid of Father Howard, who has the repute of pushing his own order with zeal. Oils for Baptism and Extreme Unction are procured from France or Flanders. The Orders put together their little "entrate stabili," which are on the increase. The Jesuits have the name of being best accommodated in this way. The Capitulars affirm that the "rendite" of the "Clero" do not amount to 2,000 scudi yearly. Some say the "rendite" would be greater, but that Blackloe and his adherents

diverted some of the general funds to their own uses. This the Capitulars deny. The chief and most pernicious abuse which now prevails, is that which affects the obedience due to the Pontiff, for it tends to rend asunder the garment of Christ. Perverse opinions on this head are found principally among the Capitulars. The Benedictines are somewhat tainted with the same evil, which enters England from France.

The Queen's Oratory is a very grand and noble structure. The chapel is capacious and well adorned, having at one side of it the cemetery for the Catholic domestics of her Majesty. Father Howard has the management of the Masses, which are said consecutively, for greater convenience of the faithful. With consent of the General of his Order, he has introduced, as well in the Oratory as elsewhere, the observance at the Masses of all the rites of the Church, in order that Catholics may not be offended by the little, "piccole," deformities used by Dominicans, which are inconvenient in Heretical countries, where the people cannot distinguish a Dominican from any other priest, as all wear the secular dress. On Feast days Mass is sung, and Vespers are performed, with great solemnity. Sermons are preached in Portuguese, English and Flemish. The Queen commonly attends not only the Masses and Sermons, but also the processions, made every first Sunday in the month, of the Host and of some relics, in the vicinity of the chapel "and in sight of the Heretics, who at first made some noise about these processions. The maxim of Father Howard is to gain always some points of liberty in the matter of ecclesiastical functions, as was done in the processions, and to let the Heretics cry out a little, because, as he says, they end by keeping quiet. But this does not please the King's Ministers, for they do

not wish to get into trouble for sake of the Catholics, and sometimes the king himself has shewn displeasure. When I was last in London, his Majesty was much disturbed because Father Howard gave permission to a Religious to exorcize, in the queen's chapel, several times, but without effect, a heretic peasant girl. The pseudo-bishops made a great complaint of this as a novelty too daring. The peasant girl was arrested and sent two days afterwards to her home, with orders never to enter London again. It was thought likely the king would have had some complaints about it in the following parliament, but as yet nothing, as far as I know, has happened. The queen, besides her four chief almoners, has six Benedictines," who live in common in a house near the chapel, and six or seven priests, some of them seculars, and others of divers orders. The most remarkable among these is a Portuguese named "Christoforo del Rosario," preacher to the queen, a man of exceeding learning and "bontà," and singularly devoted to the Holy See. He declaims with great liberty, and with sound reasonings, against Walsh and his followers, "e fece consegnare a lui," in presence of six witnesses, "l'obbedienza del Comm^{to} generale." No one else dared to take this business in hand, through fear of being accused by Walsh before the heretical magistrates. The same Father Christopher induced the queen to withdraw from Duffy, a Franciscan and friend of Walsh, the patent formerly given him as titular chaplain. Her Majesty has also eight Portuguese Fathers, "Francescani reformati," "che si chiamono d' Arrabida" (a mountain in Portugal), who live in a handsome convent built by the present queen at the left of the chapel. These Fathers are "privi di eruditione e quasi di letteratura."

The Oratory of the Queen Mother is closed. Its situation was very far advanced towards the gross part of the city, and was therefore very convenient for the Catholics residing in that neighbourhood. It is hoped that it will be soon re-opened for Mass by her Majesty on pretext of her retiring sometimes to Somerset House as the queen's proper ("proprio") palace.

The French ambassador has an Oratory which is somewhat large. In it many masses are celebrated with sermons in French and English, and music upon Festivals.

Four Masses a day are said in the Venetian, and two in that of the Portuguese ambassador.

Then follow the proposals or recommendations of Agretti, and a discussion of the merits of Father Howard. He wants, in Agretti's opinion, that grand erudition, prescience and maturity of judgment required for the high post of Apostolic Vicar of England. Yet on the whole, Howard is the man recommended. He is learned, good, of high birth, and docile to the Holy See. Being neither a Secular nor a Jesuit, he is not disagreeable to the two great parties in England. Nor does he belong to either the French or the Spanish faction. He has the favour of the king and the queen, etc.

Agretti then notices some Irish priests resident in London, viz:—

Father Terence o'Connelly, a Dominican, 28 years in London.

Thadeo Ceough, *als* Poerio, a Dominican, who stays in the house of the marquess of Clanrickarde. He is titular chaplain to the queen, but without patent, lest he should be molested by the heretics, although he does not actually serve her Majesty.

William Colin, a Dominican, serves in the Chapel of the French ambassador.

Peter Walsh, a Franciscan, is too well known. He does not practise in the Mission, but holds that every Franciscan can do so without other faculty.

Mathew Duffy, a Franciscan, a confidant of Walsh.

Antony Cole, *als* Macovir, a Franciscan, eight years in London.

James Blasce, a Franciscan, stays at Tunbridge in the house of Signor Bony.

James Caverlin, a Franciscan, lives with Signor Sadler near Coventry.

Anthony Nass or Hass, a Franciscan, chaplain of Signor Germain, a nephew of the Earl of S. Alban's.

Michael Mansel, a Franciscan, Proctor in London for the Province of Ireland. He has great bontà, and works incessantly in the salvation of souls.

James Carty, an Augustinian, has from the General of his Order a patent as Provincial of England, but Agretti never found an English Augustinian in England. He says mass in the Venetian ambassador's house.

Walter Walle, an Augustinian.

Gerard Baly (or Rawley) an Augustinian, who says he cannot return to Ireland because he bore arms there in favour of the Parliamentarians.

Christopher French, an Augustinian.

Patrick Ghineo, a Secular, Almoner of the Queen.

Philip Draycot, a secular, formerly Vicar General of Armagh. "He lives in London with a gentleman, a relation, and obtained, from the pretended Chapter, faculties for six months to confess his countrymen. I told him of the insufficiency of such faculties, and he promised to use them no longer, and to return shortly to his own country. I

believe he will keep his word, as he is pious and well-intentioned."

Patrick Hews (Hughes) a Jesuit, "Chaplain, *effective*, of the Queen, and a legitimate Missionary."

Agretti visited Lord Baltimore at his villa. Lord Baltimore told him that for four and twenty years the Holy See had refused to send missionaries to Maryland, where at present were only two priests. The Catholics numbered 2,000, and it would be easy to convert the rest of the settlers, as there were no protestant ministers in Maryland.

The king, Charles II, is as benign and affable a prince as can be, being very well disposed towards Catholics, for he knows how in his adversity they served him with unshaken fidelity. Many heretics imagine his Majesty to be a Catholic in his heart, because he often, in public and private, ridicules and disparages the preachers, not only those who are Presbyterians, or fanatics, as they term them, but also those who are protestants of the Establishment. The Catholics, seeing the king continually living in bad practices, hold that he is of no religion. His Majesty's genius is "*dissapplicato e timido*," and consequently, however he may wish well to Catholics, he will take no trouble in their behalf, and whenever his indulgence to them creates umbrage to the heretics, he frequently, to please the latter, issues rigorous edicts against Catholics, which he never puts into execution. When he discourses of the Pope and Cardinals, he behaves like a Catholic Prince. His favour towards his ministers is subject to mutations. At present the favourite is the duke of Buckingham, the rival of Lord Arlington, the secretary of state, "*al quale mancò poco che il Duca non disse la spinta nel tempo ch'ero in Londra ultimamente.*" The duke is called one of the sect of Independents, but is esteemed a

man of no religion, divided between business and pleasure, "distolto tra i negotii e dato a suoi passatempi," wherefore Agretti cannot think him to be counted on, either for good or ill, for the interests of the Catholic faith, "although, as is well known to your Eminence, he several times was on the point of embracing Catholicism."

Lord Arlington is reputed a man of integrity, devoted to business and the service of his sovereign. He is partial to Catholics and is esteemed by some heretics to be a member of the Catholic Church. Notwithstanding, whenever measures for favouring that Church in matters of moment are considered, he washes his hands of the business, fearing to excite the jealousy of the heretics.

Patrick Ghineo, one of the queen's principal almoners, is in great favour with the king. He is exemplary and of "gran bontà," but is not capable of managing affairs dexterously nor of guarding a secret. He is chiefly useful for procuring access to his Majesty, and conveying a message to him. The king willingly listens to Ghineo, in whom he places entire trust. Yet Ghineo seems a little inclined to favour Walsh, albeit he protests the contrary.

The queen is altogether given to devotion, recites daily the Canonical hours, and pays special attention to the adornment of the church, "al decoro della Chiesa," and to the observance of sacred rites, of which she has "distinta notizia," so as to detect the least defect committed by accident. She professes supreme veneration of the Pope, being offended by the smallest word which she may hear uttered to his disparagement, even though the king himself be the speaker. She meddles not at all in affairs of state, so that nothing of moment can be effected through her means. By reason of her infecundity she possesses no great popularity in England, although she is generally

beloved, and that even by the heretics, for her "bontà," and compassionated for the disgusts she receives from the king's amours. His Majesty, however, shews much affection and esteem for her, although suggestions have been offered to him to repudiate her for her barrenness. Possibly the Parliament may take this matter in hand, if her sterility continues. The countess di Penalva, a Portuguese, is her only female confidant, but the queen sees her very seldom, in order to avoid giving offence to the jealous English dames. Father Fernandez, the Jesuit, is as though he were not, for he keeps aloof from affairs, and lives "da solitario." Paul d'Almeda, a Portuguese, one of the chief almoners, and Father Christopher of the Rosary, the queen's preacher, are more forward, "entranti," and are reputed to possess particular credit with the queen. Her Secretary is Signor Richard Beling, who was at Rome, five years ago, with commissions from her Majesty. He is a creature of the duke of Ormond, walking after his maxims and discovering difficulties in the least matter proposed for the benefit of the Catholic religion, which he dares not to favour, lest he should offend the heretics. He is however extremely affable, "manieroso," and pious and of exemplary life.

This report was dated from Brussels the 14th Dec., 1669, and was signed "Claudio Agretti."

Within a year from the date of Agretti's report, the Propaganda resolved to give the English Vicariate to Howard. In a "Particular Congregation," held September 9, 1670, concerning the affairs of England, the first decree was one for making Father Philip Howard, if the Pope should consent, Vicar Apostolic of all England. The last decree passed in this Congregation referred to the matter of Lord Baltimore's complaint to Agretti concerning the

want of missionaries in Maryland. It was decreed "that letters should be written to the Internuncio regarding the mission to the Island of Maryland in America, in order that, at the instance of the temporal Lord of the aforesaid Island, he should depute missionaries of approved merit, and send in their names to the Cardinal Protector for the issue of the necessary faculties, quoad missionem in Insulam Marilandiae in America, scribatur Domino Internuntio, ut ad instantiam Domini Temporalis predictae Insulae, deputet missionarios sibi magisve bene-visos, et eosdem nominet Eminentissimo Protectori, ut necessariae facultates iisdem tribui possint."

These decrees, however, as far as they regarded Father Howard, were not carried out.

Another "Relation of the State of Religion in England," was sent on the 29th of November, 1670, to the Holy See from Brussels, by the Abbe Airoldi, Internuncio of Flanders.

The Abbe Airoldi, it appears from his report, received by letter of the archbishop of Cesarea, dated 26th of September, 1670, the kind permission of Cardinal Altieri (Prefect of the Propaganda) to pass over into England, and take, by ocular inspection, account of the affairs of religion in that Kingdom. He was anxious to avoid the trouble which might arise from his discovery in London, and therefore wrote to the Venetian ambassador there, praying him to apprise the king, of his desire to visit the court and to solicit the royal permission. This request was communicated by the ambassador to Lord Arlington, and by Lord Arlington to the king, who accorded full permission, on condition that Airoldi should not, during his stay, divulge himself to Catholics or exercise any act of jurisdiction.

Airoldi repaired to the ambassador's house and was kindly received, passing as a gentleman of the Venetian

republic; and concealing his name and character from the domestics. The court was, on his arrival, absent from London, but soon returned.

Upon the evening of the return of their Majesties, the ambassador went to court, to welcome back the queen, and was accompanied by Airoidi, who at first waited in the antechamber. The ambassador met Lord Arlington in the queen's rooms, and his Lordship asked whether Airoidi had arrived. The ambassador replied that both he and Airoidi would wait upon Arlington upon the following day.

Airoidi, on visiting Arlington, found the latter most courteous, and so full of expressions of esteem for his character as an envoy of the Holy See, that Airoidi begged him to cease those compliments, lest the domestics should entertain suspicions and be excited to discover his true rank. Arlington, however, would not be restrained, and so gave him his hand, reminding him to take care lest the Catholics should find him out, for if so they would certainly, for the boast's sake, make it known. It was then arranged that on the evening of the day following, Airoidi should visit the king, but should repair to the palace by way of the garden, and proceed to Arlington's quarters, which were below the king's. His Majesty would descend by a private stair. From Arlington's room they were to go with the king to the queen, to whom Airoidi was to be introduced in the character of a foreign gentleman.

Airoidi had access to the queen somewhat earlier than the time arranged, for he was introduced to her the next day by Father Howard (who had returned from Brussels) soon after dinner, an hour when the palace remains solitary. She was very gracious and made enquiries after the Pope's health. The evening of the same day,

Airoldi went, according to agreement, to Lord Arlington, who happened to be then engaged with two ministers of State. He dismissed them and made us, so Airoldi narrates, enter his chamber. Then locking the doors secretly, and turning to us with a laugh, he told us we were his prisoners. A small private staircase communicated with the royal apartments, and by it his Majesty entered, Arlington preceding him with a candlestick in his hand, and moving softly to avoid making a noise. Airoldi bowed to his Majesty with all the reverence due to a king. Charles was very courteous and fully justified his fame in respect of politeness. Airoldi thanked him for conniving at his visit, and, as Arlington seemed to hint that Airoldi's arrival just before the opening of Parliament, was *mal apropos*, represented in excuse for then coming, his anxiety to see the court and the necessity of his speedy return to Italy. The impossibility of keeping the English Catholics under control without a head, was then mentioned by Airoldi, who urged the importance of a bishop. The king said he could find means to maintain them in order, namely by "prendergli in peso," or by transporting them out of the kingdom. This treatment had been adopted by the king on several occasions, at the instance of Father Howard, in the case of certain indiscreet or mad priests, who were disturbing the general quiet. Airoldi assured the king that the court of Rome, as he could ascertain, inculcated loyalty to all its Catholic subjects, and he implored his Majesty not to give ear to any one who, by indirect zeal, endeavoured to make Catholics render an outward profession of being more loyal. Arlington and the Venetian Ambassador talked apart, and did not intrude on the king's conversation with Airoldi. Arlington said that the king was desirous to offer a present to Airoldi,

but hoped the gift would be omitted, in order to avoid the suspicions and the harm to Catholic interests, which a discovery might occasion. The duke of York then came in by the same secret staircase, and the conversation turned upon indifferent matters. Three quarters of an hour passed. During all this time, all remained standing and with hats under their arms, as had been the case in the interview with the queen. Arlington, when they were about to take leave, was desired by the king and the duke of York to ask Airoidi's name in writing from the ambassador.

Then follows an account of the king's good intentions towards Catholics, and of his Majesty's subjection to Parliament, the only oracle from which the English people consent to receive impositions, laws and taxes.

The king every morning attends to his dispatches, assisted by either Arlington or Trevor, both of whom are secretaries of state. The former is alone trusted in Catholic matters.

The duke of York is not ill affected towards Catholics, but has not the sweet temper of the king, and is as much given to sensual pleasures as his Majesty, but without so much open scandal.

The duchess of York in time past was a fierce persecutor of Catholics, whose very name she hated to hear. Last year she seemed to change her nature. Formerly she would not admit an Catholic into her service, but now she has relinquished that prejudice. Hence arose a rumour, which even was carried round all the gazettes, to the effect that she had become a Roman Catholic. The religion of the duchess, however, is that of the king.

Arlington is weak and timid, yet inclined to favour Catholics. His wife is a fierce Calvinist, and a foe to Catholics.

The other secretary of state, Trevor, is cleverer than Arlington, and from him little good can be expected by Catholics.

Buckingham is a subject of esteem and credit at court, and affects popular applause, and "si paveneggia tra l'aure." Returned from the caresses of France, "si gonfiò," that his fall will come from his height of pride. He and Arlington hate each other. Buckingham is reputed to be of the faction which desires to divorce the queen, and all his counsels tend in that direction. "In order to make these plans succeed, he tried to avail himself of the services and advice of his great friend and confidant, Peter Talbot, archbishop of Dublin. And for managing such a business, he could not, it is said, have a more talented instrument. This was the business about which the said Talbot wrote to me some time ago, which was pressed upon him by the court of London, and concerning which I wrote, in reply to Talbot, persuading him not to abandon his flock and not to mix himself up in politics. It is for this reason that the queen, knowing the old intentions of Buckingham, abhors him, and also is not fond of Talbot."

The duke of York is opposed to this cabal. The king himself is "irrisoluto." He would take another wife for the sake of issue, and loves the Queen more for the bontà of this Princess, than for inclination or affection to her person, because she is "si povera di Beltà come sterile di Prole."

Buckingham does not declare his religion, in order that he may keep in with the sects, all of which hope for him.

Ormond is an open and inward foe to Catholics. His brothers and sisters and his family were always Catholic, but he was in boyhood educated among heretics, and im-

bibed their noxious maxims. In Ireland as viceroy he proved a bitter foe to Catholics, but would not have been quite so bad, except for Walsh. He wanted all the Irish to take the oath.

Airoldi was but nine days in London and had time only to run through the ambassadors' chapels, where he was edified by the devotion and the crowds of worshippers. Masses were said from 8 o'clock to 12, and during those hours the chapels were never empty. The Spanish chapel seemed the one most frequented, as well in the time of the present ambassador, Molina, as in that of his predecessor. Something attractive in the Spanish name and embassy, draws Catholics, and even heretics, to its services.

Not a few Religious were found, who, to Airoldi's grief, said two or three masses daily, even on working days, not for necessity, but to gain the fee, namely six pence for each mass, which is but half the regular fee, which is one shilling. They make profit by the number of cheap masses.

The altar piece in the chapels is generally a Christ, on the Cross, or "deposto," as pictures of the Saints might excite ridicule among the heretics.

The chapel of the queen is almost an open church, and in it masses are celebrated with music. She has twenty eight priests as chaplains, of whom twelve are Portuguese Capuchins; six are Benedictines; two are Dominicans, and the rest are Seculars. At functions and Vespers, Father Howard presides. He sits by the Gospel side of the Altar, with two assistants, and is habited as a Prelate with Rochet. This renders the ceremonial very imposing and commanding, and gives grace to the Divine offices.

The Capuchins live in a convent close to the chapel, and while in cloister wear the habit of their order. But when they go out, they dress as Seculars with "perucca," and do not walk alone, but each has his companion. These good Fathers are poor in knowledge. Some of them, not to say all, are unable to speak Latin.

The benefit of another chapel will soon be afforded to Catholics through the residence of the Portuguese ambassador, Don Francis de Melo, for whom Somerset House, wherein is the old chapel of the deceased Queen Mother, is prepared.

Many heretics become converted to true religion from beholding the constant progress and advance of the Catholic Faith. These conversions would be much more numerous, and persecutions would be much less severe, if Catholic ecclesiastics, and especially the Regulars, would learn to live as becomes their vocation. The heretics, in their own churches, listen to sermons from that apostate Capuchin father, whom they saw a short time ago acting as chaplain to the Queen Mother, and preaching before her and Catholic congregations. Heretics likewise take notice that Father Basilis, and that other Valesian of the same order, who has also the rank of chaplain, are very near unto apostacy, through the life they are leading. These mischievous priests have been recalled to France by their Superiors, but refuse to go. Another Religious, who fled from France with a nun, and now lives as inn-keeper in London, is also well known to the heretics. These bad examples of apostate priests cannot but check the progress of conversions. The Jesuits are the least infected with vices. The apostates are mostly foreigners, accustomed to hot climates and unable to withstand the laxity and freedom which prevail here.

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The presence in London of Irish priests is a great annoyance. Not a single Irish priest is a true friend to the English, and this feeling of enmity, which is mutual, is much aggravated by the means of Walsh, Taaffe, and French, the Augustinian, who were the principal cause of discord both in Ireland and in London.

A bishop is much desired. Father Howard is recommended for the episcopal office by Catholic laymen and clergy, and by the ambassadors of Spain, Venice and Portugal. As her Majesty's chaplain he possesses an advantage not enjoyed by any other candidate, namely that his selection would silence the murmurs of heretics, inasmuch as the articles, agreed on at the time of the royal marriage, expressly stipulate for the reception of the queen's chaplain as bishop. It is rumoured that the mitre was offered to John Leyburne by the Capitulars. The Jesuits and Franciscans are the most active opponents to the introduction of a bishop. Airoldi saw Onofrio Ellice, Thomas Godden and Alexander Lost, persons whom the Capitulars highly esteem.

Several copies of various oaths, proposed to be taken by Catholics, were forwarded by Airoldi. If the duke of Ormond and Walsh were out of the way, there would be little trouble about oaths. The last oath, of which a copy was sent to Rome by Airoldi on the 4th of last October, was composed in London upon a "supplica" made to the king by Peter Walsh against the archbishop of Dublin. The king, at Ormond's instigation, sent a mandate to the Irish viceroy to compel the Catholics to take that oath, and to institute inquisitions upon what was set forth in Walsh's memorial. Arlington communicated the order he had received to his dear friend the abbat Patrick Ghineo, who, with tears in his eyes, implored Arlington to suspend

the transmission of the royal mandate for a short time. Meanwhile, the abbat wrote to Ireland to apprise the Catholics of the mandate, and to advise them to provide a remedy. In the interval, dispatches arrived from Barclay, (Lord Berkeley), the viceroy, in which he professed himself satisfied with the oaths already taken by the bishops; opposed the renewal of attempts to impose forcibly other oaths and so disturb the peace of his Majesty's subjects; and declared that he would himself answer for the loyalty of the Catholics. The viceroy wrote to the same effect to Father Howard, who informed the king of Lord Berkeley's sentiments. His Majesty remarked that he thought it very wrong to stir again the pool of Irish politics, and to disturb that water with new forms of the oath. When Ormond found that Arlington had not sent the king's mandate, he created so loud a remonstrance that its transmission could be no longer delayed. As, however, the viceroy now knows the merciful intentions of the king, and that all this annoyance sprang from the instigation of Ormond, his bitterest foe, it may be hoped he will not put the mandate into execution. At present nothing is heard of it.

It is thought, so Airoidi wrote, that some decree, prejudicial to Catholics, may emanate from this Parliament now sitting, because it is almost the invariable custom of similar sessions not to close their proceedings without framing some Anti-papist Act, in the passing of which the members seem to think their chief triumph consists.

Cardinal Altieri received a letter, dated December 15, 1671, from bishop Val. Maccioni, from Hannover, which shows how firmly it was then believed that Philip Howard had been elected to the Vicariate of England. This bishop offers his services to Propaganda to travel *incognito* and consecrate Howard, of whose appointment he had heard

with pleasure. He suggests that mitred abbats should be employed to assist at the consecration, if two other bishops beside himself could not conveniently be procured. He cites the precedent of the consecration of Monsignor Furstenburg's predecessor in the see of Paderborn, which predecessor was consecrated by the suffragan bishop of Osnaburg, assisted by two mitred abbats. Here, said bishop Maccioni, are several abbats, and notably the abbat of the Benedictine monastery of Lamspring, who is a noble Englishman, who lives the life of a saint, governing with all prudence his Convent, in which almost all the monks and novices are noble Englishmen. The Prior of this Convent had been sent often by the father abbat to London in the habit of a secular, and was known to the king, who used to talk with him familiarly.

In 1672, the Propaganda made another attempt to make Philip Howard Vicar Apostolic. A Congregation, "Particularis," was held for English affairs April 26, 1672, in which a decree was passed that Father Howard should be appointed bishop *in partibus*, and Vicar Apostolic of all England, and this decree was approved by the Pope in audience, on the following day, April 27, 1672. The Briefs were accordingly issued. That for his see *in partibus* was dated May 16, 1672, and in it Howard was styled bishop elect of Helenopolis, and Great Almoner of Queen Katherine, "carissimæ in Christo filiæ nostræ Catharinæ, magnæ Britannicæ Reginæ illustris magnus Eleemosinarius, et in ætate legitima et Sacro ordine Presbyteratus constitutus, ac de legitimo matrimonio procreatus" etc. His Brief for the Vicariate was couched, *mutatis mutandis*, in nearly the same terms as that by which Dr Bishop had been appointed, excepting that Scotland was omitted. The date of this latter Brief was May 17, 1672. Both Briefs

were dated "Romæ apud S. Mariam Majorem, sub annulo Piscatoris."

By the same Congregation of April 26, 1672, which decreed Howard's promotion, it was also decreed that the register of Bulls should be corrected in that part wherein Richard Russel, created bishop of "Port Allegrense" in Portugal, is styled "Canonicus Capituli Ecclesiæ Catholicæ Londinensis."

In an "audience" of August 24, 1672, the Pope was informed that the Internuncio at Brussels had an interview with Arlington, who had been ordered by Charles II to write to demand the suspension of Howard's Briefs. Howard was thought deficient in qualities for government, whence it was judged fit to consider whether Rome or the king should give him an able and worthy assistant in the administration of the ecclesiastical government.

It appears from a "Scrittura" by Baldeschi, which was laid before the Propaganda in a Congregation held September 16, 1672, that the Briefs for Howard had been sent to the Internuncio at Brussels, who had instructions to deliver them if he thought proper and whenever he thought it opportune. The Briefs contained a clause enabling Howard to be consecrated by one bishop with two dignitaries assisting. The Bishop elect was to promise that he would not recognise the "Chapter of England" by word or deed. It was feared the news of this appointment might be divulged prematurely, and that Howard, when the intelligence reached him, would complain of delay in the delivery of the Briefs and therefore strict secrecy was enjoined.

Lord Clifford, it was related, had written to the Internuncio of Flanders, to acquaint him that the king had

heard that the Briefs for Howard lay in the Internuncio's hands, and that the king commanded him to retain them, as the present conjunctures were such as to render their publication hurtful to the cause they were intended to serve. The Congregation decided that the Internuncio had acted rightly in keeping back the Briefs until such time as the king should signify his consent to their publication. There would be difficulty in supplying an assistant to Howard, who was thought by some to be unequal to the full charge of the English Vicariate.

Urban Cerri, Secretary of the Propaganda, in a report of the state of the Catholic Religion throughout the world, drawn up, in 1677, for Pope Innocent XI, thus refers to the affair of Howard's Briefs:—"Father Howard, now Cardinal of Norfolk, was deputed as Vicar Apostolic by means of Briefs sent by the hands of the Internuncio of Flanders, which Briefs, for good and sufficient reasons, were never put in execution. Nor can I give your Holiness any fuller account of this business, since for some years back until the present time all affairs relating to England were taken away from the Congregation of the Propaganda and carried to that of the Holy Office, in order that secrecy might be more cautiously kept. I can only say in general, that in England are at present many Catholics; but they are few in comparison with the Heretics, who are divided into Protestants, Puritans, Presbyterians, Quakers, Anabaptists, Independents, and other sects without number. The exercise, public or private, of the Catholic Religion is in fact prohibited, and is secretly carried on in certain places, but with great peril. It is only in the chapel of the Queen, and in those of the representatives of Catholic Princes, that it is publicly permitted, and the Heretics murmur

loudly against it." An English translation of Urban Cerri's Report was printed and published in 1715 by Sir Richard Steele.

CARDINAL
HOWARD. As Cardinal Howard was for years the guiding spirit of the Holy See in its relations with England, it will not be inopportune to give a slight sketch of his life, taken in great part from "The Life of Philip Thomas Howard, O. P., Cardinal of Norfolk, etc. etc., by Fr. C. F. Raymond Palmer O. P.," a work printed in London in 1867.

Philip Howard, third son of Henry Frederick, Earl of Arundel, by his wife, the Lady Elizabeth, daughter of Esme Stuart, Duke of Lennox, was born September 21, 1629, at Arundel House, in London. When eleven years old he was entered a Fellow Commoner of St John's College, Cambridge, but was educated chiefly by private tutors until the age of 14, and was brought up a Catholic, under the control of his grandfather, Thomas Howard, Earl of Arundel.

This Earl Thomas was much employed by Charles I, and after the marriage of Mary, the king's eldest daughter, to William, Prince of Orange (father of William III), he was commissioned to escort the royal bride, with her mother, Henrietta-Maria, into Holland. He embarked at Dover in the end of February, 1642, and safely led his charge to her destination. He never returned to England, for the civil war broke out, and he determined to remain on the continent. From Holland he went to Antwerp, where his wife and grandchildren, including Philip, joined him, to seek the personal safety and religious freedom, which were denied to them in England.

At Antwerp, Philip Howard evinced a desire to enter the Order of the Carmelite friars whom he met there, but

CARDINAL HOWARD. was dissuaded by his grandfather, who took him with his brothers on a lengthened tour through parts of Germany, France, and Italy.

Philip met at Milan an Irish Dominican, Father John Baptist Hackett, and to him expressed a wish to be admitted into the Order of S. Dominic. Father Hackett advised delay and a strict examination of conscience before taking such an important step. Philip then left Milan and visited the chief cities of Italy, and coming to Piacenza, obtained leave from his grandfather to revisit Milan. Father Hackett now, at the earnest solicitation of the postulant, consented to aid him in his desire to become a Dominican, and he accompanied Philip to the Dominican convent at Cremona, where he received the habit, June 28, 1645, and took the name of Thomas in Religion, out of devotion to the Angelic Doctor.

The Earl of Arundel, Philip's grandfather, was much incensed against Father Hackett, and complained that he had unduly influenced his grandson. The Earl enlisted the services of Cardinal Francis Barberini, Protector of England, Cardinal Panfilii, nephew of the then reigning Pope, and Cardinal Anthony Barberini, Protector of the Dominicans, who all three endeavoured to discover whether Brother Thomas had been improperly induced to enter the Order.

By order of the Pope, Philip Howard, despite his protestations and refusal to lay aside the Dominican habit, was conducted (July 26, 1645,) from the convent at Cremona to the palace of Cæsar Monti, Cardinal archbishop of Milan. Here his brother Henry and other persons tried to break his resolution, but in vain. Cardinal Monti was convinced that the vocation of the novice was true and came from God, and he allowed his removal to the Dominican convent of *S. Maria delle Grazie*, in Milan.

CARDINAL
HOWARD. The Howard family made persevering efforts to force Philip to leave the Dominicans. The Pope, Innocent X, was so importuned by the various applications made to him on the subject, that he referred the matter to the Congregation of the Propaganda Fide. By order of the Propaganda, Philip was brought, in the autumn of 1645, to the Dominican convent of S. Sixtus, in Rome, that his vocation might undergo a stricter ordeal. He was then taken from the Dominicans at S^t Sixtus to the Chiesa Nuova, and was placed under the care of the Fathers of S^t Philip Neri, who pronounced his vocation to be from God. The Pope himself, after hearing the testimony of the Oratorians, examined Philip Howard in person, and was convinced of the reality of his vocation, and sending for Father Dominic de Marini, Vicar General of the Dominicans, he gave him liberty to admit the novice into the order. Philip Howard subscribed his solemn profession at S^t Sixtus, October 18, 1645, being then eighteen years old.

Philip Howard was subsequently sent to La Sanita, a Dominican convent at Naples, and he was present in the General Chapter of the Order which met at Rome June 5, 1650, having been chosen out of the students to deliver the usual Latin oration before the Fathers. He took England for his subject, and prayed that the Order might be made more efficient for restoring his native country to the Faith. After this, Howard was sent, in company with Father Dominic O'Daly of the Rosary, to Rennes in Bretagne where he was ordained Priest in 1652, by special dispensation from the Pope, as he was only in the twenty third year of his age. At Rennes, Father Howard was active in assisting the Catholics who fled from persecution in England.

Father Howard went to Paris in 1654, and to Belgium

CARDINAL in 1655. He founded the convent of Bornhem
HOWARD. in East Flanders and became its first Prior in
December, 1657.

When Charles II was in Brussels in 1658, he was visited by Father Howard, whom he sent in May, 1659, into England on a secret mission in aid of the royalist cause. Father Howard arrived in England, but finding his mission had been treacherously made known to the Protector, Richard Cromwell, and that an order was out for his arrest, returned to Belgium, effecting his escape by means of the Polish ambassador, who was then leaving London.

In 1660, Father Howard followed Charles II into England, on the restoration of monarchy, and was constantly consulted upon important affairs at the court. He made occasional visits to Bornhem, but in May, 1662, the marriage of Charles II to Catherine of Braganza was solemnized, and Father Howard was made her First Chaplain and took up his residence in London, paying, however, yearly visits to his convent. Howard became the queen's Grand Almoner, in succession to Lord Aubigny, who died in 1665, and he had charge of her Majesty's oratory at Whitehall, with an annual stipend of 500 pounds sterling, with 500 pounds additional for his table and 100 pounds for the requisites of the oratory. He was provided with a state apartment for his use and was addressed as "my Lord Almoner."

Father Howard actively employed his great influence at the English court, in the service of the Catholic Church. He promoted the royal declaration of toleration for liberty of conscience, which was published in March, 1672. The Protestants hated him for this, and for his success in reconciling persons to the Church. He was accused of having promoted the toleration declaration, and of having

CARDINAL HOWARD. printed in some English books of piety the pontifical bulls of indulgences granted to the Most Holy Rosary. The penal laws made the last offence high treason. His enemies were resolved to prosecute him to the uttermost, and even to drag the matter before parliament. Father Howard, not wishing to entangle the faithful, and the queen's household in the troubles of a national religious strife, sought and obtained the king's leave to withdraw abroad, and he returned to Bornhem in September, 1674.

While residing at Bornhem as Prior, Father Howard was created Cardinal in Consistory of May 27, 1675, and he received the intelligence on Trinity Sunday, June 9, 1675, by a messenger from Rome. Father Hackett, O. S. D., who had, in 1645, admitted Howard into the Order, was now the Pope's confessor, and assisted, it is said, in obtaining this promotion. The beretta was brought from Rome by Monsignor Conn, and was placed on the head of the new Cardinal in the Cathedral of Antwerp by the bishop of Antwerp, Monsignor Marius Ambrose Capello, a Dominican. Cardinal Howard soon went to Rome, and on the 23rd of March, 1676, received for the church of his title *S. Cecilia trans Tiberim*, which he exchanged, in 1679, for *S. Maria super Minervam*. He was generally called the "Cardinal of Norfolk." He was made archpriest of *S^t Maria Maggiore*, in succession to Cardinal Felice Rospigliosi, taking possession July 2, 1689, and he retained that office until his death, when Cardinal Benedetto Panfili was appointed and took possession November 4, 1694.

In 1679, Cardinal Howard, at the request of Charles II, was made Cardinal Protector of England and Scotland, in room of Cardinal Francesco Barberini deceased. The English secular clergy congratulated him on this appointment, in a letter dated from Paris, March 15, 1680. As

CARDINAL HOWARD. Cardinal Protector of England and Scotland, he addressed a letter dated Rome April 7, 1684, to the clergy of both countries, recommending to them, *inter alia*, the "Institutum clericorum in communi viventium" which had been founded, about 1644, by a German priest named Bartholomew Holtzhauser." Under the protection and the watchful eye of the Cardinal, were carried on the fine new buildings of the English College, and of his own adjoining palace in Rome. The famous Legenda and Carlo Fontana were the architects of the buildings, which were finished in 1685. Here, "continues Father Palmer, were only his state rooms. Though he had a pension of 10,000 scudi from the Pope, and apartments in the Vatican, he chose the claustral life in the Dominican convent of S. Sabina, where, to the time of his death, he shared the humble fare of the friars in the common refectory." The palace of Cardinal Howard was always interesting to English Catholics in Rome, and during the reign of the present Pope, "gained an additional claim to their attention. Pius IX established in it the "*Collegio Pio*," a college for meeting the growing wants of England by providing a place and means of study for adults and for converts to enrol themselves among the secular clergy."

Cardinal Howard opposed, as strongly as he could, the headstrong course pursued by James II in England. The Pope and the cardinal were anxious not so much to raise the political powers of English Catholics in opposition to the fierce protestant temper of the nation, as to give to the Church internal strength and efficiency, which in due time must win for Catholics their due position in the state. The Pope saw clearly the fatal tendency of the royal policy, and was "confirmed in his judgment," says Lord Macauley, "by the principal Englishmen who

CARDINAL HOWARD. resided at his court. Of these the most illustrious was Philip Howard, commonly designated the Cardinal of England, and he was the chief counsellor of the Holy See in matters relating to his country. He had been driven into exile by the outcry of protestant bigots, and a member of his family, the unfortunate Stafford, had fallen a victim to their rage. But neither the Cardinal's own wrongs nor those of his house, had so heated his mind as to make him a rash adviser. Every letter, therefore, which went from the Vatican to Whitehall, recommended patience, moderation, and respect for the prejudices of the English people." King James had petitioned the Pope to make Father Edward Petre, vice-provincial of the Jesuits, a bishop and a Cardinal, with a view, it was rumoured, of making him archbishop of York. Innocent XI firmly refused, but he appointed additional Vicars Apostolic in 1688. The revolution of that year proved how true were the forebodings of the Pontiff. The wisdom and moderation of the Vicars, only one of whom fled into exile, mitigated greatly the severities which were apprehended from William of Orange, who personally was averse to persecution of the Catholics.

Cardinal Howard, after the flight of James II, found that his direct intercourse with England was cut off, and that he could do little more for the English mission than to aid it by bringing up priests in the College at Rome, by forwarding the interests of the English Dominican province, and by receiving and bounteously assisting the exiled English Catholics who came to him for aid.

He fell into extreme ill health in March, 1694, and on the 11th of that month, made his last will and testament, in which, after various legacies to friends, and to the Dominican convents at Brussels, with gifts to the Chiesa

CARDINAL
HOWARD. Nuova and the convent of the Minerva, he left the residue of his property to buy and found the College of St Thomas Aquinas, of the Walloon Dominicans of Douay, to form a college for the English Dominicans. He died at Rome June 17, 1694, in the 64th year of his age, the 48th of his religious profession, the 42nd of his priesthood, and the 20th of his cardinalate.

By his will he desired to be buried in a grave cut in the soil without any raised monument, under a plain slab, in the centre of the semi-circular choir of the Minerva, that it might be seen by all during service, and induce them to pray for him. It is a large square slab of white marble, with the Howard arms and the following inscription engraved on it:—

D. O. M.

FR. PHILIPPO THOMÆ HOWARDO
DE NORFOLCIA ET ARUNDELLA
S. R. E. PRESBITERO CARDINALI
TITULO S. MARLÆ SUPER MINERVAM
EX SAC. FAMILIA FRATRUM PRÆDICATORUM,
SANCTÆ MARLÆ MAJORIS ARCHIPRESBITERO,
MAGNÆ BRITANNLÆ PROTECTORE
MAGNO ANGLIÆ ELEEMOSINARIO
PATRILÆ ET PAUPERUM PATRI
FILIO PROVINCLÆ ANGLICANÆ EJUSDEM ORD.
PARENTI ET RESTAURATORI OPTIMO
HÆREDES INSCRIPTI MÆRENTES POSUERE
ANNUENTIBUS.
S. R. E. CARDINALIBUS EMINENTISSIMIS
PALUTIO DE ALTERIIS
FRANCESCO NERLIO
GALEARIO MARESCOTTO
FABRITIO SPADA
SUPREMI TESTAMENTI EXECUTORIBUS
OBIIT XIV. KAL. JULII ANNO MDCXCIV
ÆTATIS SUÆ LXIV.

CARDINAL
HOWARD. Portraits of the Cardinal are preserved at the Minerva, Rome; at Castle Howard (a full length by Carlo Maratti); at Worsop Manor; and at Greystoke Castle. Of engravings are several. 1. "Offerebant Alumni Duaceni," T. Redcliffe sc. 2. Duchatel p., Vanderbruggen f. 3. H. Hoblin sculp. 4. Ferrori in., Zucchi sc. 5. Nicolo Byle sc. 6. *Bue Arrostito*, by Vesterhout, in Rome 1688. A very curious large folio print describing the Cardinal giving to the populace at Rome an ox roasted whole, stuffed with lambs and fowls, which peep out, with provisions of all kinds, which he distributed to the people on occasion of the birth of the Prince of Wales, son of James II and of Mary Beatrix, his Queen. Copies of these engravings were at Norfolk House.

VICAR APOSTOLIC. JOHN LEYBURN. 1685-1688.

1685. John Leyburne D.D., a member of an ancient Westmoreland family, was appointed Vicar Apostolic of all England by Pope Innocent XI.

In a Particular Congregation for English Affairs, held in the Quirinal palace August 6, 1685, the Propaganda, on the relation of the Cardinal of Norfolk, elected John Leyburne to be Vicar Apostolic of all England, and the Pope gave his approbation the same day. A letter was sent, on the 18th of August, to the Secretary of Briefs, Monsignor Slusio, apprising him that Dr Leyburne was to have the see of Adrametum *in partibus sub archiepiscopo Ephesino*, vacant by death of Gaspar Zeilen. It was also said that Leyburne was to be consecrated by the archbishop of Mechlin. On the 20th of August, another letter was sent to Slusio, changing, at Cardinal Howard's instance, the place of consecration to Rome. The Briefs for Leyburne for the see of Adrumetum, with a clause for consecration by one bishop, with the assistance of two or of

three other bishops, were dated August 24, 1685. He was consecrated September 9, 1685, in Rome.

In 1669, in a list of persons worthy of promotion to the projected episcopate in England, John Leyburne was mentioned as Professor of Theology and Canon of the Chapter, an excellent Catholic, of great piety, charity and prudence, but who had once been a heretic, and who had a brother who was a very great puritan. He was nephew to George Leyburne, Rector of the Douay College, but did not agree with his uncle's opinions. In another paper dated Sept. 29, 1669, John Leyburne was described as "a Doctor of the Sorbonne, and most zealous for the authority of the Apostolic See, and of great virtue and reputation with all who knew him." He had a nephew named Nicholas Leyburne. D^r John Leyburne succeeded to the office of President of Douay in May, 1670. In 1675, when Cardinal Howard, on his creation, went to Rome to receive the hat, D^r Leyburne accompanied him to Rome and became the Cardinal's Secretary and Auditor.

Canon Agretti saw D^r Leyburne in London in 1669, and gave this description of him:—

"On the invitation of Father Howard, Signor John Leyburne came from the country to speak to me. He is an active man, attached to the faction of the Capitulars, who even proposed him as bishop for England. All speak well of him and think he has no equal for ability for the post of President of Douay College, inasmuch as he is noble, learned, of good manners, skilled in languages and experienced in the College, where he was Vice-president. I proposed him to the Internuncio as substitute for his uncle, and now I understand from your Lordship that your Eminence has chosen him for the said Presidency of Douay, and I believe your selection will be daily more and more

applauded. D^r Leyburne evinced before me great submission towards the Holy See, although he desires not the Presidency, inasmuch as he is placed more commodiously in the house of Viscount Montagu, who, they report, has great affection for him. The said Signor John Leyburne, when speaking of the Chapter business, went so far as to tell me several times that whenever the Holy See resolves on suppressing the Chapter, the Capitulars will obey promptly and blindly, although he shewed himself fully persuaded that the Chapter was validly erected and likewise confirmed by the Holy See."

D^r Leyburne arrived in London in October, 1685; the king lodged him in Whitehall and gave him a pension of one thousand pounds a year. With him came Ferdinand, Count d'Adda, archbishop of Amasis, as Papal Nuncio. Lord Macauley, in his History of England, called D^r Leyburne by mistake a Dominican, and said that "with some learning, and a rich vein of natural humour, he was the most cautious, dexterous and taciturn of men," and that "he seems to have behaved, on all occasions, like a wise and honest man." D^r Leyburne, and the Nuncio were both charged to oppose the headstrong policy of James II and to inculcate moderation in his endeavours to force Catholicism on a reluctant protestant nation. D^r Leyburn was kept at the court, but his advice had no weight. He boldly told the king that the Fellows and students of Magdalen College had been grievously wronged by the appointment of D^r Giffard as President, and that restitution ought to be made to them on religious as well as on political grounds. But James II did not yield until it was too late.

In 1687 bishop Leyburne visited the Northern counties to administer confirmation. The following list of the numbers confirmed in that visitation was printed in a Maga-

zine, entitled "Catholicon," Vol. IV. (from Jan. to June 1817) pages 86-87. The total number confirmed was 20, 859:—

1687. July	8. At Weston, Bucks	}	162
	Drayton Northam.		
	Irnham		105
	Lincoln		149
	Hainton		115
	Flixbie.		74
	Burton Constable.	}	276
	Lord Dunbar's.		
	Everingham.		62
" July	26. Carlton		93
	Pomfret		230
" "	28. Haslewood		314
	York		302
" "	30. Kilvington		258
" Aug. 2 and 3.	Gilling		412
	Dean		90
	Dalton in Yorkshire.		174
" "	4. Kilwington		462
	Lostock		290
	Wycliff.		112
" "	7. Cliffe		630
" "	9. Durham		1024
" "	10 and 13. Newcastle		360
" "	13 and 14. Netherton and Witton		243
" "	15. Lartington		146
" "	16. Callaly.		282
" "	17. Swinburne Castle	}	128
	Thomas Riddell, Esq.		
" "	18, 19, 20. Dilstone. E. of Derwentwater.		481
	Graystoke		22
" "	24. Corby		127

VICAR APOSTOLIC. JOHN LEYBURN 1685-1688.

1687. Aug.	25. Doddin-Green and Sizergh.	65
	Brampton.	426
“ “	29. Witherslack.	138
	Mr Thorald's.	24
	Jabber-Gate.	91
“ Sept.	1. Alcliffe.	228
	Thurnham	87
	Thurnham or Dickison.	71
“ “	3 and 4. Naseby, Urban Leyburne, Esq.	1052
“ “	6. Leighton, Lancash.	84
	Lytham, Sir Thos. Clifton's.	377
	The Lodge, Thos. Tildesley, Esq.	439
	Stonyhurst	269
“ “	7. Preston and Tuketh.	1153
	Lady well (Fernyh)	1099
“ “	12. Towneley.	203
“ “	13. Euxton or Exton Chapel	1138
“ “	14. Wrightington	464
“ “	14 and 15. Wigan.	1332
“ “	16. Lostock	86
“ “	16. Eccleston.	755
	Graiswood	529
“ “	20 and 21. Croxteth	1030
“ Oct.	14. Peterley	12
	Wolverhampton	37

In 1688 bishop Leyburne became Vicar Apostolic of the newly created London District.

CREATION OF FOUR VICARIATES IN 1688.

The Propaganda Congregation, on the 12th of January, 1688, passed a decree, *ad instantiam* of James II, to erect additional Vicariates in England. This decree was approved by Pope Innocent XI, who by three Briefs dated January 30, 1688, appointed three Vicars Apostolic, with titles *in partibus*, to assist bishop John Leyburne in the government of England. By letters Apostolic, bearing the same date, January 30, 1688, addressed to the three new Vicars Apostolic conjointly, it was enacted that they should have faculties, such as formerly were given to the Archpriests, and such as Ordinaries enjoy in their Dioceses, and also it was enacted that the authority of the new Vicars should be exercised in Districts, according to a fourfold territorial division of England to be made by Ferdinand D'Adda, archbishop of Amasis, the Apostolic Nuncio to king James II. The bishop of Adrumetum, John Leyburne, had represented to the Holy See the need of additional Vicars, and the appointment was made by advice of the

Congregation of the Propaganda. The authority and jurisdiction of the newly made Vicars, were to be exercised *ad Nostrum et Sedis Apostolicæ beneplacitum*, and the faculties of the other Vicar, John Leyburn, had been granted with similar limitation. These letters Apostolic, which were printed in the Appendix to the Bullarium of the Propaganda, were addressed to "*Dilectis filiis Philippo Ellis, electo Aureliopolitan., Bonaventuræ Gifford, electo Madauren., et Jacobo Smith, Callipolen. etc.*"

The four Vicariates, into which England was now divided, were called the London, Midland, Northern, and Western Districts.

According to a Propaganda paper, professing to give the true names of the Counties in which the Vicars Apostolic exercised jurisdiction, the division was as follows:—

1. *London District.* Under bishop Leyburne. The counties of Kent, Middlesex, Essex, Sussex, Surrey, Hampton, Berks, Bedford, Bucks, Hertford, with the Islands of Wight, Jersey and Guernsey.
2. *Midland District.* Under bishop Giffard. The counties of Oxford, Warwick, Worcester, Salop, Stafford, Derby, Nottingham, Lincoln, Northampton, Cambridge, cum insula Eliæ, Norfolk, Suffolk, Huntington, Rutland, and Leicester.
3. *Northern District.* Under bishop Smith. The counties of Chester, Lancaster, York, Northumberland, Cumberland, Westmoreland, the bishopric of Durham, and the Isle of Man.
4. *Western District.* Under bishop Ellis. The counties of Wilts, Cornwall, Somerset, Dorset, Gloucester, Hereford, with the principality of Wales.

LONDON DISTRICT. CREATED 1688.

(Comprising the counties of Kent, Middlesex, Essex, Surrey, Hampton, Berks, Bedford, Bucks, Hertford, and the islands of Wight, Jersey and Guernsey.)

JOHN LEYBURNE.

1688. John Leyburne, DD., lately Vicar Apostolic of all England, became the first Vicar Apostolic of the London District, created by the letters Apostolic of January 30, 1688.

D^r John Leyburne (of whom some account was before given at pages 140-144) had been formerly Vicar General of Bishop Smith, vice-president, and subsequently president, of Douay College, and secretary to Cardinal Howard. He was not only a theologian, but was also a skilful mathematician, and an intimate friend of Descartes and Hobbes.

Bishop Leyburne vainly endeavoured to moderate the indiscreet zeal, by which James II tried to advance the Catholic cause. When the revolution broke out, bishops Leyburne and Giffard were seized at Feversham, on their

way to Dover, and were actually under arrest when their unfortunate sovereign was brought into the same town. Both prelates were committed to prison, bishop Leyburne being sent to the Tower. Bishop James Smith, of the Northern district, stated to Propaganda that bishop Leyburne suffered two years incarceration, *post carcerum squalores per biennium* etc. But his blameless conduct, which his enemies could not impeach, secured him a release, and permission to dwell in England. He lived privately in London.

Bishop Leyburne died on the 9th of June, 1702, after a life spent in a most holy manner, and protracted to extreme old age. His labours for the propagation of the Faith had been incessant, and had brought upon him much suffering and danger, besides imprisonment. Before his death was known at Rome, Pope Clement XI. had resolved to give him a coadjutor in the person of George Witham. In the Acts of the Propaganda, in Congregation of July 17, 1702, the following passage occurs:—

“His Holiness has heard from zealous persons that the bishop of Adrametum, D^r Leyburne, is by reason of his great age, which exceeds eightysix years, incapacitated from the active discharge of the duties of his Vicariate, and therefore stands in need of a coadjutor *cum futura successione*. George Witham had been mentioned to the Pope as a fit person to be appointed coadjutor. D^r Witham is an English priest, native of that country, and agent in Rome of the Vicars Apostolic of England. He is a man of much prudence, learning and zeal, has great practical experience in the affairs of the Catholic Religion in England, and of the government of that kingdom, as well as in the affairs of the Roman Court. These qualities render D^r Witham a very competent person, and enable him to

administer that charge of the English Vicariate beneficially and with fruit. The Pope desires to know the opinion of the Propaganda on the subject. The rescript of the Propaganda was that a *supplica* should be made to His Holiness for the deputation of Dr Witham as coadjutor to Dr Leyburne." After the death of Dr Leyburne (on the 20th of June, 1702,) was known at Rome, the Propaganda, in General Congregation, held August 7, 1702, decreed that George Witham should be appointed to the London Vicariate, and the Pope gave his consent the same day. But Dr Witham, whose friends and property lay in the Northern district, represented to the Holy See that bishop James Smith would be a more useful Vicar in London, as he had great experience. His Holiness thought well of this change and ordered Propaganda to give their opinion, and to consult bishop Smith on the matter. Bishop Smith was by no means inclined to leave his Northern charge, where he was beloved by his flock and had lived so long in peace and harmony. Bishop's Smith's reluctance to exchange was notified to Rome in December, 1702. It was then determined that bishop Gifford should take the London district, leaving the Midland to Dr Witham.

BONAVENTURE GIFFARD.

1703. Bonaventure Giffard, D. D., bishop of Madaura, was transferred from the Midland to the London District upon the death of Dr Leyburne.

The following paragraph throws light upon the transfer of bishop Giffard from the Midland to the London District. It is taken from the minutes passed "in Congregatione Particulari super rebus Indiarum Orientalium, habita 14^o Martii, 1703,":—

“Item: extra ordinem propositum fuit ab Rev. etc. Secretario; quid agendum circa distributionem Vicariatuum Angliæ. *Rescriptum*;— Detur D^{no} Witham per literas S. Congregationis (facto verbo cum SS^{mo}) facultas exercendi ad interim Vicariatum in districtu Dⁿⁱ Giffort, vel in alio bonæ memoriæ Dⁿⁱ Leiburni, datâ electione ipsi D^{no} Giffort eligendi pro se alterutrum; qua electione facta, certioretur S. Congregatio, ut possint expediri Brevia opportuna.” *Propaganda*.

Bonaventure Giffard, second son of Andrew Giffard, Esq. of Chillington, near Wolverhampton, by his wife Catherine, daughter of Sir Walter Leveson, was born in the year 1642, at Wolverhampton in Staffordshire. His father was killed in a skirmish near Wolverhampton early in the civil war. The family of the Giffards of Chillington still exists, and can trace a pedigree, without one failure of heirs male, to two generations before the conquest.

D^r Giffard was educated at Douay College, and from thence proceeded in October, 1667, to complete his ecclesiastical studies in Paris. He received the degree of Doctor of Divinity, in 1677, from the Sorbonne, having previously been ordained as a secular priest, for the English mission. Some admonitions, it is said, which his zeal for souls caused him to give to James, duke of York, were repaid by the latter when king, by an appointment as chaplain to his Majesty.

James II not only made D^r Giffard his chaplain but also, on the death of bishop Samuel Parker, appointed D^r Giffard, then bishop over the Midland Vicariate, to be President of Magdalen College, Oxford. Bishop Giffard was installed as President, by proxy March 31, 1688, and on the 15th of June following, “took possession of his seat in the chapel and lodgings belonging to him as President” (Wood’s

Athenæ Oconienses). From this office he was ejected at the Revolution, when he was arrested at Feversham, on his way to Dover (see page 147.), and thrown into Newgate, and kept in prison for a year.

D^r Giffard was the first Vicar Apostolic of the Midland District, from which he was removed to the London in 1703, and he also took charge of the Western District from 1708 to 1713.

Bishop Giffard had not long removed to the London district when he experienced danger and persecution. Writing to Cardinal Sacripanti, Prefect of Propaganda, from London Feb. 7, 1706, he says:— "I have been for sixteen months tossed about, *agitatus*, by continual perturbations and perils, so as scarcely to find any where a place to rest in with safety, *ut vix ullo* in loco consistere mihi tutum fuerit." The Venetian Ambassador, Dominus Franciscus Cornaro, gave him a refuge in his own house for a year and longer, and, by taking him under his patronage and protection, gained him a respite from persecution, and enabled him to discharge his duties towards his flock. In the Ambassador's chapel daily worship was performed to the great solace of the Catholics. For these services to the cause of religion, the Ambassador received, through Propaganda, the thanks of the Holy See.

The "Catholic Miscellany," for 1827, contains some letters of D^r Giffard, in one of which, dated Oct., 7, 1714, the following passages occur:—

"Since the 4th of May, (1714) I have had no quiet, have been forced to change lodgings fourteen times, and but once have lain in my own lodging... Besides the severe proclamation, which came out on the 4th of May, three private persons have been, and still are, the occasion of my troubles. The first, some fallen Catholics, who, in hope

of the great reward of one hundred pounds, informed, and procured warrants for me, M^r Joseph Leveson, and some others. The second is *Mottram*, who, being expelled the University of Cambridge for his immoralities, got into Spain; there was entertained by the good Fathers at Seville, and, in a very short time, made a convert and priest; but no sooner in England, than he became as loose and immoral as ever; and now, to gain money for his wicked courses, is turned *priest-catcher*, and has got warrants for me and others. The third is one *Barker*, turned out of Douay, for his ill behaviour; received at Rome, made priest and sent hither; but always of so scandalous a life, that no persuasions or endeavours could reclaim him; nay, with much expense, we sent him to our good community in France, where he was presently so infamous, especially for being frequently drunk, that they turned him out; and now being returned, follows *Mottram's* tread. A few days ago he took up M^r Brears, and has been in search of me and others; so that I am forced to lye hidde, as well as I can. I may truly say what was said of S. Athanasius, *nullibi mihi tutus ad latendum locus*. Whence I am obliged often to change my habitation. I have endeavoured to procure a little lodging in the house of some public minister, where I could be secure from the attempts of these wretches, but could not effect it. My poor brother (Andrew Giffard) though much indisposed, was forced, by the threats of an immediate search by *Mottram*, to retire into the country, which so increased his fever that in seven days he died. An inexpressible loss to me, to the whole clergy, and to many more.

My service to Mgr. Bianchini and Marcolini. They saw my little habitation, poor and mean; and yet I should think myself happy if I could be permitted to lodge there. How-

ever, *gloriamur in tribulationibus*, I may say with the Apostle, *in carceribus abundantius*. In one I lay on the floor a considerable time; in Newgate almost two years; afterwards in Hertford jail; and now daily expect a fourth prison to end my life in. I have always envied the glory of martyrs: happy! if God in his mercy will let me have that of a confessor.... Mottram took up Mr Saltmarsh; but by a good providence, he got from him. The continual fears, and alarms we are under, is something worse than Newgate. It is also some mortification for an old man, now 72, to be so often hurried from place to place. God grant me eternal rest. I am yours B. G.

Monsignor Santini sent me the Constitution (Unigenitus) from Brussels; and it happened to come just as *the Proclamation* came forth; so that all I could do, was to signify it to the superiors of the regulars, and to some few of the clergy. When circumstances permit, I will proceed further. At least nothing shall be wanting that prudence allows of. Too forward a zeal in such things may provoke the State, and occasion great mischief. The posture of affairs at present obliges us to be very cautious. I thank God, the Catholics have behaved themselves very well of late; so that the new severities cast upon us, have not been deserved by them. "The only thing the State can complain of is the great number of Irish priests who came in upon us at the first publishing of the peace. The provincials of all Regulars, except the monks and Carmelites are gone out of England."

Bishop Giffard wrote an interesting letter, on the 20th of February, 1716, to the Earl of Derwentwater, exhorting him to place his hopes in God's mercy, and consoling him with the divine promises. The bishop was not permitted

to attend the Earl at his execution, which was carried out on the 21st of February.

In the same year, 1716, bishop Giffard being seventy four years old, representations were made to the Holy See that it would be good to relieve him by giving him as assistant a priest named Strickland. In the Congregation of Propaganda, held February 10, 1716, the Secretary reported that the Agent of the English Clergy had shewn a letter from bishop Giffard, who therein complained that a coadjutor was about to be forced on him without his knowledge or consent. The bishop refuted the imputation that his great age rendered him unequal to bear the weight of his office, and protested that he was yet vigorous and as competent for his duties as he was when he was young.

Bishop Witham wrote on the same subject, declaring that there was no foundation for the statement that bishop Giffard was incapacitated by age, and highly praising the zeal and prudence of his Episcopal brother. He implored the Holy See not to compel Dr Giffard to accept a coadjutor against his will, adding that Strickland, who was supposed to be destined for Dr Giffard's coadjutor, was possessed of less capacity than any of the persons who had been, or might be, proposed for the office of Vicar Apostolic in England, especially as he was very young and had but recently been introduced into England.

The Propaganda declared that there never had been an intention to force a coadjutor upon Dr Giffard against his wishes, and that all the solicitation to give him one, was caused by a priest who was ardently ambitious of the episcopal dignity for himself. Bishop Giffard's clergy gave him their cordial sympathy on this distressing occasion. The Missionary Priests of the London District drew up a

statement and sent it to Propaganda, declaring that their beloved bishop was fully capable of efficiently and actively performing his episcopal functions, and petitioning Propaganda to send a reassuring letter to their venerated pastor. The Propaganda, in Congregation of December 29, 1717, gave consent to this petition, and pronounced bishop Giffard worthy of the highest praise, *laudandus distinctè*.

In the year 1720, bishop Giffard, being then seventy eight years old, at last felt himself in need of a coadjutor, and by letter, dated April 22, 1720, he applied to Clement XI to appoint Henry Howard to that office. Bishop Giffard, in this letter, said that he had accepted the Constitution *Unigenitus*, and had experienced a happy progress of the Catholic religion in England through the meritorious services of his Missionary priests, and especially of Father Henry Howard, brother to the duke of Norfolk, who not only by his nobility of birth, but by his zeal and prudence, had rendered himself admirable to all the people. He supplicates His Holiness to give him Father Howard for coadjutor and successor, adding that Howard's appointment would turn out to the great gratification, not only of all noble Catholics, but also of the principal Protestants, with whom Howard is closely connected, *ha stretta parentela*. This letter was referred to Propaganda by the Secretary of State, and was laid before a Congregation, held September 23, 1720. "In a separate paper", so proceed the Acts of this Congregation, "are set forth the qualifications of Father Howard. He had obtained the consent of his family to enter upon the ecclesiastical life, and had passed, with praise, the courses of Philosophy and Theology in the English College at Douay. He departed from Paris, leaving the pursuit of the Sorbonne, in order to return to England and labour in the hard work of the Mission. He

is now thirtysix years old, and had been about six years a Missionary, engaged in succouring the spiritual needs of English Catholics. Bishop Giffard had expressed himself warmly in favour of Howard's election, and had stated that Father Howard, if appointed his coadjutor, would be able to maintain his office with all decorum, and, through aid of his noble relatives, would not easily be subjected to disturbance in the functions of his ministry. Dr Giffard would not have proposed Howard to the Holy See without mature deliberation, and the counsel of many missionaries".

The Congregation, on the same day, considered the claims of another person to this post of coadjutorship in the London Vicariate, but decided on electing Father Howard. Pope Clement XI gave his consent and approval on the day following, namely on September 24, 1720, and the Briefs were issued in due course. Of these Briefs, one, dated September 30, 1720, created Howard bishop of Utica *in partibus*, the other, dated October 2, 1720, made him coadjutor to bishop Giffard *cum jure successionis*.

This Henry Howard, whose services as an humble missionary priest were thus commended, was brother to the premier duke in England. He was born December 10, 1684, being the second son of Lord Thomas Howard, by his wife Elizabeth, daughter of Sir John Saville, of Copley, and grandson to Henry, the sixth duke of Norfolk. His elder brother, Thomas, was the eighth, and his younger brother, Edward, was the ninth, duke. He was educated at Douay, and took the Mission oath of the College on the 7th of September, 1706. He was ordained priest at Douay, and in the diary is described as *vir singulari pietate et zelo in lucrandis animabus prædictus*. He went to live in the English Seminary in Paris, and afterwards went on the mission in London, where he lived in Buckingham

House. He was very successful in making converts. He never took possession of the episcopal dignity of which he was pronounced so worthy.

A fever, caught in the performance of spiritual functions among the sick poor of his flock, struck down Father Henry Howard, and carried him to his eternal reward. His consecration had been fixed for the 11th of November, Martinmas day. His death took place November 22, Old Style, or December 2, New Style, and was mentioned in a Propaganda Congregation held December 12, 1720. The remains were laid in a vault in the Collegiate church at Arundel. The plate on his coffin is inscribed:— "The Hon^{ble} Henry Howard of Norfolk. Died November ye 22^d, 1720, aged 36 years. Requiescat in pace."

Bishop Giffard thus wrote of the sad event. "My comfort was very great in hearing M^r Henry Howard was established my coadjutor and successor. All things were got ready for his consecration, when it pleased the Almighty to visit him with a great fever, occasioned by a violent cold taken in running up and down after some poor people, and this has taken him from us, to the inexpressible loss of this poor Church, of all the clergy, and of me in particular; and as all, both nobility and gentry, rich and poor, clergy and regulars, were highly pleased in his being made choice of to succeed me, so is there a general lamentation. But our losses are his gains, for I am confident he is a glorious saint in heaven. Such charity, such piety has not been seen in our land of a long time. This day (November 28 O. S.) the body is carried down to Arundel Castle, attended by the Duke, his two brothers, Lord Stafford, Lord George Howard, Lord Aston and several others. You will all pray God to support me under this

great affliction, and direct me to what may be most for his service and support of this poor church."

Richard Howard, younger brother of Edward, the bishop elect of Utica, being the fourth son of Lord Thomas Howard, was also a Catholic Priest. He was born August 20, 1687, and died in Rome, a Canon of S^t Peter's. He was buried in the accustomed burial place of the Canons in a cypress wood coffin, enclosed in another of lead. On the latter was inscribed:—

"Excell'mus et R'mus D. D'nus^m Riccardus Howard De Norfolcia, Sacrosanctæ Basilicæ S. Petri in Vaticano Canonicus; filius Thomæ quondam Lord Howard De Norfolcia, frater germanus Thomæ Ducis De Norfolcia et X Primi Angliæ Ducis, Comitibus, et Baronis, Regni Angliæ Marescalci Hereditarii. Obiit 22 Augusti, 1722, ætatis suæ xxxv."

In March, 1721, the Propaganda appointed Benjamin Petre to be coadjutor in room of Henry Howard, the deceased bishop elect of Utica. Among those proposed at this time for the London coadjutorship, was Gilbert Talbot, "cousin german to the Duchess of Norfolk. He was a clergyman of considerable merit, had prudence, and very pleasing manners. He studied with much distinction in the English College at Rome, but entertained great repugnance to accept pastoral *cura animarum*." This was perhaps Gilbert Talbot, 13th Earl of Shrewsbury, born 1672, died 1743 *unn*.

Bishop Giffard lived to the age of ninety two years, dying at Hammersmith, in Middlesex, on the 12th of March 1734. Bishop Petre, his coadjutor, wrote to the Roman agent of the English clergy, Lorenzo Mayes, two days after the occurrence, to announce the sad event. He said:— "The most Worthy Vicar of London, exhausted by his

Apostolic labours and by advanced age, for ten months past was slowly, by little and little, wearing away, and that to such a degree of weakness as to be no longer able to celebrate Mass. To supply this defect, he had frequent receptions of Holy Communion, displaying an exemplary devotion and fervour of spirit. On the first of March last he was attacked by violent fever. To his latest breath he exhibited most tender affection towards God and towards the faithful under his care. He surrendered his soul to his Creator, amid the lamentations of surrounding friends, on the 12th of March, the Feast of St Gregory, the great Apostle of England. He was in the ninetysecond year of his age, and the fortysixth of his Vicariate."

His remains were interred in the old churchyard of St Pancras. The tomb has disappeared, but a copy of the inscription once upon it was procured from Chillington and published in "Notes and Queries, 3rd S. XII. Sept. 7. 1867." It is thus written:—



SUB HOC LAPIDE JUNGUNTUR CINERES
FRATRUM DUORUM IN VITA CONJUNCTISSIMORUM
BONAVENTURÆ GIFFARD, E. M. V. A.
ET ANDRÆÆ GIFFARD, P.
QUI EX NOBILI IN AGRO STAFFORDIENSI FAMILIA ORIUNDI
PIETATI IN DEUM ET CHARITATI ERGA HOMINES,
JAM INDE A JUVENILIBUS ANNIS
SE TOTOS DEDENTES,
BONIS IDEO APPRIME CHARI,
MALORUM VEXATIONIBUS QUANDOQUE OBJECTI,
EGREGIA SEMPER APUD OMNES FAMA;
OMNIA QUÆ VIRTUTEM, INGENIUM, DOCTRINAM, SEQUI AMANT
BONA MALAQUE AFFATIM EXPERTI:

DEFICIENTIBUS DEMUM CORPORIS VIRIBUS,
 ALIIS FLORANTIBUS,
 IPSI LÆTI HUIC MUNDO CLAUSERUNT OCULOS,
 MELIORI MOX APERTURI.
 VADE, LECTOR, ET QUOD VITÆ SUPEREST SIMILITER IMPENDE,
 SIC TIBI METIPSI OPTIME CONSULES,
 SIC ILLIS DUM VIXERUNT GRATIAM FECISSES MAXIMAM,
 SIC ETIAM MORTUOS LÆTARI FACIES.
 VALE, TUIQUE EORUMQUE CAUSA
 JAM FELICITER HAC VITA DEFUNCTORUM
 SÆPE RECORDARE.
 BONAVENTURA NATUS A. D. 1642, OBIIT MARTII 12, 1733^¼,
 ALTER, BIENNIO POST NATUS, OBIIT SEPT. 14, 1714.
 REQUIESCANT IN PACE.

In Noble's *Biographical History of England*, it is stated that Dr Giffard "was much esteemed by men of different religions, and especially by those who were most intimately acquainted with his character." Noble also states there was a print of Dr Giffard by Claude du Bosc, which was done in 1719, and in the seventy-seventh year of his age. The print and the tombstone inscription agree in giving 1642 as the year of Dr Giffard's birth.

Dr Giffard's brother, Andrew, whose name occurs in the inscription on the tomb, refused the Western Vicariate, which, and the see of *Centuriæ in partibus* were offered him by Pope Clement XI in 1705.

Bishop Bonaventure Giffard left his heart to Douay College, to be buried with the inscription. "Hic jacet cor Bonaventuræ Giffard, hujus Collegii alumni." The heart arrived at Douay July 7, 1734, and was buried in the middle of the chapel and choir, near the Sanctuary, with this inscription:—

COR

ILL^{MI} ET R^{DI} BONAVENTURÆ GIFFARDEP^I MADAURENSIS VIC. AP. IN ANGLIA

COLLEGII ANGL. DUAC. ALUMNI

QUOD

IN PERPETUAM AMORIS AC BENEVOLENTIÆ TESSERAM

DICTO COLLEGIO MORIENS LEGAVIT.

OBIIT DIE 12 MARTII 1734

ÆTATIS 93.

Two sermons were printed which D^r Giffard preached at Court. 1, *On the Infallibility of the Church*, 4th Sunday after Easter, 1687: 2, *On the Nativity of our Lord, the same year*.

BENJAMIN PETRE

1734. Benjamin Petre, D.D., bishop of Prusa, succeeded to the London Vicariate *per coadjutoriam*, on the death of bishop Giffard. The Propaganda, by decree passed on the 17th of March, 1721, had elected "Benjamin Petre, seu Peytor", a secular Priest of the English Mission, and a man highly commended for zeal, piety, learning and nobility of birth, to be D^r Giffard's coadjutor *cum jure successionis* in room of Henry Howard "de Nortfolcia, Episcopi Uticensis", who had died. The Propaganda election was approved by the Pope, in audience of May 30, 1721. The Briefs were duly issued, appointing Father Petre to the coadjutorship *cum jure successionis* and to the see of Prusa in Bithynia *in partibus*. He was consecrated November 11, 1721, by bishop Giffard, with the assistance of the Very Rev. and Ven^{ble} James Barker. D.D., and Vicar

General; Rev. Rodolph Clayton, an ancient Missionary; and the Rev. Charles Umphrevill, D.D. The newly consecrated bishop wrote on January the 22nd, 1722, to the Pope, thanking His Holiness for the dignity conferred upon him, but at the same time declaring that he had felt himself altogether averse to accepting such an important post, and that he would never have consented to overcome his determination to refuse it, unless for the importunities of his brethren and especially of D^r Giffard. Bishop Petre, within a few months after his consecration, seems to have formed the intention of resigning the coadjutorship, for D^r Giffard wrote, July 29, 1722, to the Pope, acquainting His Holiness that D^r Petre had thoughts of asking permission from the Holy See to resign, and setting forth his grief at such a resolution. He prayed the Pope to remonstrate with bishop Petre and induce him to remain.

The father of bishop Benjamin Petre was John Petre of Fidlers in county Essex, whose grandfather was the first Lord Petre. The bishop's father was twice married, and by his second wife, Elizabeth, daughter of John Pincheon Esq. of Writtle, had a youngest child, Benjamin, the bishop. In the list of Non-jurors, in 1715, Benjamin Petre appeared as in receipt of an annuity of one hundred pounds out of Whenley, in the North Riding of Yorkshire.

In a report made to the Propaganda it was said that "Benjamin Peyter or Petre was of the family of My Lord Peyter, and was a learned man, of the best morals, highly esteemed by the nobility, and educated in the Seminary of Douay. His parents were Catholic and very rich. He was particularly esteemed by Monsignor Giffard. He was tutor to My Lord Derwentwater, who was some years ago beheaded for Rebellion, and was a relative of Father Petre,

who was so much in the confidence of James II, of glorious memory. Benjamin Petre labours with much zeal on the mission in the country parts, was a student in the Roman College, has sound learning, and lives in great retirement from secular affairs, and therefore, having little acquaintance with such matters, cannot easily be suspected of interfering and plotting for revolution".

Bishop Petre, who was anxious to resign the coadjutorship in 1722, again entertained the same resolution in 1727, but was dissuaded from carrying out his intention by the remonstrances of the Nuncio at Brussels and of the Propaganda. Also in 1734, when he applied for faculties after the death of bishop Giffard, he assured the Propaganda that they would do him a singular favour if they relieved him of the burden of the episcopate by appointing some one else to succeed Dr Giffard.

Bishop Petre consecrated the altar in Lord Petre's chapel at Thorndon in Essex, November 17, 1739.

In 1739, bishop Petre obtained the consent of the Holy See to have Dr Challoner as coadjutor.

Bishops Petre and Challoner sent to Propaganda, under date of July 4, 1746, an account of the Vicariate. From this report it appears that the Catholics in the London district were "about 25,000, under the care of sixty priests. The Jesuits in England, serving as Missioners, were about sixty in number. The Benedictines were eight. The Franciscans were twenty. There were Dominicans, chiefly Irish, eleven; Carmelites, Scalzi, ten, and Calzi, one; with two Irish Augustinians; and two Irish Capuchins. No perceptible alteration as to numbers for the last thirty years".

Bishop Petre lived much at Filders in Essex, and is supposed to have died there. He died, aged about eighty years, on the 22nd of December, 1758.

RICHARD CHALLONER

1758. **Richard Challoner**, DD., bishop of Debra, succeeded *per coadjutoriam*. He had been coadjutor to his predecessor from the year 1744.

Richard Challoner, son of Richard Challoner (a Wine Cooper), and his wife Grace Willard, who were both Protestants, was born at Lewes, in Sussex, September 29, 1691. His father was a rigid Presbyterian, and had his son baptized by a minister of that persuasion. Soon afterwards his father died, and his mother was successively housekeeper in the families of Sir John Gage, of Firle in Sussex, and Mr Holman of Warkworth, in Northamptonshire; her son accompanied her to each. Both families were Catholics; it is probable that he made his profession of the Catholic religion in the former; it is certain that he was a Catholic before he quitted the latter, and that his mother was then a Catholic. The son was instructed in his religious duties by Mr Gother, the chaplain at Warkworth, by whose direction he was sent to Douay, where he arrived on the 31st of July, 1704. His name is mentioned in the list of the Syntaxians in 1705; and in that of those who studied poetry in 1706. He took the College oath, Nov. 3, 1708. He taught poetry in 1712, was also Professor of Rhetoric, and was chosen Professor of Philosophy, October 6, 1713. The latter office he held for seven years. He was ordained Deacon, March 9, and Priest March 28, 1716, by Ernestus, bishop of Tournay. In April, 1719, he was made Bachelor and Licentiate in Sacred Theology, and on the 13th July, 1720, became Vice-President of Douay, in room of Dr Dicconson, who in that year joined the English mission. He took the degree of Doctor in Divinity,

May 27, 1727. After having been six and twenty years in Douay, D^r Challoner joined the mission in England, having left Douay on the 18th of August, 1730. He was employed in the city of London. In the course of his ministry D^r Challoner proved himself an able controversialist and published many works against the assaults made on Catholicism by dissenting preachers and clergy of the Protestant Establishment. D^r Conyers Middleton wrote a volume entitled a Letter from Rome, shewing an exact conformity between Popery and Paganism. D^r Challoner retorted in 1737 by "The Catholic Christian," and proved that D^r Middleton's arguments were equally valid to show an exact conformity between Paganism and the religion of the Establishment, and were directed as much against the lions and unicorns, set up in protestant sanctuaries, as against the crucifix or images of Catholic churches. This answer of D^r Challoner so provoked his adversaries that it was feared they would prosecute him in the criminal courts for disaffection to the Sovereign, and D^r Challoner, at the entreaties of his friends withdrew himself for a few months until the danger was over.

D^r Robert Witham, President of Douay, died on the 29th of May, 1738, and the other Superiors wished that D^r Challoner should be the new President. But D^r Petre, who was growing old, petitioned the Holy See to appoint D^r Challoner to be his coadjutor in the London Vicariate. A controversy arose concerning the question whether D^r Challoner should be promoted to the coadjutorship or sent to Douay, and was terminated by D^r Petre's threat to resign the London District altogether, and retire into private life, if his request to have the assistance of D^r Challoner was refused. The application of bishop Petre was mentioned in Propaganda Congregation July 13, 1739,

and again in Congregation of August 21, 1739. The Pope gave his approval August 21, 1739. The Briefs were accordingly issued, one of them, appointing him to the see of Debra *in partibus*, bearing date Sept. 12, 1739, and the other, for the coadjutorship, bearing date Sept. 14, 1739. A memorandum in the Propaganda says that these Briefs were not carried out, "non ebbero effetto." But in November, 1739, Lorenzo Mayes, proctor of the English Vicars, supplicated Propaganda for a dispensation to enable Dr Challoner to be consecrated. The father of the bishop elect "lived and died in the Anglican heresy, and Richard Challoner himself, until he was about thirteen years old, had been brought up in that sect," and therefore "a dispensa" was required, to avoid scandal. The propaganda sent a letter on the subject to the Assessor of the Holy Office, on the 18th of November, 1739. Fresh Briefs were issued under date of November 24, 1740. A Propaganda decree, dated Nov. 14; approved by the Pope Nov. 16, and expedited Nov. 19, 1740, had granted bishop Petre's *supplica* to be permitted to consecrate Dr Challoner, the bishop elect of Debra, etc., with the assistance of two priests, secular or regular, on a week day *di officio doppio*, as it was inconvenient for priests to absent themselves from their own duties on Sundays or Holydays. He was accordingly consecrated on the 29th of January, 1741, the Feast of St Francis of Sales, by bishop Petre.

In the beginning of the year 1759, bishop Challoner, who had succeeded to the whole charge of the London vicariate in 1758, on Dr Petre's death, became extremely ill, and his life was in danger. He therefore requested and obtained from the Holy See, a coadjutor in the person of the Hon^{ble} James Talbot.

Bishop Challoner, between the years 1765 and 1778,

was much annoyed and distressed by the mischievous conduct of a vile informer, named Payne. This man, by trade a carpenter, tried to earn the reward of one hundred pounds, to be given, according to one of the penal laws, by the Sheriff of the County, to any man who should convict a priest of having exercised his functions. For this purpose he frequented, as often as he could, the places of Catholic worship, and even went to D^r Challoner himself, on the pretence of wishing to be instructed in Catholic doctrine. When he thought he had obtained by his hypocritical practices, sufficient acquaintance with the persons and names of Catholic Ecclesiastics, he applied for warrants to the Lord Mayor of London, but met with a refusal from that worthy functionary, who also dissuaded the protestant bishop of London from lending countenance to such base designs. Payne now presented Bills of indictment to the Grand Jury, and procured warrants from the Court in the Old Bailey for the arrest of two persons whom he denounced as priests. These warrants, and many others similarly obtained, were executed, and several of the Catholic Clergy of London were dragged from the very altar, carried before the Magistrates, and detained in confinement until they could procure bail for their appearance. In consequence of the system of persecution pursued by Payne and his factors, some of the chapel were closed; one priest the Rev. John Baptist Molony, was condemned to imprisonment for life; several other priests had to fly; and Divine Worship was seriously interrupted.

Bishop Challoner himself was prosecuted by Payne, and narrowly escaped a trial at the Old Bailey. The bishop with four priests and a schoolmaster, were all indicted on the same day for celebrating their respective functions, and gave bail for their appearance. But Payne, to save

himself expense, had forged some copies of Subpœnas, and four of these forged Subpœnas were in the possession of the accused persons. Payne, fearing the consequences of a prosecution for forgery, agreed with the bishop's attorney, in consideration of his forbearing to prosecute him for the Subpœnas, to withdraw the indictments against the bishop and the five persons indicted at the same time.

Payne observed the terms of his agreement and did not further molest the bishop. But he indicted numbers of other ecclesiastics, including the coadjutor bishop, the Hon^{ble} James Talbot. Many of these prosecutions failed, because Payne very often indicted the priests under wrong names. Bishop Talbot, upon a fourth indictment was brought to trial at the Old Bailey upon the 27th of February, 1771, for having, on the 10th day of June previously, "exercised part of the office and function of a Popish bishop, against the Statute." Bishop Talbot was acquitted, the evidence being insufficient to convict him, and the Court, as Lord Mansfield had done on former trials, doing as much as possible to secure the acquittal of the prisoner. It is evident that had the judges been disposed to second the malignity of the informer, and to interpret the law in a manner to favour the prosecution, bishop Talbot and the priests who were put to trial would have been convicted, and sentenced, as poor John Baptist Malony was, to imprisonment for life.

Bishop Challoner, notwithstanding these harrassing persecutions, continued to officiate and preach to his flock in his private auditory, and established schools and asylums within his district by the aid of charitable persons. And he continued to write useful books and pamphlets in defence of Catholicism.

He sent, in a letter dated Sep. 10, 1773, to the Propaganda the following statistics of his Vicariate:—

Number of Missionaries	Number of Catholics	Number of Missionaries	Number of Catholics
Kent 4	300	Hertfordshire 1	100
Sussex 7	700	Bucks. 3	300
Hampshire . . . 10	1,200	Bedford. 7	100
Berkshire 5	500	Middlesex. . . . 8	400
Surrey 4	200	(London Excepted)	
Essex. 6	650	London 90	20,000

The total number of Missioners was 120, and of Catholics 24,000. The 120 Missioners consisted of 55 secular priests; 25 Jesuits; 20 Franciscans; 11 Benedictines; 4 Dominicans; 2 Discalced Carmelites; 1 Augustinian; 1 Capuchin; and 1 Canon Regular of S^t Augustine.

In 1778, an Act of Parliament was passed in England "for relieving his Majesty's subjects professing the Popish Religion, from certain penalties and disabilities imposed on them by an Act of the 11th and 12th year of the reign of King William III: providing that the benefit of the said Act should not extend to any person but to such who within the space of six Calendar months after the passing of the said Act, or of his coming of age, or returning from beyond sea, should take and subscribe an oath in the following form." etc. This Act put a stop to all such prosecutions as that of Payne, and was of immense relief to all Catholics. For now they were permitted to take an oath of allegiance to the Crown of Great Britain, without taking at the same time the oaths of supremacy and the declaration against transubstantiation, either of which latter oaths implied apostasy and renunciation of Catholicism.

This relaxation of the penal laws was due to political

emergencies. England, at war with France and America, and fearing a descent upon Ireland by the Spaniards, was desirous to conciliate Irish Catholics, and granted a Relief Act, which was passed in the Irish Parliament. A similar Act was then passed in the English Parliament, and the Catholics went in thousands to take the oath, and demonstrate their allegiance to their king, and attachment to their country. There was no longer any fear entertained of a foreign invasion, even if attempted by Spain or France.

The protestant sectaries, however, were bitterly hostile to any measure which tended to emancipate Catholics. They formed a "Protestant Association," with the object of petitioning for a repeal of the Relief Act of 1778. This conduct of the dissenting sectaries was the more disgraceful, inasmuch as they had already obtained an Act of Toleration for themselves, and had always been loud proclaimers of the doctrines of civil and religious liberty. Filled with envy and jealousy at the smallest indulgence granted to Catholics, they held meetings in many parts of London, and spoke and wrote the most atrocious libels against the Catholic religion. Great numbers joined this "Protestant Association," which had for President Lord George Gordon, a nobleman of little discretion, urged on by ignorant fanaticism.

At length on Friday, the 2nd of June, 1780, the members of the Protestant Association presented their petition to the House of Commons. Their numbers were estimated by the London journalists at 50,000, or even 100,000. They met in St George's Fields, at ten in the morning, and were paraded in divisions, marching with flags and banners. Lord George Gordon, at 11 a m, joined them, and having given his directions for the routes, went into his

carriage. At twelve o'clock, the procession began to move; the main body, marching six a-breast, crossing the Thames by London Bridge, other bodies passing over the bridges of Blackfriars and Westminster. The parchment containing the signatures to the petition, was carried on a man's head, and was so weighty that the bearer could scarcely move under it. Between the hours of two and three in the afternoon, the procession reached the Houses of Parliament, and the petition was presented.

It soon became evident that the petition was but a cloak for ulterior designs. The processionists began to insult and maltreat the members of both Houses, the moment of their arrival, and in a few hours threw off all restraint and manifested themselves to be one of the most formidable bodies of rioters ever assembled in London. At about ten o'clock at night the work of destruction commenced. Part of the mob went to "the Sardinian ambassador's chapel in Duke St, Lincoln's Inn Fields, where they broke open the door of the Chapel, and pulled down the rails, seats, pews, communion table, etc., brought them into the street, laid them against the doors, and set them on fire, and in about twenty minutes the chapel caught fire. The mob would not suffer any body to endeavour to extinguish it; about eleven the guards came, the engines at this time began to play, and the guards took several of the ringleaders, but by the assistance of the mob some made their escape. At twelve o'clock the inside of the chapel was entirely consumed, and the house over the gate way much damaged." The "Political Magazine" for the months of June and July, 1780, from which the foregoing paragraph is taken, gives a full description of these terrible "Gordon Riots." While the Sardinian Chapel was in flames, another division of the mob attacked the Chapel

of the Bavarian ambassador in Warwick St, Golden Square, broke open the box containing the money for the poor, carried off all the money, and were demolishing the altar rails and furniture, when the soldiers interfered and arrested thirteen of the rioters. The houses of the Bavarian and Sardinian ambassadors were broken into, and great depredations were committed in and about Moorfields. On Sunday June 4, at five o'clock in the afternoon, the Sardinian chapel was again attacked, the repairs, made the day before, were destroyed, and preparations were made to pull down the walls, when the guard from Somerset palace arrived and prevented further acts of violence. On the same evening the "associators" proceeded to strip away the furniture from the chapel in Ropemaker's Alley, Moorfields, and from three houses belonging to Catholics, and to burn the furniture, tossing even the crucifix into the fire. Upon the subsequent days, namely Monday, Tuesday, and Wednesday, the 5th 6th and 7th of June, the mob of the Protestant Association gained almost complete mastery of London, which seemed like "a city taken by storm." The rioters collected the wooden parts of the buildings they destroyed, and parading before Lord George Gordon's house in Welbeck street, made a triumphant bonfire in the adjoining fields. The Catholic chapels in Virginia lane, Wapping, and in Nightingale lane, East Smithfield, were both destroyed. The schools in Moorfields and in Charles' Square, Hoxton, were attacked. The prisons of Newgate, Clerkenwell, the King's Bench, and the Fleet, were broken into, and the prisoners were let loose. The mob set fire to Newgate, Mr Langdale's Distillery at Holborn, Sir John Fielding's house in Bow Street, the prisons of the Fleet and King's Bench, many public buildings and several houses belonging to Catholics. The houses

of the magistrates who had committed some of the rioters, were also attacked, and the insurgents attempted "to storm and to plunder the Pay-Offices and the Bank." Those persons who had occasion to walk in the public streets put on a *Blue Cockade* and blue flags were hung out at the doors or windows of almost every house in the metropolis. Without this badge of riot there was no safety. Moreover the watchword, *No Popery*, was written on various parts of the houses. The protestant associators had added to their ranks "at least a thousand felons, composed of robbers, highwaymen, housebreakers, and thieves of every denomination," and so numerous were the burnings that "the inhabitants of the villages round London were up the greatest part of one night; they thought the whole city was on fire, so many places were in flames at the same time." These terrible riots, known as the "Gordon" riots, from the name of the President of the Protestant Association which instigated them, extended to some parts of the provinces, and particularly to Bath and Hull, and were only terminated by the calling out of the military forces to repress them.

Many Catholics removed their properties from London and took refuge in the country, during the progress of these disturbances. Tidings were brought on the night of Friday, June 2nd, to bishop Challoner's residence, at eleven o'clock, after he had gone to bed, that the rioters intended, after destroying the Sardinian chapel, to visit bishop Challoner, seize his person and burn his house. His chaplains, thereupon, awaked the bishop out of his sleep, and persuaded him to go to the country house of a gentleman a few miles distant from London. This gentleman had also a house in London, whither he went daily to ascertain the progress of events, and he ascertained

that the rioters, on Tuesday, the 6th of June, had visited his town house and had threatened to return to it, and destroy it, and afterwards to destroy his country house. He therefore advised the bishop to set out for the residence of another Catholic friend, farther off from London. On the next day, after dinner, which was over at half past one o'clock, the bishop went to his apartment, to recommend himself to God, before commencing his journey. "He continued in prayer for the space of about an hour, the coach was waiting at the door, and the family were under some uneasiness lest during his delay, the rioters should come and seize on his person." At length the bishop appeared, but instead of going to the coach, went into the parlour and told the family that "he who dwells in the help of the Most High, shall abide under the protection of the God of Heaven." He then said he had changed his mind and would not depart, and that "the master of the house might lay aside his fears; for he was certain that no harm would happen either to his country house or to his town house." The next morning, news arrived that the military had quelled the riot and that order was re-established. Soon afterwards the bishop returned to London.

But although bishop Challoner escaped personal violence during those wicked riots, he suffered much anxiety. He was nearly ninety years old, and the affliction which he felt when he found his chapels demolished, and many Catholics deprived of the means of public worship, and even the place where he himself used to preach, burned to the ground, preyed upon his spirits, and contributed to accelerate his death. The bishop lived little more than six months after the termination of the riots. He was seized with a stroke of palsy on the 10th of January, 1781,

and two days afterwards, namely on the 12th of January, was seized with another stroke, and was released from his mortal troubles. No directions were given in the bishop's will, concerning his place of burial, and consequently his executors complied with the request of Mr Bryan Barrett, to permit the body to be deposited in the church of Milton in Berkshire. In the register of that parish the following entry was made by the Rev. James George Warner, the rector:—

“Anno Domini 1781, January 22, Buried the Reverend Dr Richard Challoner, a Popish Priest, and Titular Bishop of London and Salisbury, a very pious and good man, of great learning and extensive abilities.”

The following list of Dr Challoner's works, is taken from his biography, written by the Rev. James Barnard, and published by Fitzpatrick, in Dublin, in 1793:—

1, *Think well On't; or the Great Truths of the Christian Religion* 1728. 2, *The Grounds of the Catholic Doctrine contained in the Profession of Faith by Pius IV.* 1732. 3, *A short History of the first beginning and progress of the Protestant Religion.* 1733. 4, *A Roman Catholic's Reasons why he cannot conform to the Protestant Religion.* 1734. 5, *The Touchstone of the New Religion.* 1734. 6, *The young Gentleman instructed in the Grounds of the Christian Religion.* 1735. 7, *The Unerring Authority of the Catholic Church in matters of Faith.* 1735. 8, *A specimen of the Spirit of the Dissenting Teachers.* 1736. 9, *The Catholic Christian instructed in the Sacraments, Sacrifices, Ceremonies and Observances of the Church, by way of Question and Answer.* 1737. 10, *Memoirs of Missionary Priests.* 1741. 11, *The Grounds of the Old Religion.* 1742. 12, *A Letter to a Friend concerning the Infallibility of the church of Christ.* 1743.

13, *The Imitation of Christ* (translation). 1744. 14, *Britannia Sancta* (2 Vols. 4^{to}). 1745. 15, *The Douay Bible and Testament, with annotations*. 1750. 16, *Remarks on Two Letters against Popery*. 1751. 17, *Instructions and Meditations on the Jubilee*. 1751. 18, *Considerations upon Christian Truths and Christian Duties, digested into Meditations for every day in the year*. 19, *The Lives of the most eminent saints of the Oriental Deserts*. 1755. 20, *The Life of St Teresa*. 21, *A Caveat against the Methodists*. 1760. 22, *The City of God, of the New Testament*. 1760. 23, *The British Martyrology*. 1761. 24, *The Morality of the Gospel*. 1762. 25, *St Francis of Sales Introduction to a New Life* (translation). 1762. 26, *The Devotion of Catholics to the Blessed Virgin truly stated*. 1764. 27, *Occupation of the Soul with God alone* (translation). 1765. 28, *God everywhere present*, (translation). 1766. 29, *The Rules of a Holy Life*. 1766. 30, *Abstract of the Historical part of the Old and New Testament*. 1767. 31, *Garden of the Soul*. 1767. 32, *Short Daily Exercise of the Devout Christian*. 1767. 33, *Pious Reflections on patient Suffering*. 1767. 34, *Instructions for Lent*. 1767. 35, *Exhortations to Paschal Communion*. 1767. 36, *A New Year's Gift*. 1767. 37, *Rhemes Testament* (in conjunction with Rev. F. Blyth). 1768.

THE HON^{BLE} JAMES TALBOT.

1781. The Hon^{ble} James Talbot, D.D., brother to the 14th Earl of Shrewsbury, succeeded *per coadjutoriam*. In 1759, Dr Challoner, being aged and infirm, requested a coadjutor, and James Talbot was elected by Propaganda, February 13, 1759, *si SS^{mo} placuerit*, and was approved by the Pope Feb. 18, 1759. Dr Talbot was then described as "brother

to the Earl of Shrewsbury, della primaria ed antica nobiltà, endowed with an ample patrimony, so that he can sustain the dignity and succour the poor. Three years previously, namely in 1756, he had been one of those proposed for the coadjutorship to bishop Yorke in the Western district, and it was then mentioned that he had been Professor of Theology at Douay, and was a man of singular piety. The Brief was dated March 10, 1759. In the audience of June 14, 1759, the Pope granted license to Dr Challoner to invite the bishops who might be found in London to act as assistants at the consecration of his coadjutor, "Mon-signore Byrthan eletto." *Propaganda*. Dr Talbot was consecrated August 24, 1759, by Dr Challoner, assisted by the bishop of Amoria, Dr Francis Petre. The certificate of the consecration oath, sent by the Nuncio at Brussels to Propaganda, and signed "Jacobus Birthan. Vic. Ap." bears the date of London, March 12, 1760.

James Talbot, fourth son of George Talbot and Mary Fitzwilliam, was nephew to Gilbert, the thirteenth Earl of Shrewsbury, who was a Catholic priest, and he was brother to George, fourteenth Earl of Shrewsbury. The next brother of bishop James Talbot was Thomas Talbot, Vicar Apostolic in the Northern District.

An account has been already given at page 168, of the trial of bishop Talbot in 1771, at the Old Bailey, for the offence of discharging his functions as Catholic bishop.

In 1786 and 1788, bishop Talbot did good service to the church, by opposing some of the propositions of the "Catholic Committee," which tended to weaken episcopal authority, and by restraining, as much as he could, the officious zeal and ill-judged measures, by which many Catholics sought to obtain emancipation from the legis-

lative restrictions under which they suffered. In their eagerness, however, to obtain relief from the laws which oppressed them, they evinced a disposition to act independently of their own bishops, and even to deny the authority of the Holy See.

Bishop Talbot died January 26, 1790, at Hammersmith.

JOHN DOUGLASS

1790. John Douglass, DD. and sometime Professor of Philosophy in the English College at Valladolid in Spain, succeeded *per obitum Jacobi Talbot, Episcopi BIRTHANI*. His election by Propaganda August 22, was approved by the Pope August 26, and expedited Sept. 1, 1790. His Briefs to the See of Centuria *in partibus* and the coadjutorship, were dated September 25, 1790. He was consecrated December 19, 1790 in St Mary's Church, Lullworth Castle, Dorsetshire, by Dr William Gibson, bishop of Acanthus and Vicar Apostolic of the Northern District.

John Douglass, born in England about the year 1743, was educated at Douay, and from Douay went to the English College at Valladolid, as Professor of Humanities, arriving there on the 27th of June, 1768. Later on he taught Philosophy. Owing to ill health, he left Valladolid, July 30, 1773, and was priest of the Mission of Linton, and afterwards at York.

Dr Douglass, when a Missioner in the city of York, was selected by the Holy See for this Vicariate, in opposition to the strenuous efforts made by the "Catholic Committee" to get bishop Charles Berington translated from the Midland District to that of London. Several Catholic laymen, adherents of that association, went so far as to

maintain that the clergy and laity ought to choose their own bishops without any reference to Rome, and procure their consecration at the hands of any other lawful bishop. It was even proposed by them, after the appointment of Dr Douglass, to pronounce that appointment "obnoxious and improper", and to refuse to acknowledge it. Dr Charles Berington, however, addressed a printed letter to the London clergy, resigning every pretension to the London Vicariate, and very shortly the schismatical opposition to Dr Douglass, was withdrawn.

The Catholic Relief Act passed in June, 1791, repealed the statutes of recusancy in favour of persons taking the Irish oath of allegiance of 1778. Dr Douglass it was who suggested that this oath should replace the oath which was proposed during the debates and hotly discussed by the contending parties. The Act likewise repealed the oath of supremacy passed by William and Mary, as well as various declarations and disabilities; and it tolerated the schools and religious worship of Catholics.

Bishop Douglass was one of the first members of the "Roman Catholic Meeting", organized in May, 1794, in opposition to the "Cisalpine Club".

Bishop Douglass seems to have been moderate and gentle, while he was at the same time resolute and firm in matters of principle. When Dr Milner submitted his "Letters to a Prebendary" to bishop Douglass, for revision, the latter said that if he used his pen at all, he must use it very freely, as many of the passages were too strong. Accordingly he erased nearly one half of the original contents of that work, before sending it back to its author, to be printed. Dr Milner made no demur, but printed it as he received it.

On the 17th of June, 1796, bishop Douglass gave an

account of his Vicariate. He stated that his Briefs for the Vicariate and for his see *in partibus* were both dated Sept. 25, 1790.

The Catholic religion is now, so wrote the bishop, beginning to flourish, and as public services and sermons in the chapels are now permitted, many conversions are the result.

There are now in London ten public chapels, of which three are maintained at the cost of the Spanish, Portuguese and Sardinian ambassadors. The Spanish Chapel has five Missionary priests; the Portuguese, eight; and the Sardinian only five, whereas there were formerly seven. The number of priests in the other chapels varies.

Services are performed and sermons delivered in all the Chapels on all Sundays, and on the principal Festivals, except in the Portuguese chapel, where sermons are permitted in time of Lent only.

The number of priests serving the public Chapels in London is thirty seven.

In the bishop's house at Hammersmith is a public Chapel, and a company of Benedictine nuns, whom we, says the bishop, received on their exile from Dunquerque. They observe all the rules and keep the *clausura*.

Chapels were lately opened in Hampstead and Tottenham, with a congregation of about one hundred for each Chapel.

The College in Hertfordshire, is flourishing, where the bishop lately placed, as temporary President, the Rev. Gregory Stapleton, the President of the College of St Omer's.

In Hertfordshire are few Catholics, and but one Congregation.

In Bedfordshire are few Catholics, and but one Catholic Congregation, which is attended to by one priest.

In Essex, the Baron' Petre of Writtle is eminent among Catholics. In this county, also, in the house of the marchioness of Buckingham, who is not a Catholic (she was one secretly), dwells a community of nuns of S^t Clare, of Graveline, who observe the rule of their order as much as they can.

In Surrey are three priests, and three Congregations. The chapel in Richmond was lately built. The Catholics in the county are about two hundred, more or less. The Dominicans from Bornham have a home at Carshalton, and teach school.

In Berkshire are six Congregations, but only five priests with faculties, for the bishop would not grant faculties to Joseph Berington, the Chaplain of Sir John Throgmorton. In Windsor, where the Castle is, a new Chapel was opened under a French priest, who is learning English. There are but few Catholics in Windsor.

In Buckinghamshire, Weston Underwood has one Congregation under a Benedictine priest.

In Sussex are five Congregations, with five priests, namely, one at Arundel Castle, under the Duke of Norfolk; a second at Slindon in the villa of the Earl of Newburgh; a third at Midhurst; a fourth at Burton; and fifth at West Grimstead. The Catholics are about five hundred and fifty.

In Hampshire are Congregations at Winchester; Bannbridge; Tichbourne; Brockhampton; Southend; Sopley; Gosport; and Portsea. A new Chapel was built at Portsea a few months ago.

In the Isle of Wight there is a chapel at Newport, the chief town in the Island, and another Chapel is in process of erection at Cowes. Both these Chapels are due to the piety and zeal of the most illustrious lady, Elizabeth Heneage, a native of Wight.

The bishop of Coutances, who is now in London on account of the calamities of the times, claims and exercises jurisdiction in Jersey and Guernsey, where are many French exiles.

In a house belonging to bishop Douglass in Winchester, are living some Benedictine nuns from Brussels, and also some nuns of the third Order of St Francis, from Bruges. Both communities keep the rules. The first keeps clausura.

In all Kent are only five Missionaries, namely, one at Hales place, near Canterbury, under the Baronet Hales, where there is a tolerably large Congregation; another at Nash Court, under Mr Hawkins, armiger; a third at Calehill, under Mr Dorrell, armiger; a fourth at Chatham; and a fifth at Greenwich. There are about six hundred Catholics in all Kent.

In the West Indian Islands, there is one Chapel and one priest at Jamaica, and three priests in three other islands. The bishop had sent to St Dominique, or Hispaniola, four French priests, namely, Canon Borniol; Canon Bourg (who had been recommended by the bishop of Aquæ Sextiæ or Aix; John Michael Talbert, Pastor of the church of Coucherai, diocese of Blois; and James Balthasar de Vesier, priest of the parish of St Nicasii, Rouen.

In 1799, bishop Douglass felt himself growing infirm, and perceived that his strength of body and activity of mind were diminishing. He therefore, by letter, dated Oct. 29, applied to Propaganda for a coadjutor. He sent in the names of three persons, namely, Gregory Stapleton, President of the College in Hertfordshire, Dr Poynter, Vice President; and Thomas Smith, a Missionary priest in Durham. He particularly wished for Dr Stapleton as his coadjutor, but Stapleton was appointed to the Midland district in 1801, and Dr Poynter, in 1803, was selected to be coad-

jutor to bishop Douglass. This delay in the appointment of a coadjutor was occasioned by the Vicars Apostolic, who wrote in April, 1801, requesting the Holy See to suspend the election of a coadjutor for London until the result was known of the proceedings in the English parliament.

On the 30th of August, 1803, bishop Douglass sent to Propaganda another account of his Vicariate. The West Indian Islands under British dominion, except Trinidad, concerning which the Pope had not yet decided, were under his jurisdiction. He himself was sixty years old, had about L. 100 a year in the funds, and resided in London.

The College at Ware contained one hundred and ten students, more or less.

In London city were nine public chapels, situated, respectively, in Lincoln Inn Fields; S^t Patrick's, Soho; Golden Square; Moorfields; Virginia Street; S^t George's Fields; Rotherhithe; the Portuguese, and Spanish chaplaincies.

The County Middlesex contained six public chapels, namely, those at Hammersmith, Isleworth, Hampstead, Somerstown and Tottenham.

Essex had four chapels, namely at Stratford, Kelvedon, Thorndon, and Ingatestone.

Hertfordshire had one chapel in the college at Ware; Bedfordshire had one at Shefford; and Buckinghamshire had one at Weston-underwood. Berkshire had three, namely, at Woolhampton, Hendred and Buckland.

Ten chapels were in Hampshire, situated, respectively, at Winchester, Tichborne, Bambridge, Sopley, Gosport, Portsea, Brockhampton, Southend, Cowes, and Newport.

Surrey had three chapels, one at Richmond, another at Sutton place, and a third at Woburn lodge.

Sussex had the four chapels of Arundel, Slindon, Burton and Eastborn.

Kent had five chapels, namely at Greenwich; Chatham; Hales place near Canterbury; Calehill; and the fifth, lately founded at Margate.

Among the Missionaries were eightysix of English birth, five Irishmen and six Frenchmen.

There were five Convents of French nuns, who had been expelled from France. Of these convents, two were Benedictine, and the remaining three were of the respective Orders of S^t Clare, the Third Order of S^t Francis, and S^t Sepulchre.

Bishop Douglass was an opponent of the "Veto."

Bishop Douglass died May 8, 1812, deeply regretted. Bishop Poynter, when announcing his death to Propaganda, said of him:—"Fuit ille quidem Prælatas integra fide, studio religionis propagandæ, magna charitate, omnibusque virtutibus Apostolicis ornatus."

WILLIAM POYNTER.

1812. William Poynter succeeded *per coadjutoriam*. He was appointed coadjutor, with future succession, to bishop Douglass, who was aged and infirm, by Propaganda decree, made January 4, approved by the Pope January 30, and expedited February 12, 1803. He was described as a priest eminent for "sacred learning, prudence and virtue." His Brief for the coadjutorship, was dated March 3, 1815, and another, addressed to W^m Poynter "electo Haliensi in Armenia minore," giving him that see *in partibus*, was dated March 15, 1803. (Propaganda). He was consecrated on Whitsunday, May 29, 1803, in the chapel of S^t Edmund's College, Old Hall Green, Ware, Hertfordshire, by bishop Douglass, assisted by bishops Gibson and Sharrock. All the Vicars Apostolic attended this consecration, and the sermon

was preached by Dr Milner, who had been, but seven days before, consecrated bishop for the Midland District.

William Poynter was the son of Catholic parents. His father lived at Petersfield in Hampshire, and married a Miss Todd. William was born on the 20th of May, Ascension Day, 1726, and was the eldest of four brothers. He was sent first to a protestant school at Petersfield, his native place, and here, although he was the only Catholic boy in the school, the disputes of his playmates were referred to him for arbitration. He was afterwards sent by Bishop Challoner to Douay college, in French Flanders, where he was conspicuous over his fellow students for piety, ardour and facility in learning, ripeness of judgment, and observance of discipline. When still a young man he taught Polite literature, and, subsequently Philosophy. In due time he was promoted to the Priesthood. In October, 1793, Mr Poynter, being then S. T. P., and Professor of Studies, in the English College at Douay, was brought, with the rest of the Seminarists, to the Scotch College in the same town, and there confined from the 12th to the 16th of October. They were all transferred afterwards to the Castle of Dourlens. From Dourlens they were again (Nov. 27, 1794), moved to the Irish College at Douay, and there imprisoned. At last, on the 25th of February, 1795, they were sent from Douay to England, where they landed on the 2nd of March, 1795. Dr Poynter, having thus escaped from the French revolution, was appointed by bishop Douglass to be Vice President of St Edmund's College at Ware, and became President of that College on the advancement of Dr Stapleton, the President, to the Apostolic Vicariate in the Midland District. Bishop Stapleton esteemed him so highly that he made him his Vicar General, and requested the Holy See to make him his coadjutor with succession.

Bishop Sharrock, in a letter dated Oct. 2, 1802, told the Prefect of Propaganda that he admired and venerated Dr Poynter's humility, candour of mind, and placid blandness of disposition, and that his knowledge, zeal for souls, and purity of doctrine were indubitable.

Bishop Poynter, although his zeal for the Holy See and for the best interests of the Catholic Religion were undoubted, was of a milder and gentler disposition than Dr Milner, from whom he differed on several occasions, being averse to the bold, and at times hasty, mode in which that famous controversialist carried himself towards his political opponents. Dr Poynter, in 1810, signed a resolution, which was cunningly prepared with a view to pledge the subscribers to assent to a Government measure for endowing the Catholic clergy, on the terms of putting them under State control, through means of the Veto and other arrangements to be made by Parliament. Of this step Dr Poynter afterwards made a defence or explanation, when he found it gave rise to much misunderstanding, and brought him into a disagreeable controversy with Dr Milner.

Bishop Poynter, in August, 1812, attended the Synodal meeting of the English Vicars Apostolic, held in Durham, to confer with bishop Moylan of Cork and Dean Macarthy, who had been sent from Ireland to bring about a better understanding between the English and Irish bishops in the matter of the Veto.

Dr Poynter suffered himself to be persuaded into becoming the President of "a Catholic Bible Society," an institution founded, in 1813, by the "Catholic Committee," and afterwards, in 1816, condemned by the Holy See as "a crafty device for weakening the foundations of Religion."

On the 4th of May, 1814, bishop Poynter left London

for Paris, accompanied by his Vicar General, D^r Bramston. They were on their way to Rome. Bishop Poynter writing on the 14th of May, from Paris, to Monsignor Quarantotti, says that he and D^r Bramston called on that day on Lord Castlereagh in Paris, and he adds "I shewed him your letter and he was pleased." Lord Castlereagh "was not ignorant that Bishop Milner left London the same day we did, and stopped two or three days in Paris on his way to Rome." Another interview was then fixed for the 16th, on which day Bishop Poynter, in another letter to Mgr Quarantotti, wrote to say that Lord Castlereagh, speaking of himself and fellow Ministers, observed:—"We are Roman Catholics not less than you, in the sense that we wish that all his rights, as well civil as ecclesiastical, should be restored to the Roman Pontiff." While in Rome, bishop Poynter drew up his "Apologetical Epistle" to Cardinal Litta, Prefect of the Prop^aganda, dated March 15, 1815, in which he defended himself against certain charges brought against him by bishop Milner.

Bishop Poynter, on the 24th of July, 1814, sent a minute return of the state of his Vicariate to Propaganda, from which are extracted the following statistics:—

London city had twelve chapels, served by 31 priests, and with a Catholic population of about 49,800 souls, thus distributed:—

NAME OF CHAPEL	NUMBER OF PRIESTS	NUMBER OF CATHOLICS
1. Sardinian Chapel in Lincoln Inn fields.	4	7,000
2. Bavarian Chapel in Warwick St, Golden Square	4	1,000
3. Portuguese Chapel in South Street.	3	1,500
4. Spanish Chapel in Spanish place. .	4	800
5. St Paul's, Moorfields.	4	12,000

LONDON DISTRICT. *created* 1688.

WILLIAM POYNTER. 1812-1827.

NAME OF CHAPEL	NUMBER OF PRIESTS	NUMBER OF CATHOLICS
6. Virginia Street Chapel.	3	12,000
7. St Patrick's, Sutton Street, Soho square	3	8,000
8. St Thomas, Apostle of Germany, Great St (sic).	2	6,000
9. Clarendon Square Chapel.	1	1,000
10. French chapel, King Street.	1	—
11. St Mary's, Romney Terrace, West- minster.	1	500
12. Private Chapel of Earl Shrewsbury.	1	—
Totals	31	49,800

The Counties are thus summarized:—

	CHAPELS	PRIESTS	NUMBER OF CATHOLICS
Middlesex	8	8	1,360
Berkshire	7	7	511
Bedfordshire	1	1	35
Buckinghamshire	1	1	140
Essex	11	11	2,118
Hampshire	16	15	2,612
Hertfordshire (with Ware Col- lege)	2	9	120
Kent	6	6	3,317
Surrey	6	9	7,969
Sussex	6	6	794
Island of Jersey	1	—	—
Island of Guernsey	1	—	—
	66	74	18,976

There were, accordingly, in London District in 1814, 78 chapels, 404 priests and 68,776 Catholics, not reckoning the Catholics in Jersey and Guernsey, who were chiefly soldiers.

In April 1815, bishop Poynter, when in Genoa, made application to the Pope to give him a coadjutor in the person of Dr Bramston, but this request was not conceded until the year 1823. Bishop Poynter returned to London on the 13th of June, 1815.

Towards the end of the year 1815, another report of the London District was sent to Propaganda. Bishop Poynter had three Vicars general, the Rev. Joseph Hodgson, Thomas Rigby and James York Bramston.

London city contained 12 public chapels, and one private Chapel belonging to Earl Westminster. The Catholic priests were thirtyone, and the Catholics were more than fifty thousand in number. There were people in London of all sects, even Arians.

Middlesex county had six parishes, six priests, *curati*, and 1,360 Catholics. In Hammersmith was a Convent, O. S. B., of sixteen nuns. In Brook green was a Lutheran school with forty girls.

						Catholics
Berkshire	had	7	parishes	with	7	priests and 511
Bedfordshire	“	1	“	“	1	“ “ 35
Buckinghamshire	“	1	“	“	1	“ “ 140
Essex	“	11	“	“	11	“ “ 2,650

In Essex was one convent of St Clare nuns, and another with fifty one nuns of St Sepulchre.

Hampshire had 14 parishes, with 14 priests and 2,040 Catholics, and in Newport were 700 Catholic soldiers, and in Lymington 400. In Winchester the Benedictine nuns had a school with 50 girls.

LONDON DISTRICT. *created* 1688.

WILLIAM POYNTER. 1812-1827.

Hertfordshire	had	1	parish	with	1	priest	and	120	Catholics
Kent		“	6	“	“	6	“	“	3,317
Surrey		“	6	“	“	9	“	“	7,969
Sussex		“	6	“	“	6	“	“	794

In Jersey and Guernsey are many Catholic soldiers, besides other Catholics who have the aid of a French priest.

In all the London District there are perhaps 69,000 Catholics, and 88 Priests.

The clergy live entirely by collections.

The celebrated college of St Edmund's, Ware, Herts, is governed by nine priests, and contains one hundred and thirty students, among whom thirty are *quasi ecclesiastici*.

Two Catholic schools have been instituted in the District, one with 741 boys, of whom 308 are clothed, and 18 orphans are entirely maintained. In the other school are 262 girls, of whom 71 are clothed, and 6 orphans are entirely maintained,

There are also hospitals for the sick and for invalids. Towards these institutions the rich have contributed capital which produces annually three hundred pounds, which are placed at the disposition of the Vicar Apostolic.

The restoration of the hierarchy is much needed.

It is related that the "English Board" sent an address to the Pope in 1817, protesting against certain endeavours which, it was reported, were made to induce the Pope to remove Dr Poynter from his vicariate. His Holiness returned an answer, dated August 31, 1817, stating that he had never thought of such a step as the removal of Dr Poynter. The address was not sent through Propaganda, but through Cardinal Consalvi, who received it through the British Foreign Secretary, for presentation to His Holiness, and for this reason the address and the

Pope's answer, although printed in English journals, have been deemed by some a pure invention.

In 1818, according to a return sent to Propaganda by the Agent D^r Gradwell, the Priests in the entire London Vicariate, numbered in all 102. Of these, 65 were Seculars; 2 were Ex-Jesuits; 1 was a Benedictine; 3 were Franciscans; 1 was a Dominican; and 30 were Missionary Priests, serving the French, Dutch, Polish, German and other congregations in London. There were a few foreign Priests in the rural parts of the District.

In the latter part of the month of August, 1820, bishop Poynter, accompanied by D^r Bramston, made a Visitation in the islands of Jersey and Guernsey. He found in Jersey about 500 Catholics, of whom very few were natives of the island, the great majority being French, English or Irish. The natives entertained a bitter antipathy to Catholicism, and there was scarcely a Catholic in Jersey before the French Revolution. The French priests who were driven from Brittany and Normandy to these islands, taught the people Catholicism. There were five French priests in Jersey, and among them the Right Rev. Charles Simon de Gremauville Larchant, bishop nominate of S^t Malo, acts as Vicar General for him in these islands. The French bishop is in infirm health. Bishop Poynter confirmed 116 persons in Jersey, and about 40 in Guernsey. In the latter island, Guernsey, were about 300 Catholics, but many of them were not permanently resident. There was one French priest, Andrew Navet, who for eighteen years had tended the Guernsey Catholics. The Governor of Guernsey received them kindly. Bishop Poynter returned to London on the 21st of September, 1820.

In the early part of the year 1823, bishop Poynter obtained from the Holy See the appointment of D^r Bramston,

his Vicar General, and attached friend, as his coadjutor with succession.

In 1826, a Missionary Map of England assigned to the London Vicariate 200,000 Catholics, 67 Missions, and at least 100 Missionaries.

On the 13th of September, 1826, bishop Poynter, in a letter to the Prefect of Propaganda, stated that he had confirmed about 500 persons in Guernsey and 106 in Jersey. There were two chapels in Jersey, and one in Guernsey, which had been built at the sole cost of Rev. Andrew Navet.

Bishop Poynter was made an Assistant Prelate at the Pontifical Throne, by Brief dated May 22, 1827. The Brief, which is printed in the Bullarium of the Propaganda, is thus worded:—

Vicarium Apostolicum Londini, Guillelmum Poynter, Prælatum Domesticum, Pontificio Solio assistentem declarat. Venerabili Fratri Guillelmo Poynter Episcopo Alliæ ac Vicario Apostolico Londini. LEO PAPA XII. Venerabilis Frater, Salutem, et Apostolicam Benedictionem. Romanorum Pontificum mos atque institutum est ut ii, quos in hanc Apostolicam Sedem Romanam, scilicet S. Petri Cathedram, fides et observantia vel maxime commendat peculiaribus beneficiis et gratiis augeantur et decorentur. Quocirca propensum illud studium, quod Tu Ven. Frater in eadem Sedem ostendis, Nobis qui ad præsens meritis licet imparibus Cathedram ipsam tenemus, jam exploratum atque perspectum simul cum ceteris illustribus tuis eximiisque virtutibus, sedulaque opera quam in Catholicæ religionis commodum in ingenti præsertim Britannica ditone ponis, quodammodo Nos impellit, ut te perinde ac si in hac alma Urbe Nostra semper adesses, inter Prælatos Nostros domesticos annumeremus, nedum honoribus Episcoporum

Pontificio Solio assistentium lubenti animo afficiamus. Ideoque, te a quibusvis excommunicationis etc. Datum Romæ apud S. Petrum sub annulo Piscatoris die xxii. Maii 1827. Pontificatus Nostri anno quarto. Pro Domino Cardinali Albano. *F. Capaccini Substitutus.*

Cardinal Cappellari, Prefect of the Propaganda, and afterwards Pope, under the title of Gregory XVI, wrote on the 2nd of June, 1827, to apprise bishop Poynter of the honour to which he had been advanced by Pope Leo XII. But bishop Poynter lived little more than six months after his reception of Cardinal Cappellari's letter, for he expired in London, on the 26th of November, 1827, of a tumour in the stomach, brought on by excessive labour. His frame was reduced by suffering and emaciation. His last hours and his death were conformable to his whole life, which was, said bishop Bramston, a mirror of sanctity.

Bishop Poynter wrote many Pastorals and some pamphlets. He was the author of: "Christianity or the evident proofs and characters of the Christian Religion," a work which was translated into Italian and published in Romè, from the press of Dominico Ercole, in 1828. This is perhaps the same work which the Rev. Lewis Havard called the "Means of discerning the Truth of the Revealed Doctrines of Christianity.

By his last will and testament bishop Poynter directed that his heart should be buried under the high altar in the chapel of S^t Edmund's College, Ware. The rest of his body was deposited in the Clergy vault under the sanctuary of the high altar in the Catholic Chapel, Moorfields. The shield on the coffin was thus inscribed:—

G. H. V. A. L.

ILLUSTRISSIMUS ET REVERENDISSIMUS

DOMINUS DOMINUS

GULIELMUS POYNTER

EPISCOPUS HALIENSIS

ET IN DISTRICTU LONDINENSI

VICARIUS APOSTOLICUS

OBIIT DIE 26 NOVEMBRIS

1827

ÆTATIS SUÆ 66

REQUIESCAT IN PACE

The body of bishop Poynter was brought from N° 4 Castle Street Holborn, to the Catholic Chapel, Moorfields, and the obsequies were performed on the 11th of December by bishop Bramston, in the presence of bishop Weld and a great number of clergy and laity. Bishop Bramston sang the High Mass. The Rev. Lewis Havard preached the funeral sermon, which was afterwards printed. In this sermon, the preacher, in allusion to the differences which had prevailed between bishops Milner and Poynter, observed:—“I deem it a conscientious duty to testify that the illustrious D^r Milner, not very long before his death, declared to me, respecting the venerable D^r Poynter, in words which, coming from any one else, might be construed into flattery, but he was not accustomed to flatter,—he declared with emotions scarcely susceptible of description, that he entertained the most unbounded veneration for the virtues, piety, and edifying character of D^r Poynter, and that he would give the universe to possess half his merit in the sight of God.”

Over the tomb of bishop Poynter in the Clergy Vault at Moorfields is the following inscription:—

“Gulielmo Poynter Ep^o Hal. et V. A. L., Hoc Marmor Coadjutor Clerusque dolentes posuere. Obiit A. D. 1827. Aet. 66.

Nullum diem prætermisit quo non aliqua præclarum fidei, pietatis atque innocentiae argumenta prestiterit.

Requiescat in pace.”

The heart of bishop Poynter, conformably to his will, after being inclosed in a velvet covered case made to resemble a heart, was deposited beneath the foot of the altar in S^t Edmund's, on the 12th of December, 1827. The case was inscribed:—

IN HOC COLLEGIO CATHOLICO
FIDEI SEMINARIO
UNDE NUNQUAM FUERAT
AVULSUM COR SUUM
TESTAMENTO
REPONI MANDAVIT
ILLMUS AC REVMUS GUL: HAL. V. A. L.

JAMES YORKE BRAMSTON.

1827. James Yorke Bramston succeeded *per coadjutoriam*. His appointment to the coadjutorship, with succession, was decreed by Propaganda January 13, and approved by the Pope January 19, 1823. His Brief for the see of Usula *in partibus*, and the Vicariate, *cum futura successione*, was dated February 4, 1823.

He was consecrated June 29, 1823.

James Yorke Bramston, born in March, 1753, was originally a Protestant and a lawyer. After his conversion he went to the English College at Lisbon, where he supported himself at his own cost for eight years and studied

Theology. Returning to England he joined the Mission, first in the Midland District and afterwards in London. In 1802 he was one of the priests at S^t George's in the Fields, Surrey. Bishop Poynter made him his Vicar General and brought him to Durham in 1812, where he was employed as Theologian and Counsellor by bishop William Gibson, the Senior Vicar Apostolic, at the Synodal meeting of the bishops held there in that year. Bishop Poynter brought him to Rome with him in the year 1814. On the 5th of April, 1815, bishop Poynter, then in Genoa, applied to the Pope to give him D^r Bramston as coadjutor, and in support of his request, adduced the testimony in Bramston's favour of bishops Gibson, Collingridge and Smith, and of two Scotch Vicars Apostolic, bishops Cameron and Chisholm.

They commend D^r Bramston as a man who merited the episcopal dignity not only by his knowledge, piety and zeal for religion, but also by his singular acquaintance with public affairs in England, and by his experience and skill in business and the excellent reputation he bore among all ranks of people. His general knowledge of men and manners and of the laws and customs of the country, rendered him peculiarly fitted to conduct the affairs of the Catholics, in those times especially. He was recommended also by the London clergy, and by the immense flock in London, over which he held charge for thirteen years (that is from 1802), which loved him for his "zeal, prudence, and his most tender charity." He was esteemed by his old Protestant friends and by those who knew him from his infancy. He had lost much temporal prosperity by his conversion to Catholicism.

Bishop Bramston wrote to Rome to D^r Gradwell, on the 27th of November, 1827, to announce the death of his

predecessor. In that letter he said he had completed his 74th year in the March then past, and told Dr Gradwell not to be surprised if he should soon apply for a coadjutor. He said he had in his mind, for that office, the Abbe Griffiths, rector of St Edmund's Seminary, and Abbat Kimball, of Moorfields.

On the 19th of May 1828 the Propaganda elected ROBERT GRADWELL to be coadjutor to bishop Bramston, *cum futura successione*, and this decree, approved by the Pope, June 8, was expedited June 10, 1828. His Brief for the Vicariate and see of Lydda *in partibus* was dated June 20, 1828. Dr Gradwell was consecrated June 24, 1828.

Robert Gradwell, born in January 26, 1777, at Clifton, near Preston, was the third son of John Gradwell, Esq., of Clifton, Lancashire, by Margaret, daughter of John Gregson, Esq., of Balderstone, Lancashire. See Burke's *Lauded Gentry*, under Gradwell of Dowth Hall. He was a student at Douay, suffered imprisonment at the time of the French revolution, and returned to England in 1795. He entered the College at Crook Hall, Ushaw, January 17, 1795, and received Tonsure, four Minor Orders and Subdiaconate April 3, 1800, at Crook Hall, from the bishop of Acanthus, William Gibson. He was then aged 23. He was ordained Deacon, at the same place and by the same bishop, and Priest, Dec. 4, 1802. He left the College on the 18th of July, 1809, to go to Claughton, near Garstang, Lancashire, as assistant to the Rev. John Garrow, who was then fast failing in health. That remarkable priest died Feb. 11, 1814, when Mr Gradwell succeeded him as Missionary in charge of the Claughton district, and remained in that post until Sept. 15, 1817, when he started for Rome to assume the Rectorship of the English College.

It was on the recommendation of D^r Lingard, with whom he formed an intimate acquaintance at Ushaw, that the Vicars Apostolic unanimously named him to Cardinal Consalvi as well fitted for that post. It may be added that D^r Gradwell was succeeded at Claughton by his brother Henry, who died in 1860, and that the Rev. Rob^t Gradwell, a nephew of the bishop, was second missionary priest at Claughton in the year 1876.

The Rev. Robert Gradwell came to Rome from England November 2, 1817. He was appointed, on the recommendation of the Vicars Apostolic, to be Rector of the English College of S^t Thomas of Canterbury, by letters of Cardinal Consalvi, Secretary of State, dated March 8, 1818, and he was formally installed in his office on the 10th of June following. The College was re-opened under D^r Gradwell with success, and his name deserves to be recorded, with those of Pius VII and Cardinal Consalvi, as its second founders. Under his rule, the students were happy and contented, and successful in a remarkable degree in their studies. Much opposition had D^r Gradwell to encounter in the re-opening of S^t Thomas' College, frequently was he reduced to the greatest straits for means to prepare it for the reception of students, but his mild firmness triumphed over all difficulties, and converted those into his admirers and friends who had been his greatest opposers. In the ancient archives of the College D^r Gradwell took great interest. He was also the agent in Rome of the English Vicars Apostolic, and discharged the duties of that difficult and laborious post, with much tact, delicacy and discretion.

On the 31st of August, 1828, bishop Gradwell wrote to the Cardinal Prefect of Propaganda, saying:—"I arrived in London on Saturday last, and received a most kindly

welcome from bishop Bramston, who although almost always sick in body, is yet vigorous in mind."

D^r Gradwell's conduct as coadjutor bishop in the London district, won the respect and affection of all persons. His mildness and engaging manner particularly endeared him to the clergy. Bishop Bramston admired his many virtues and derived much consolation and support from his extensive acquaintance with ecclesiastical affairs. But his amiable and exalted qualities, which promised so much to the London district, were admired only to be regretted. His health, which was never robust, had been undermined by labours and sickness, and soon gave way beneath the cold and fogs of the English climate. In a few years he was carried off by dropsy, after supporting with exemplary patience a tedious illness. He died, in Golden square, London, on the 15th of March, 1833, and was buried at Moorfields, in the clergy vault, on the 27th of March. A handsome marble monument was erected, in Moorfields, to his memory, bearing the following inscription:—

"Roberto Gradwell, Ep^o Lyddensi, et Jacobi Episcopi Usulensis V. A. L. coadjutori, Hoc marmor fratres ac soror ejus moerentes erexerunt. Obiit die 15, Martii, A. D. 1833 Æt. 56.

Doctrina, prudentia, et mansuetudine summis erat acceptissimus, infimis benignus, omnibus percarus, exemplum in vita sua dedit præclarum hujus sacræ Scripturæ sententia: Doctrina viri per patientiam noscitur et gloria ejus est iniqua prætergredi. Prov. 19. Requiescat in pace."

Bishop Bramston, on the 25th of March, 1829, with the assistance of the Right Rev. Thomas Weld, bishop of Amycla, and coadjutor to the bishop of Upper Canada; and of bishop Gradwell, consecrated Daniel Macdonnell, to be bishop of Olympus *in partibus* and Vicar Apostolic

in Trinidad and other islands. And on the 5th of February, 1832, bishop Bramston, with assistance of bishops Baines and Gradwell, consecrated, for the see of Troy *in partibus*, William Placid Morris, the newly appointed *Visitator Apostolicus* for the island of Mauritius.

In 1835 London city contained 16 chapels, with 35 priests and about 150,000 Catholics. In each chapel three masses were said on Sundays and Chief Festivals. The hours of divine service were 8 *a.m.*; 10 *a.m.*; and 11 *a.m.* for Masses, with Vespers at 3 *p.m.* and Benediction at 7 *p.m.* The 11 o'clock Mass was the *messa cantata*, and after the Gospel of this Mass, a sermon was preached. The preacher, before his sermon, read the English translation of the Epistle and Gospel for the day, and his discourse was on moral topics, controversy being excluded as a prohibited subject. The congregations in these chapels were immense, the people being packed so closely in some parts of the buildings as not to be able to move. There was great need of new churches.

Bishop Bramston died July 11, 1836, at 35 Golden Square, London, and was buried on the 27th of July in the Clergy Vault in the Moorfields Chapel. Bishop Griffiths officiated at the funeral ceremonies. No inscription was placed over his tomb. His age is entered as 74 in the Moorfields Register of Burials.

THOMAS GRIFFITHS.

1836. Thomas Griffiths succeeded *per coadjutoriam*. He was appointed to the coadjutorship with succession, on the death of bishop Gradwell, by Propaganda decree, made July 8, 1833, approved by the Pope July 14, and expedited July 20, 1833. His Brief to the coadjutorship and see of

Olena *in partibus* was dated July 30, 1833. He was consecrated at St Edmund's College, Ware, October 28, 1833, Feast of S.S. Simon and Jude, by bishop Bramston, assisted by bishops Penswick and Walsh. Bishop Briggs was also present, and bishop Baines preached the consecration sermon.

Bishop Griffiths, on the 15th of June, 1837, gave a report of his District. The Catholics in London numbered 146,068, and in the rural parts 11,246, making a total of 157,314 Catholics for the entire Vicariate. The chapels were 68; of which, 25 were in London, besides two which were being built. The priests were 126; of whom 71 were in London; 50 were in the country; and 5 were in the Seminary. The London priests were thus classified:—57 were allotted to serve as parish priests, and of these, 14 attended to foreign congregations, namely to French, Italian, German, Polish, Spanish or Portuguese etc. Fourteen other priests heard confessions and said masses. The Jesuit priests were 6 in number, the Benedictine 2; and the Franciscan 4. Forty young men were preparing for the priesthood in the Seminary, and twenty students were also preparing for the English Mission in colleges at Rome, Paris, Lisbon and Valladolid.

There were 3 convents, containing 103 nuns, and 2 Houses of Religious Women.

The general population of London city was 1,500,000.

Conversions are frequent. Last year 518 protestants were converted to the Catholic faith in the London District. Of these conversions 390 occurred in London, and 128 out of London.

The chapels in those parts of the District which lay out of London were 43, including 2 in process of erection. Four of these chapels had congregations of 1,000 people.

Twenty one had congregations of more than a hundred, and sixteen had congregations less than a hundred. Each chapel had a school attached to it for the poor. The priests were 50 in number.

There were in the Extra-London parts of the District two monasteries of Benedictine nuns; one containing 15 nuns and 8 lay-sisters; the other containing 23 nuns and 7 lay-sisters. Both convents keep schools for young ladies. There is also a monastery of 50 nuns of the Order of S. Sepulchre, who teach the daughters of noblemen and gentlemen of the higher rank. There are, besides, two Houses of Women called "*sociæ fideles Jesu*" who teach school. These observe the Rule of S^t Ignatius.

Bishop Griffiths became Vicar Apostolic of the new London District, created by Gregory XVI, in 1840.

MIDLAND DISTRICT. CREATED 1688.

(Comprising the counties of Oxford, Warwick, Worcester, Salop, Stafford, Derby, Nottingham, Lincoln, Northampton, Cambridge, with Ely, Norfolk, Suffolk, Huntingdon, Rutland and Leicester.)

BONAVENTURE GIFFARD.

1688. Bonaventure Giffard, D. D., was appointed the first Vicar Apostolic of the Midland District, by Propaganda election January 12, 1688. His Briefs for this Vicariate and the see of Madaura *in partibus* were dated January 30, 1688. He was consecrated in the Banqueting Hall, at Whitehall, on Low Sunday, April 22 (O. S.) following, by Ferdinand d'Adda, archbishop of Amasia *in partibus* and Nuncio Apostolic in England. Some writers say that Dr Leyburne was the consecrator.

Bishop Giffard was translated, in March, 1703, to the London District, under which a fuller notice of him is given.

GEORGE WITHAM.

1703. **George Witham**, D. D., succeeded D^r Giffard.

George Witham, born in 1655, was a younger son of George Witham, of Cliffe Hall, near Darlington, in Yorkshire, Esq., and his wife Grace (or Catherine) Wyvill, of Burton Constable. Of the marriage of George Witham and Grace Wyvill were issue seven sons, of whom John and William were the elder, and Thomas was Superior of the English Seminary in Paris, and Robert was President of Douay, and Anthony was a Douay priest, who fell into ill health, and retired, in 1712, to serve the convent of the Clares in Rouen.

It has already been recorded, under the London District, that Clement XI, in July, 1702, had appointed D^r Witham to be coadjutor, with future succession, to bishop Leyburne, the Vicar Apostolic of the London District, and that when it was known that D^r Leyburne had died in the month previous to the deputation of D^r Witham, the Holy See determined to give bishop Giffard the option of removing to the London Vicariate, and that D^r Witham, in case bishop Giffard went to London, was to have the Midland District. D^r Giffard elected to take the London District, and consequently D^r Witham received the Midland Vicariate.

On the 7th of April, 1703, D^r Witham wrote to Mgr. Fabroni, Secretary of Propaganda, dating his letter "apud montem Faliscum," and requesting letters might be written to Cardinal Barberigo to ask that Cardinal to consecrate him. The Propaganda complied, and, on the 18th of April, Cardinal Barberigo wrote from Montefiascone to Fabroni, to say that, at request of the Pope and Propaganda, he had consecrated D^r Witham, with the assistance of Mgr. Nardi,

bishop of Bagnorea, and Mgr. Cianti, bishop of Sutri and Nepi, upon Dominica in Albis, April 15, in the church *del titolo di S. Bartolomeo di questo mio Seminario*. Bishop Witham's title *in partibus* was that of Marcopolis. The consecration was on the 15th, and bishop Witham left Montefiascone on the 17th of April, 1703. On the 2nd of July, 1703, an application for faculties "per il nuovo vescovo Marcopolitano" was referred by Propaganda to the Holy Office.

D^r George Witham had been sent to Rome, in 1694, on the business of the English mission, by bishops Leyburne, Giffard, and Smith. In their letter, dated October 20, 1694, commissioning Witham to treat of English matters with the authorities at Rome, they describe him as "an English Priest, Doctor in Sacred Theology, and a man of tried faith and integrity." James II also commended D^r Witham to the Propaganda, in a letter, dated from St Germain's December 8, 1694. Copies of these letters are preserved in the Minerva Library at Rome. D^r Witham continued to serve as Roman Agent for the English Vicars Apostolic until his appointment to a Vicariate in 1702. He had been at one time Vicar General to bishop Smith in the Northern Vicariate.

In a letter, to which reference was made in Propaganda Congregation, February 10, 1716, D^r Witham said that if it were left to his own choice, he would willingly remove to the Northern District, and leave the Midland District, which he then governed, to Monsignor Stonor, who had been destined for the Northern. It was thereupon mentioned that it had been resolved, in the Congregation for English affairs held September 11, 1715, the day when Stonor was elected Vicar Apostolic, that if bishop Witham chose to remove to the Northern, then conferred upon Sto-

nor, the latter should replace Witham in the Midland District, and that this resolution should be notified to the Flinders Internuncio.

Bishop Witham was translated to the Northern District in 1715.

JOHN TALBOT STONOR

1715. John Talbot Stonor was elected Vicar Apostolic in Propaganda Congregation, held September 11, 1715, but his Briefs for this Vicariate and the see of Thespiæ *in partibus*, were dated in the year 1716. By these Briefs bishop Stonor's faculties were extended to the London Vicariate *in casu absentiæ, impedimenti, aut defectus* of bishop Gifford. These faculties were in addition in those given to bishop Stonor for his own proper district, and were given, (as was mentioned four years later in a Congregation held Sept. 23, 1720,) because it was feared bishop Gifford "might be deficient, owing to his great age, or might be compelled to withdraw himself for some time, owing to the molestations he received from the Heretics, molestations from which bishop Stonor's conspicuous birth and influential connexions gave him exemption.

In a Congregation held Sept. 7, 1716, it was mentioned that the new bishop of Thespiæ, Dr Stonor, had written on the 12th of July preceding, to the Pope, and on the 13th to Propaganda, to express his thanks for his election to be Vicar Apostolic. He also said that as Dr Giffard had not any other Vicar Apostolic who "could, in the present contingencies, conveniently consecrate him, he would repair to Paris and get himself consecrated there, with all secrecy, by Cardinal di Bissi, and would return immediately to his residence, to supply aid to the said bishop Giffard, an oc-

togenarian, in conformity with the charges laid upon him, and the faculties received in his Briefs." The Nuncio, it was then mentioned, had informed Propaganda that Stonor's consecration had taken place. The consecration, accordingly, must have been performed between July 13 and Sept. 7, 1716. A copy of the oath taken by Dr Stonor at consecration, with the attestation of the truth of the copy, signed at Brussels November 26, 1716, is preserved among the Propaganda archives.

John Talbot Stonor, born in 1678, was the second son of John Stonor Esq. by his wife, the Lady Mary Talbot, only daughter of Francis, Earl of Shrewsbury. He was an alumnus of Douay, and took his degree in Paris, as D. D. in 1714.

In Congregation of October 2, 1724, a request was made by bishop Stonor, for liberty to obtain the examination of some documents in the castle of S^t Angelo, for the purpose of enabling him to refute a book, in which it was pretended that the ordinations of the Anglican heretical church were valid. The request was referred by Propaganda to the Holy Office.

Bishop Stonor was mainly instrumental in obtaining, through the Agent, Rev. Edward Dicconson, afterwards V. A. Northern District, the Bull of Benedict XIV, addressed to the Vicars Apostolic under date May 30, 1753, by which the Rules of the English Mission were laid down, the jurisdiction of the Vicars Apostolic confirmed, and the privileges of the Religious carefully defined.

Bishop Stonor wrote to the Propaganda, *ex castello Stonorio*, on the 19th of March, 1748, to recommend his nephew, Christopher Stonor, a Master in Theology, and a Priest of his diocese, who was going to Rome as assistant to Laurence Mayes, the agent of the English bishop.

Bishop Stonor applied to the Propaganda for a coadjutor in 1751. In a letter dated January 24, *ex Castello Stonorio in Comitatu Oxoniensi*, he said that he was more than 34 years of age. He can no longer make his Visitations on horseback or in carriage, and therefore tenders his resignation. If Propaganda will not give him leave to resign, he hopes at least for a coadjutor, and proposes John Hornyold, a clergyman *mitis ingenii*, and of a noble family in the Midland district. Mr Hornyold, had been educated at Douay, had published books on Moral Doctrine, and was possessed of a hundred pounds sterling *per annum*, or about forty *scuta Romana*. Not to seem to press unduly the claims of Mr Hornyold, bishop Stonor proposed his brother's son, Christopher Stonor B. D., then proctor in Rome for the English Vicars Apostolic, and also Charles Howard, D. D., of illustrious birth. Mr Hornyold was appointed to be his coadjutor in 1753. The Christopher Stonor here mentioned was son to Thomas Stonor, by his wife Isabella, daughter of Lord Bellasys. He received his early instruction at Douay, and, in 1732, went to the English Seminary in Paris, to study theology. He was ordained Priest in Paris, Dec. 21, 1743, and in March, 1744, was created Doctor in Theology. He then went on the English mission, but was soon sent to Rome as agent for the English bishops and clergy. Clement XIV made him a Domestic prelate, and Pius VI held him in much favour. He died at Rome, Feb. 12, 1794, and was buried near the English College, in the church of St Catherine, *della Ruota*, where a handsome mural tablet, bearing the Stonor arms, is thus inscribed:—

A ✠ Ω
 MEMORIÆ ET QUIETI
 CHRISTOPHERI DE STONOR ANGLI
 DOMO OXONIO
 VIRI AVIS AC MAJORIB. CLARI
 OLIM IN ACAD. ECCLESIAST. CONVICTORIS
 A SACRA FACULTATE SORBONNENSI
 THEOLOGI LAUREATI
 DECURIALIS A CUBICULO CLEMENTIS XIV
 ITEMQUE PII VI.
 AB EOQUE HONORIS ERGO
 PRÆLATI DOMEST. INSIGNIA DEMERITI.
 QUI OB SINGULAR. PRUDENTIÆ LAUDEM
 AB EPISCOPIS CATHOL. ANGLIÆ
 CURATOR CLERI AP. S. SEDEM CONSTITUTUS
 MAGNO USUI ECCLESIÆ ILLI FUIT.
 PIUS VIXIT ANNOS LXXX.
 DECESS. PRID. ID. AP. AN. MDCCXCV.
 AVE SENEX PIENTISSIME
 ET VALE IN PACE.

Bishop stonor died, at Stonor Park, Marsch 29, 1756 aged seventy eight years.

Bishop Stonor's library now forms part of that of Lord Camoys, and a portrait of the bishop, taken in his yeuth, is to be seen at present in the Billiard room at Stonor. The following inscription as been placed on it:—

J. A. STONOR
 POSTEA
 EP. THESP. V. AP.
 ABBAS ET BARO DE JARD.
 IN FRAN.
 OB. 29 MAR. 1756. ÆT. 78.

JOHN HORNYOLD.

1756. John Hornyold, D. D., Succeeded *per coadjutoriam*. His election had been made by Propaganda Nov. 23, approved by the Pope Nov. 28, and expedited Nov. 30, 1751. His Briefs for the coadjutorship *cum jure successionis*, and for the see of Philomelia *in partibus*, were duly issued. The Pope, on the 16th of January, 1752, granted an *indulto* for consecration on any Festival *di rito doppio* to John Hornihold, bishop elect of Philomelia, and coadjutor, etc.

He was consecrated February 10, 1752, in Stonor Castle, Oxfordshire, by bishop John Talbot Stonor, with the assistance of two priests. *Letter of Stonor*.

John Hornyold was the second son of John Hornyold, Esq., of Blackmore Park, and Hanley Castle, Worcestershire, and Knightly, Salop, by his wife Mary, eldest daughter of Sir Piers Mostyn, Baronet, of Talacre, Co. Flint.

He was educated at Douay, where he was ordained a Priest. His first employment on the English mission was at Grantham.

In 1739 he became chaplain to "the good Madam Giffard," Mary, widow of Thomas Giffard, Esq., of Chillington, and daughter and heiress of John Thimelby, Esq., of Irnham, Lincolnshire. This lady, on the death of her husband, without issue, in 1718, retired to Long Birch near Wolverhampton, where she resided till her death, and after her decease, Long Birch was rented as a residence for the Vicars Apostolic of the Midland district, and so continued until the year 1804.

Mr Hornyold was residing at Longbirch, near Wolverhampton, as chaplain to M^{rs} Giffard, when he was appointed,

at bishop Stonor's request, to be his coadjutor. The Propaganda records, in 1751, describe the Rev. John Hornhold as a "Secular priest, highly commended for his zeal, piety; and learning and for all the other qualities" desirable in one about to be elevated to the episcopate.

Bishop Hornyold, after his consecration, continued to make Longbirch his residence; and was "most assiduons in making his pastoral visits throughout the whole of the district, and even in supplying the places of the clergy, who for various causes were occasionally absent." "He was indefatigable in preaching the word of God both at home and abroad; and such was his faith and fervour in the discharge of this duty, that his eyes at those times generally overflowed with tears." His zeal and courage were remarkable. It is related in his biography, written by bishop Milner, that once "in the midst of a terrible storm," he was informed that one of his flock, who lived at a distance, was in danger of death. He immediately set out, and "swam his horse through a river swollen with a flood, with imminent danger of being drowned. On another occasion, the constables coming to seize upon him, as a Catholic priest, just when he was finishing Mass, he could barely save himself by substituting a female cap for his flowing periwig, and putting a large woman's cloak over his vestments, and in this disguise throwing himself in a corner of the room into the attitude of prayer."

When search was made for him by the priest-hunters, he used to lie concealed in one of the Long Birch farms. Once when riding upon one of his pastoral visitations, coming to a place where the road opened into two, "he could not, with all his force and management, make his horse go the way he was desirous of travelling; he therefore let the beast go the other road. He had not proceed-

ed far in this, when he found a poor traveller lying on a bank and almost expiring. Approaching him, and enquiring of the sick man what he could do to relieve him, the latter exclaimed. "I want a priest; for God's sake procure me a Catholic priest." On this, bishop Hornyold assured the dying man that he himself was a priest, and also a bishop. It is needless to describe the joy of the penitent, or the charity and zeal of the confessor: let it suffice to say, that having received the sick man's confession, and administered the Holy Viaticum and Extreme Unction to him, for the administration of both which sacraments it was the merciful Providence of God that he should be at the time provided, he remained with the poor object of his pastoral care until he witnessed his happy end."

In a letter to Propaganda, dated Sept. 17, 1773, bishop Hornyold gave some Statistics of his Vicariate, which comprised sixteen counties.

In Cambridge were	70 Catholics,	1 Missioner,	and	Oratory
" Derby	" 550	" 6	" "	6
" Leicester	" 330	" 3	" "	4
" Lincoln	" 750	" 7	" "	7
" Huntingdon	" 80	" 1	" "	1
" Rutland	" 90	" 1	" "	1
" Northampton	" 70	" 1	" "	1
" Nottingham	" 440	" 3	" "	3
" Norfolk	" 980	" 7	" "	7
" Oxford	" 550	" 7	" "	7
" Suffolk	" 360	" 4	" "	4
" Shropshire	" 480	" 8	" "	8
" Stafford	" 1,760	" 14	" "	14
" Warwick	" 1,540	" 16	" "	12
" Worcester	" 780	" 12	" "	8
	<u>8,830</u>	<u>91</u>		<u>84</u>

Of the 91 Missioners, 42 were Secular priests; 28 were Jesuits; 9 were Benedictines; 9 were Franciscans; 2 were Carmelites; and 1 was a Dominican.

Bishop Hornyold built a new house at Oscott, which was intended to serve as a residence for the bishops of the Midland District, and he undertook the management of Sedgley Park for some years.

Bishop Hornyold "kept up a close correspondence with the venerable bishop Challoner, and occasionally remitted money to him to supply his wants; he also corresponded with the learned Alban Butler, who belonged to his district, and with several other distinguished men. Several letters, from the two above mentioned personages, are still preserved. Though occupied with such weighty concerns, and engaged in such serious studies, as likewise with prayer, meditation, etc., and though he was most abstemious and mortified in his way of living, he was cheerful and good-humoured, as his friends in general testify, and particularly those clergymen, who, in succession, were his chaplains; for his custom was, as far as was practicable, to take the young priests, who were sent on the mission, into his house, and there to prepare them for undertaking the important duties of pastors. At length, finding his health decay, and that he was incapable of travelling, he pitched upon the Hon. and Rev. Thomas Talbot, whose brother had been made, eight years before, coadjutor to bishop Challoner, to be his coadjutor." Mr Talbot was consecrated his coadjutor in 1776.

Bishop Hornyold "continued to bear his infirmities and sufferings with the utmost patience, and the most cheerful resignation to the adorable will of God, till December, 1778, when he died the death of the saints, and went, we trust, to receive that never fading crown, which the Prince of

pastors has prepared for those who feed the flock of God, not by constraint, but willingly, according to God; nor for filthy lucre's sake, but voluntarily being made a pattern to the flock. He was buried in Brewood church, where an humble stone records his name." *From Milner's life of Right Rev. John Hornyold.* The Register at Brewood is simply:—"December 30, 1778; Buried John Hornyold, Esquire, of Long Birch."

Bishop Hornyold died, according to the family obituary, on the 26th of December, 1778. The present Hornyold family of Blackmore Park, possess a copper plate engraving, with portrait of the bishop and the legend:—"The R. Rev^d John Hornyold, Bishop of Philomelia and V. A. of the Midland District; Author of Explanations of the Apostles' Creed, of the Decalogue, and of the Sacraments. Obiit Dec^{er} 1778." Underneath is; "London, pub^d Nov. 1,st 1817, by Keating and Co., 38 Duke S,^t Grosvenor Square." Round the engraving is; from an original Drawing in the possession of the Rev^d John Roe."

Bishop Hornyold published the following works:—
 1, *The Sacraments Explained, in twenty discourses.*
 2, *The Commandments Explained, in thirtytwo discourses.*
 3, *The Real Principles of Catholics.*

HONORABLE THOMAS TALBOT.

1778. The Honorable Thomas Talbot, DD., succeeded *per coadjutoriam*. He had been elected coadjutor to bishop Hornyold, by a Propaganda decree, which was approved by the Pope in audience of February 16, 1766. *Propaganda.* He was consecrated to the see of Acon *in partibus* in 1776.

Thomas Talbot, fifth son of George Talbot and Mary Fitzwilliam, was born February 14, 1727, and was next

brother to James, Vicar Apostolic in the London District. His eldest brother was George, fourteenth Earl of Shrewsbury. Thomas Talbot, in 1762, when the Jesuits were expelled from France, was made President of the English College at S^t Omer's, the Rev. Tichbourne Blount acting for him, and this post he retained until created bishop in 1776.

Bishop Milner relates that when bishop Hornyold selected M^r Talbot to be his coadjutor, the "choice was a thunderbolt to the humble M^r Talbot; and the united efforts of all the Catholic prelates, of Alban Butler, and of the most respectable characters in England, could not, for a long time, overcome his objections and repugnance to rise above the condition of a poor laborious Missionary. Pregnant proofs of all this are upon record. Being at length unable to withstand so violent an assault and such powerful means as were employed against him, he was forced to submit, and, in 1776, he was consecrated bishop of Acon." *Milner's Life of the Right Rev. John Hornyold.*

In March, 1786, bishop Talbot petitioned the Holy See to grant him a coadjutor in the person of Rev. Charles Berington, who was accordingly appointed to that post.

Bishop Talbot died at Bristol, on the 24th of February, 1795, and was buried in S^t Joseph's church, Trenchard S^t, Bristol. The following is a copy of the entry of his burial:—"1795 April 24, R^t R^d Thomas Talbot, Bp. of Acon, unctus. Buried in the Dead Vault."

The Bishop's name does not appear on any tablet in the vault, but on one of the tombs is a small metal tablet, bearing the name of Charles Thomas Talbot Esq^{re}, and in the Register is the following entry:—

"1838. Die 30 Aprilis, 1838, obiit Carolus Thomas Talbot apud Brislington in Comitatu de Somerset et die

8 Maii, sepultus est sub altari Ecclesiæ Catholicæ, Bristolii, in vico Trenchard St. A me P. O'Farrell M. Ap." Perhaps the bishop lies in the same tomb.

CHARLES BERINGTON.

1795. Charles Berington succeeded *per coadjutoriam*. His election to the coadjutorship *cum jure successionis* was made by Propaganda, at request of bishop Talbot, March 27, 1786; approved by the Pope April 6, and expedited April 8, 1786. His Brief to the see of Hierocæsaria, was dated May 12, 1786. He was consecrated on the 4th of August, 1786.

Charles Berington, born in Essex, in 1748, was educated in classics at Douay, and went to the English Seminary in Paris to study Philosophy and Divinity. He took the degree of D. D. in 1776. He served on the English mission at Ingateston Hall, Essex, for some years.

Bishop Berington, in 1788, was elected a member of the "Catholic Committee," which afterwards formed itself into the Cisalpine Club, and he had concurred in many of the most objectionable proceedings of that Society. The bishop signed the "Protest" and otherwise identified himself with a party which seemed to reject the authority of the Vicars Apostolic as well as of the Court of Rome. The Catholic Committee made efforts, in 1790, to obtain the translation of bishop Berington to the London District, on the death of bishop James Talbot, but failed. The Holy See regarded with suspicion the defender of the condemned "Oath" and declined to promote him. By the clergy who were loyal to the Holy See, bishop Berington was held in great dislike. The Rev. Robert Plowden, who was chaplain of St Joseph's, Bristol, in 1795, when bishop Talbot

died, went so far as to prevent bishop Berington from saying mass in suffrage for the soul of the friend and bishop to whom he had been coadjutor. It was rumoured that the other Vicars Apostolic approved the conduct of M^r Plowden, whose chapel was situated within the District of bishop Walmsley. But the Holy See had never pronounced against bishop Berington, and it was judged by calmer heads that in this case M^r Plowden's zeal was not confined within just limits.

Upon the accession, in 1795, of bishop Berington to the Vicariate, the Holy See required of him, as an indispensable condition for the despatch of the extraordinary faculties usually conceded to Vicars Apostolic, that he should renounce the condemned *Oath* and the *Blue Books*, and retract his subscription to them.

A long correspondence between bishop Berington and Propaganda, ensued before the bishop could be induced to sign a satisfactory form of retractation. In 1797, Cardinal Gerdil, Prefect of the Propaganda, signified to the Senior Vicar Apostolic, bishop Walmsley, that if it met the approbation of the Vicars Apostolic, he would recommend M^r John Milner to be coadjutor to bishop Berington, that he might exercise those faculties, which were withheld from that bishop, owing to his still refusing the required retractation. One of the Vicars Apostolic objected to this arrangement, because he still hoped that bishop Berington would yield. At last, after an interchange of letters, for a space of nearly three years, between Cardinal Gerdil and bishop Berington and Mgr. Charles Erskine (afterwards Cardinal), the negotiation was virtually terminated on the 11th of October, 1797, on which day bishop Berington signed, at Wolverhampton, the retractation which was required of him. The papers containing the faculties

were sent from Rome, and reached the hands of bishop Douglass, the Vicar Apostolic in London, on the 5th of June, 1798, but on the 8th, bishop Berington died suddenly, without having received them.

“He had dined that day at Sedgeley Park, and was returning in the afternoon, on horseback, with his secretary, the Rev. John Kirk, to his residence at Long Birch, seven miles distant from the Park, when, after passing through Wolverhampton, as they were riding down the first hill on the Stafford road, M^r Kirk perceived that the bishop had stopped his horse, and was some way behind. He at once rode back, and found him dismounted and leaning against his horse. He led him back to the bank on the roadside, but had only time to give him absolution, before he expired. D^r Morrison, a physician of Wolverhampton, accidentally came up at the moment, and attempted to bleed him, but life was extinct. Endowed, says bishop Milner, with superior talents, and the sweetest temper, he wanted the firmness requisite for the episcopal character in these times, to stem the tide of irreligious novelty and lay influence, and so lent his name and authority to the *Oath* and the *Blue Books*, and to every other measure which his fellow Committee men deemed these might serve.” *From Husenbeth’s Life of D^r Milner.*

Bishop Berington was interred at Brewood. The register of his burial is simply:—“June 11th, 1798, Buried Rev. Charles Berington from Long Birch.”

Among the persons proposed to Propaganda, in 1799, as successors to bishop Berington, were the Rev. John Milner, Thomas Eyre and Thomas Smith.

GREGORY STAPLETON.

1800. **Gregory Stapleton.** His appointment to be Vicar Apostolic and bishop of Hierocæsaria, in succession to Charles Berington, deceased, was decreed by Propaganda October 28, 1800, and approved by the Pope on the day following. His Briefs were dated November 7, 1800, and he was consecrated March 8, 1801, by bishop Douglass.

Gregory Stapleton, born at Carlton in Yorkshire, was the seventh son of Nicholas Stapleton, Esq., of Carlton, whose father, Mr Errington, obtained licence to bear his wife's name of Stapleton, instead of Berington. Nicholas Stapleton married, in 1737, for his third wife, Winifred, daughter of John White, Esq., of Dover Street, London, and mother of the bishop. Nicholas died July 20, or 26, 1750, having had sixteen children, one of whom was grandfather to the Very Rev. Paul D. Stapleton, O. P., Prior Conventual in 1876, of the London Dominicans.

The following is taken from the *Rambler*:—

“When the French revolution broke out, and subsequently war was declared against England by the French Republic, the English College of St Omer was seized, and its members disbanded. Some few tried to escape, but being overtaken were put into prison. These confessors of the faith, had at their head their Superior, Dr Gregory Stapleton, of Carlton, Yorkshire, at that time President of the College of St Omer. Thus his little flock was dispersed, in those days of the reign of terror, and was imprisoned in various quarters of the town of Arras. On the 15th of May, 1793, an accession of 100 prisoners arrived at the citadel of Dourlens. Amongst these were 64 members of the College of St Omer. The President, viz: Dr Gregory

Stapleton, with eleven Professor and fifty two students, formed the party. There they shared the sufferings of the noble confessors of Douay College, and Dr Stapleton alleviated not a little the common trial by almsgiving; his generous charity just saving that large English band of confessors from being reduced to the last extremity.

After the fall of Robespierre on the 28th of July, 1794, the severity of their confinement was mitigated. They no longer felt that their lives depended on the caprice of the petty officials of that bloodthirsty tyrant. And so, on the 27th of November, the Douay Confessors, 26 students and 6 Benedictines, were allowed to be confined in their own Irish college at Douay, just as the S^t Omer contingent, with their worthy President, Dr Gregory Stapleton, were permitted to suffer confinement in their college of S^t Omer.

At Douay the regular Scholastic duties were gone on with, until they were given leave to return to England.

On the 25th of February, 1795, they joined their fellow sufferers and friends of S^t Omer, and all proceeded together, and sailed for England, where they landed on the 2nd of March, 1795."

Three of the Douay confessors became bishops, namely, Rev. W. Poynter, S. T. P., and Master of Studies; Rev. Thomas Smith, Professor of Natural Philosophy; and Robert Gradwell, a student.

The Douay alumni settled at Crook Hall, and afterwards removed to Ushaw College, and the alumni of S^t Omer took shelter under the Rev. John Potier, at Old Hall Green, in Hertfordshire. Here the future college of S^t Edmund's was organized by Bishop Douglass, who appointed Dr Gregory Stapleton to be the first President. Two of Dr Stapleton's nephews, afterwards known, the one as Colonel, and the other as Major Stapleton, the former a distinguished

officer in the Peninsular War, studied under Dr Gregory Stapleton at Old Hall Green.

Bishop Stapleton when he took charge of this Vicariate resided near Wolverhampton, and employed Dr John Milner as his Secretary, to whom he was much attached. He differed with Dr Milner on some points, for he was a moderate Veto-ist. Dr Milner describes Dr Stapleton as a "gentleman of ancient family and unimpeachable orthodoxy and morality."

Bishop Stapleton died suddenly, while on a visit to his old residence at St Omer's, May 23, 1802.

JOHN MILNER.

1803. John Milner. His appointment, *per obitum Gregorii Stapleton*, made by Propaganda decree January 24, and approved by the Pope, January 30, was expedited February 12, 1803. He was recommended by the Vicars Apostolic of England, and was described as a priest eminently remarkable for piety, learning, zeal for religion and for his writings in defence of the Catholic Faith against heretics. The degree of Doctor in Sacred Theology was conferred on Mr Milner by decree of the Propaganda, dated February 25, 1803. This decree was issued in consequence of a special faculty given by Pope Pius VII, and in acknowledgment that *Johannes Milner strenuam Philosophicæ et Sacræ Theologiæ studiis navaverit operam*. The Brief to John Milner *electo Castabalensi in Mesopotamia*, was dated March 1, 1803.

Dr Milner was consecrated at St Peter's Chapel, Winchester, May 22, 1803, by bishop Douglass, assisted by bishops Gibson and Sharrock.

John Milner, whose real name was Miller, was born

and baptized in London, on the 14th of October, 1752. being the son of Joseph Miller, a tailor who died deranged, and his wife Helen. Joseph Miller and his wife were from Lancashire.

John Milner's first school was at Edgebaston, near Birmingham. He next went to Sedgely Park school, where he arrived on the 25th of April, 1765, and where he was entered on the books as John Milner, which name he ever afterwards retained. He left Sedgely Park April 27, 1766, and in August following, on the recommendation of bishop Challoner, was sent to Douay, where he remained eleven years.

He was ordained Priest in 1777, for the London Mission and resided in Gray's Inn, but in 1779 was removed to Winchester, to take the place of the Rev. M^r Nolan, who had died of a malignant fever, which broke out among the French prisoners confined in the King's House in Winchester. Milner's youth was at first considered an objection against him by the Winchester congregation, but he speedily became popular.

As Milner took a leading part in the politics of his time, a brief account of the controversies which then prevailed, may be useful. The first Act of Relief for Roman Catholics was passed by the British Parliament in 1778, and gave rise to a "Protestant Association," which produced, in 1780, the famous Lord George Gordon riots. The rioters destroyed and burnt the chapels and houses of Catholics in London and some of the provinces, and were only checked in their ravages by the calling out of the military. They had presented to Parliament, on the 2nd of June, 1780, a monster petition, with 120,000 signatures, for the Repeal of the Catholic Relief Act.

In 1783 a Catholic Committee, consisting of five lay-

men, with Charles Butler as Secretary, was formed, with the purpose of protecting Catholic interests in general, and in especial for procuring bishops in lieu of Vicars Apostolic. This first Committee expired, and was succeeded, in 1787, by another Committee of ten laymen, to whom were added, in 1788, three ecclesiastics, namely, bishop James Talbot, Vicar Apostolic of London, bishop Charles Berington, coadjutor to bishop Thomas Talbot, Vicar Apostolic of the Midland District, and the Rev. Joseph Wilks, O. S. B., of Bath. The Secretary was the Rev. Charles Butler. This Committee drew up a document called the "Protestation," which was signed at last, after much difficulty, by all the Vicars Apostolic. Bishop Walmesley withdrew his signature, while bishop Matthew Gibson permitted his name to be affixed, if absolutely necessary, by bishop James Talbot, *in sensu Catholico*. The Committee next framed an Oath of allegiance, in which they styled themselves by the absurd title of "Protesting Catholic Dissenters." This Oath was condemned by all the four Vicars Apostolic, namely, by bishops Walmesley, James and Thomas Talbot, and Matthew Gibson, at a meeting held at Hammersmith, October 19, 1789, in which meeting were also present the coadjutor bishops, Sharrock and Berington, the Rev. Robert Bannister and Rev. John Milner. The Vicars Apostolic then issued an Encyclical Letter, demanding abandonment of the condemned Oath, and requiring submission to their authority.

Charles Butler, the Secretary of the Committee, wrote an Appeal in defence of the Protestation and Oath; and bishop Charles Berington signed this Appeal, and thus gave his approval to the Protestation and Oath, in opposition to the Vicars Apostolic. This Appeal was bound in a blue cover, and was called the Blue Book.

The Vicars Apostolic, William Gibson, John Douglass and Charles Walmesley met at Lulworth, Thomas Talbot being absent from illness, and published an Encyclical, dated January 19, 1791, in which they condemned the original Oath, and an altered form of it, and declared that some recent publications, alluding to those of the "Committee," were "schismatical, scandalous and insulting to the Supreme Head of the Church, the Vicar of Jesus Christ."

The Committee now published the second Blue Book, containing some letters, an Appeal to the Holy See, and a Protest against the Encyclicals of the Vicars Apostolic. This Protest was signed by bishop Berington. The Committee pushed forward their proposed Bill for Catholic Relief, which contained the condemned form of Oath, and entrusted the carriage of the Bill to M^r afterwards Lord, Mitford. John Milner acted as agent for the Vicars Apostolic, Walmesley, Gibson and Douglass, in their opposition to the Bill, and visited Burke, Fox, Windham, Dundas, Pitt, Wilberforce, and other members of Parliament, to urge the objections taken by the Vicars Apostolic to the Oath advocated by the Catholic Committee.

The exertions of the Vicars Apostolic were successful. The Oath of the Committee was rejected, and the Catholic Relief Act, which was passed June 7, 1791, contained the Irish Oath of 1788.

The "Catholic Committee" expired, and the "Cisalpine Club" was formed in 1792, with the avowed object of professing adherence to the condemned Oath, the Protestation and the contents of the various "Blue Books," and with the purpose of opposing the alleged usurpation of the Pope and the tyranny of the Vicars Apostolic.

In 1803, John Milner, who, in 1790, had been admitted a Fellow of the Society of Antiquaries, became bishop

of Castabala and Vicar Apostolic. His name had been twice previously brought before the Propaganda for a Vicariate and passed over by the Congregation, but the influence of the Irish bishops weighed much with Cardinal Borgia, and induced him to select Milner to succeed bishop Stapleton. Dr Milner's arduous labours against the Committee, had doubtless to some extent created him enemies, and he was at first reluctant to accept the episcopal office. But his scruples were overcome by the Rev. James Sharrock, brother to bishop Gregory Sharrock.

A few months after his consecration, namely on the 22nd of August, 1803, Bishop Milner sent an account of his District to the Propaganda. His own age was then fifty one years. The District was about one hundred and fifty miles from one end to the other, and contained one College at Oscott, which bishop Berington had founded. His Vicariate was endowed by his predecessors with one hundred and fifty pounds sterling, per annum, and he had lands which were worth twenty-five pounds a year.

The Earl of Shrewsbury, Baron Dormer, seven Baronets, and about thirty-five "nobiles aut generosi," resided within the District, and supported the chapels and priests.

There were one hundred Congregations. The English secular priests in the District were about 47, besides whom were 20 French priests and 33 Regulars; of whom 9 were Benedictines, 9 were Franciscans, 2 were Dominicans, 2 were Carmelites, and 11 were Jesuits.

The Benedictine Convent at Acton Burnel had 12 Religious, of whom 6 were priests, and 3 of these served missions in their neighbourhood. There were 12 students, and 3 or 4 novices.

Two Franciscan Fathers, Missionaries, had a small college at Baddesley in Warwickshire.

There was a Benedictine Convent of French nuns (from Montargis), at Bodney in Norfolk. At Norwich was a Convent of French nuns (from Paris) of the Third Order of S^t Francis. Nuns from Dunkirk, of the Order of S^t Clare, were settled at Church hill, near Worcester; and at Britwell, in Oxfordshire, was a convent of Franciscan Nuns from Aire.

Much work which was political as well as ecclesiastical, fell to D^r Milner's lot, in those eventful times. The "Veto" question was then in agitation. Bishop Milner enjoyed the full confidence of the Irish prelates, and acted as their agent, and in 1806 it was proposed to Propaganda, that D^r Poynter, the Coadjutor in the London District, should exchange with D^r Milner, in order to enable the latter to reside in the Metropolis, where his political services were so much required. This proposal was probably made at the instigation of the Irish bishops, without the knowledge of the London coadjutor. For when the Prefect of Propaganda wrote on February 1, 1806, about the exchange, D^r Poynter wrote in reply to the Prefect, saying that he was astonished at the proposal. This letter, written by D^r Poynter, was signed by both D^r Douglass and D^r Poynter, and in it they admit fully the immense services rendered to the Catholic cause by bishop Milner, but give it as their opinion that his transfer to London would not be acceptable to Clergy or laity, and might disturb the peace and tranquillity which they enjoyed. They therefore opposed the projected exchange. The Pope, at a later date, namely on the 11th of April, 1808, gave bishop Milner a dispensation, enabling him to reside out of his District, and to live in

London, when his business as episcopal agent for the Irish prelates, required his presence in the Metropolis. Bishop Milner went to Ireland in the end of June, 1807, and again in August, 1808. In May, 1808, the "Catholic Board" was formed in England. Bishop Milner, who at first had been disposed to think the measure of a royal Veto might be accepted by Catholics, afterwards became its uncompromising opponent. His very fearless resistance to those who imagined that some concessions to the English government of a modified form of Veto might be made, caused misunderstandings between himself and bishops Poynter and Collingridge, and led to his expulsion from the "Catholic Board," and to his exclusion from a meeting of Vicars Apostolic held in Durham in October, 1813.

The Catholics were now in truth divided into two separate parties, one against, and the other in favour of, a plan for obtaining Catholic Emancipation, on the terms of giving the British Government control over the Catholic clergy by means of a negative voice, or Veto, in the selection of bishops, and by means of other arrangements, which however advantageous at that time to Catholics in a temporal point of view, might, it is now seen, have destroyed the independence of the Catholic Church.

Many of the great Catholic nobles, as well as bishop Poynter and many of the clergy, were in favour of an arrangement with the British Government. Bishop Milner and the majority of the Irish bishops were utterly opposed to any arrangement based upon a Veto.

A Bill was drawn up, in 1813, for a settlement of the question of Catholic Emancipation, containing clauses introduced by Lords Canning and Castlereagh. Sir John Cox Hippenley, a protestant, whose anxiety to serve Catholic interests at the British Court, was acknowledged by Pius VI,

in April, 1795, when Sir John was in Rome, and was kindly received by His Holiness, was in favour of some such Bill, and in fact a Rescript was procured from Monsignor Quarantotti, Secretary of the Propaganda, dated February 16, 1814, and addressed to bishop Poynter, declaring, after the Bill had been rejected, "that the Catholics ought to receive and embrace with content and gratitude the law which was proposed last year for their Emancipation; agreeably to the form received by us from your amplitude," that is, from bishop Poynter.

This Rescript, according to bishop Milner, was obtained from Mgr Quarantotti, by an agent in Rome, the Rev. Paul Macpherson, President of the Scotch College, "through a series of gross falsehoods and malicious representations, which he professed to derive from high authority in England." Bishop Milner denounced the plans of Sir John Cox Hipplesley as if they had been framed for the subjugation of the Catholic Church to the temporal power of a Protestant government, and for the persecution, not relief, of Catholics.

But bishop Milner seems to have been hasty and prejudiced in thus denouncing the motives of Sir John Hipplesley, and in stigmatizing, in such violent terms, the conduct of the Rev. Paul Macpherson. The latter drew up a Memorandum in defence of his friend, Sir John Hipplesley, the original of which lies among the archives of the Scotch College in Rome. A copy of it has been given to the author for publication by the Rev. Dr Campbell, Vice-Rector of the College. It is as follows:—

MEMORANDUM,

Among the many clear instances that could be produced to confute the ungenerous assertions of Dr Milner and his

party that the Hon^{ble} Bart. Sir John Cox Hipplesly is a determined enemy to the Catholic Religion and to Rome, I think it proper and even a duty to mark down the following anecdote, in which I was particularly concerned.

At the last French invasion of Rome, residing there as Agent for the Scotch Clergy and as Superior of the Scotch College, the French Government permitted me to remain in that City till April, 1811, that I might give an account to them of my administration of the revenues of that Establishment. That being done, I was sent to Paris. After some months residence there, I obtained, through the influence of friends, permission to go to Britain. In the spring of 1812, Sir John Cox Hipplesly wrote pressing letters to me in Scotland, to go up to London and make up my mind to return to Italy, for motives of the highest importance to His Holiness, (Pius VII), which he durst not, he said, trust to paper, but which he was anxious to communicate to me as early as possible by word of mouth.

About the same time, the Bishops both in England and Scotland were desirous I would attempt to make my way to Rome, because daily and serious difficulties occurred in the discharge of their pastoral duties, which they felt it impossible to surmount, without the directions of those at Rome, on whom the Pope had conferred the necessary powers. This, added to Sir John C. Hipplesly's pressing solicitations, made me resolve to undertake the arduous journey. On my arrival at London, I made it my first duty to wait on the Hon^{ble} Bart. He informed me that he had concerted with the Ministry and with the Hon^{ble} Mr Yorke, to attempt releasing the Pope from his captivity at Savona: That Capt. (now Admiral) Otway was to command the expedition: The ships of war and transports to assemble at Leghorn, and the troops to be landed at Savona in the

night time: That the part I had to act in this glorious enterprise was in the first place to strive by all possible means to get to Savona: In the second place, by direct or indirect means to make the Pope acquainted with the attempt that was to be made, that so His Holiness might not be alarmed when it would take place: Thirdly to procure minute information relative to the number and strength of the French troops in Savona, and lastly to inform with all despatch Mr Hill, our Minister in Sardinia, of what I had done and the discoveries I had made. The manner in which this information was to be conveyed to Mr Hill was likewise concerted. I must also remark that the Hon^{ble} Bart. observed that the execution of these commissions might probably be attended by expences which I could not conveniently afford; and added that though he was not authorized by Government to promise me indemnity, he himself would with great pleasure satisfy me out of his own pocket. But unfortunately I had no claims to make. For on my arrival at Morlaix in Brittany, the first news I got were that the Pope, by orders from Bonaparte, had been removed from Savona, and was on the road to Fontainebleau.

The truth of every particular of the above statement can be ascertained by the testimony of each individual therein mentioned, as they are all in life.

I may now be permitted to ask of D.^r Milner and his Irish friends, to name any one individual of their party who have given proofs equally strong and unequivocal of their attachment to His Holiness. No: not all their united body together. Yet this is the man they would make the world believe to be the bitterest enemy to the Pope and to the Catholic Religion.

Rome 5.th Nov.^r 1814.

PAUL MACPHERSON.

To return, however, to the Rescript. That document, when published in England, excited exultation among the party in favour of an accommodation with the Government, while it caused alarm and consternation among the opponents of the Veto. The Irish bishops met at Maynooth on the 25th of May, 1814, to protest against it, and deputed D^r Murray, coadjutor bishop of Dublin, and D^r Milner, to be their agents at Rome for procuring its recall. D^r Milner had already left England, on the 3rd of May, for Rome, and D^r Poynter, with his Vicar General, D^r Bramston, at about the same time had set out for the same destination. Pius VII, released from captivity by Napoleon on the 22nd of January, 1814, made his triumphal entry into Rome on the 24th of May, the King of Sardinia meeting him under the portico of the Vatican, to pay him homage and devotion.

Soon afterwards bishop Murray and bishop Milner had audience of the Pope, and explained their views. The Pope said that Monsignor Quarantotti ought not to have written the Rescript without authority from the Holy See. Cardinal Litta was now appointed Prefect of the Propaganda, and the case of the Rescript, which was recalled, was submitted to examination. The Board of British Catholics, in an address of congratulation to the Pope on his restoration, presented through M^r Macpherson, gave him thanks for the Rescript, which they said they had received "with unspeakable joy." To the address of the Board, which was dated June 17, 1814, an answer was returned, dated December 28, 1811, to the effect that the Rescript, having been issued in the Pope's absence, had been given to certain Cardinals, to whom such matters are usually referred, for examination *ab integro*.

On the 26th of July, 1814, bishop Milner, being then

in Rome, made a brief report of the state of his Vicariate to Propaganda. In all his immense District there were not more than 15,000 Catholics. The chapels were 120, served by as many priests. Of these priests 10 were Jesuits; 6 were Benedictines; 5 were Franciscans; 2 were Dominicans; 1 was a Carmelite; and the rest were all Seculars and of English birth, except 4 who were French.

Bishop Milner, who remained in Rome for nearly nine months, residing in the Convent of the Passionists, St John and Paul's, near St Gregory's on the Coelian, had frequent interviews with Cardinal Litta, to whom he gave a written account or memorial of the controversies he had in England with Dr Poynter and the Catholic Board, and of the whole case. In this memorial he offered to resign his Vicariate if he was thought unworthy the confidence of the Holy See. At the same time Dr Poynter drew up an "Apologetical Epistle," defending his conduct from certain animadversions of bishop Milner. It was signified to bishop Milner that his conduct was in the main approved of by the Pope and Cardinals, that his offer to resign could not be accepted, and at the same time it was recommended to him to be more cautious and moderate, and to refrain from the use of irritating language towards his adversaries.

Napoleon had now quitted Elba and disembarked near Antibes, on the 1st of March, and Murat was approaching the frontiers of the Pontifical territory. The Pope therefore left Rome, for greater security, on the 22nd of March, and on the 3rd of April entered Genoa. Thirteen Cardinals arrived there on the day following. Bishop Milner also went to Genoa, and soon after proceeded to London, where he arrived June 2, 1815.

The affair of Quarantotti's Rescript was taken into consideration at Genoa, and on the 26th of April, 1815, a letter

was addressed to bishop Poynter, who was then at Genoa, conveying the decision of His Holiness on three important points, namely, the oath to be taken by Catholics, the manner of appointing bishops, and the examination of rescripts and briefs from Rome. Three forms of an oath were given, any one of which the Pope would allow. The Pope then, after rejecting all the terms hitherto proposed for the appointment of bishops, sets forth those to which he would consent. In the event of Emancipation, he would allow "those to whom it appertains, to present to the King's ministers a list of candidates, in order that if any of them should be obnoxious or suspected, the government may immediately point him out, so as that he may be expunged, care however being taken to have a sufficient number for His Holiness to choose therefrom." The examination of rescripts and ordinances from Rome "cannot even be made a subject of negotiation." This letter, which bishop Murray and bishop Milner, as Dr Husenbeth states, refused to convey to Ireland, was consigned to bishop Poynter at Genoa.

This letter did not satisfy the Irish prelates, who met in Dublin, on the 23rd and 24th of August, 1815, and passed resolutions, deprecating any interference of Government with the appointment of bishops, and deputing Dr Murray, coadjutor of Dublin, and Dr Murphy, bishop of Cork, to proceed to Rome to remonstrate. They had audience of the Pope, November 5, 1815, and on that occasion His Holiness said that the letter from Genoa was "only conditional" and not "preceptive upon Catholics," and that "it contained nothing more than a permission of submitting to the Government, if the usual electors pleased so to do, the ordinary list of candidates presented to a vacant See, in order that one or more might, if necessary, be rejected; but so as that the list would not be renewed, nor so di-

minated, as that a sufficient number should not remain for His Holiness to choose from." The Pope afterwards, on the 1st of February, 1816, addressed a long letter to the Irish prelates, in which he expressed his deep concern at the letters and resolutions of their Lordships, by which they signified that his expedient for satisfying the Government of the loyalty of the candidates proposed for the episcopacy, not only did not meet their approbation, but appeared to them to threaten destruction to the Catholic religion in Ireland. The Pope was convinced that the power which he was willing to allow, could never be perverted to such an effect.

About the year 1816, in a report concerning the Midland District, the Vicar Apostolic, bishop Milner, is described as disliked by the other Vicars Apostolic and by the English Government. He was said to be learned and zealous, but of small prudence, impulsive, variable and quick to give hard words, and an adversary of bishop Poynter. He was nevertheless highly exalted by the Irish bishops, whose agent he is, and for this reason got license from the Holy See to reside in London. He was lately at Rome to pay his respects to the Pope and treat of the cause of Catholic Emancipation. His place of residence used to be Long Birch.

The priests were about 120, namely, 6 Benedictines; 10 Jesuits; 5 Franciscans; 2 Dominicans, 1 Carmelite; and 96 Seculars, including about 40 French priests, of whom one half will return to France.

The Parishes or Chapels were 120. There was a Franciscan college in Warwickshire, and a Benedictine college in Salop. A numerous community of French nuns was in Suffolk.

The number of Catholics in the District did not exceed

15,000. The number of the women was greater than that of the men.

In the year 1818, according to a return presented to Propaganda by Dr Gradwell, the Agent of the English bishops in Rome, the priests in this District were 94 in number, consisting of 68 Seculars; 11 Ex-Jesuits; 6 Benedictines; 6 Franciscans; 2 Dominicans; and 1 Carmelite.

The literary contributions of Dr Milner to a periodical called the "Orthodox Journal," gave offence to some of his episcopal brethren. At last the Prefect of Propaganda wrote a letter, dated April 29, 1820, desiring bishop Milner to discontinue his letters to the "Orthodox Journal," on pain of being removed from his Vicariate. This injunction was obeyed by bishop Milner, who did not, however, lay aside his pen, but continued to defend, in various books and pamphlets, the principles which he believed essential to the welfare of the Catholic Church. In particular he warmly opposed two bills introduced into the House of Commons by Mr Plunkett, one of which was for the removal of the disqualifications of Catholics, and the other, for regulating the intercourse of the Catholic Clergy with Rome.

On June 21, 1821, bishop Milner set out for Ireland to consult with the Irish bishops assembled at Maynooth, concerning an orthodox and proper form of oath to be proposed on any future application to Parliament for relief. He returned home on the 16th of July following.

In the Catholic Miscellany for June, 1824, bishop Milner censured the letter of the R^t Rev. Dr Doyle, bishop of Kildare and Leighlin, to Mr Robertson, M. P., in which the Irish bishop proposed the Union of the Catholic and Protestant Churches in Ireland.

The health of bishop Milner began to break down after he had reached the age of seventy years. In 1822,

when 69 years old, he underwent a surgical operation for lacrymal fistula. In 1824, having had some previous slight attacks of paralysis, he was seized with a more serious one, on the 5th of August, while staying at a small inn at Lutterworth, and on the 17th of October, in the same year, had another severe attack at Lichfield. He recovered, and was able to continue his confirmation tour and to undergo the fatigue of ordinations.

In the next year, 1825, he received a coadjutor in the person of the Rev. D^r Thomas Walsh, who was consecrated at Wolverhampton, on the 1st of May, by bishop Milner himself. The assisting prelates were D^r Smith V. A. Northern District, and his coadjutor D^r Penswick. D^r Poynter was present, with his coadjutor D^r Bramston, and also D^r Collingridge, with his coadjutor D^r Baines. D^r Poynter stood next to D^r Milner throughout the ceremony, anxiously watching to prevent the aged consecrator from omitting anything. Eight bishops were thus present together, and it is satisfactory to remark that bishop Milner was thoroughly reconciled with his former controversial opponents, bishops Poynter and Collingridge. On several occasions, D^r Milner testified his esteem and veneration for the virtues of D^r Poynter, and the latter, in his turn, was fully conscious of the sterling qualities and signal services of D^r Milner.

Bishop Milner, in a report to Propaganda, dated Sept. 9, 1825, stated that he had then in his District over 100 priests, including 12 who were French. Of the 100 priests, 9 were Jesuits; 5 were Benedictines; 6 were either Franciscans or Dominicans; 1 was a Carmelite; and the rest were Seculars. There were Convents of Benedictine nuns at Calverswall and at Salford. The Oscott College, which, in 1808, was purged and renewed, (for before it was ruled

by Cisalpines), is now flourishing under the care of the coadjutor, bishop Walsh, and of the Rev. Henry Weedall. There was also a great College at Sedgely Park with 150 boys.

In 1826, in a Missionary Map of England, the Midland District was estimated to contain 100,000 Catholics, 105 Missions, and 110 Missionaries.

Early in March 1826, bishop Milner felt that his life was drawing to its close. He said Mass for the last time on Palm Sunday, March 19, and, on the 23rd, requested to have the Viaticum administered to him. On the 25th, Holy Saturday, he received Extreme Unction, and after that day never left his bed, but lingered until the 19th of April, on which day he expired, being aged 73 years and six months, after having been bishop for twenty two years and eleven months. He was buried, on the 27th of April, in the church of S.S. Peter and Paul, Wolverhampton. The following is the entry in the "Register of Deaths" of that Church:—"1826, April 19th, died R^t Rev. D^r John Milner, and was buried on the 27th of the same month, under the chapel." In the wall of the Chapel, near the vault in which repose the remains of the illustrious bishop, whom D^r J. H. Newman called "the English Athanasius," a very handsome memorial brass has been fixed. A full life size figure of D^r Milner in his Pontifical robes, occupies a centre compartment, with, on one side, a figure of S^t Thomas of Canterbury, Patron of the English clergy, and, on the other side, a figure of S^t Chad, the patron of the diocese of Birmingham. Above these are figures of S.S. Peter and Paul, the patrons of the Church. At the summit, the Blessed Trinity is represented, looking down benignly on the good bishop. At the foot are these words in partially illuminated letters:—

JOANNES MILNER, DD.

EPISCOP. CASTAB: V. A. C. D.

OBIT APRIL: XIX. A. D. MDCCCXXVI ÆTAT. LXXIII;

ET HIC DORMIT IN PACE.

The fiftieth anniversary of bishop Milner was celebrated August 27, 1876, in the church of S.S. Peter and Paul, Wolverhampton, on which occasion two sermons on D^r Milner were preached by Rev. Thomas Harper, S. J.

For further particulars concerning bishop Milner, the reader is referred to "The Life of the Right Rev. John Milner D.D., etc. etc., by F. C. Husenbeth, D.D., V. G., Provost of Northampton," published by James Duffy, Dublin and London, 1862.

The following list of publications, taken from D^r Husenbeth's work, may give some idea of the unceasing industry and various talents of the learned and pious John Milner:—

- 1, *Funeral Oration on bishop Challoner* (preached Jan^y 14). 1781.
- 2, *Letter to the Author of 'A Candid and Impartial Sketch of the Life and Government of Pope Clement XIV.'* 1785.
- 3, *Sermon on the Recovery of King George III.* 1789.
- 4, *The Clergyman's Answer to the Layman's Letter on the Appointment of Bishops.* 1790.
- 5, *Meditations of S^t Teresa after Communion.* 1790.
- 6, *Pastoral Letter of the Bishop of Leon, translated.* 1791.
- 7, *Discourse on the Consecration of Bishop Gibson.* 1791.
- 8, *Facts, relating to Contest of Roman Catholics.* 1791.
- 9, *Certain Considerations, etc., suggesting alterations in the Oath.* 1791.
- 10, *Divine Right of Episcopacy etc., in answer to the Layman's Second Letter etc., with Remarks on the Oaths of Supremacy and Allegiance.* 1791.
- 11, *Audi Alteram Partem.* 1792.
- 12, *Historical and Critical*

Inquiry about St George. 1792. 13, *Ecclesiastical Democracy Detected etc.* 1793. 14, *Funeral Oration on Louis XVI.* 1793. 15, *On the Glastonbury Cup* in "Archæological Journal." 1793. 16, *Papers on the British ecclesiastical Communities expelled from France, in Directories for 1795 and 1796.* 17, *Reply to the Report of the Cisalpine Club.* 1795. 18, *Serious Expostulation with Rev. Joseph Berington.* 1797. 19, *History of Winchester: in 2 Vols 4^{to},* 1798. 20, *Brief Account of the life of Bishop Chaloner.* 1798. 21, *Dissertation on the modern style of altering ancient Cathedrals.* 1798. 22, *Observations on the means of illustrating the Architecture of the Middle Ages.* 1800. 23, *Letters to a Prebendary.* 1800. 24, *The case of Conscience solved; or the Catholic Claims proved to be compatible with the Coronation oath etc.* 1801. 25, *An Elucidation of the Conduct of Pope Pius VII.* 1802. 26, *Letter to the Clergy of the Midland District.* 1803. 27, *Exercise for sanctifying Sundays and Holydays.* 1804. 28, *Short View of the Arguments against the Catholic Petition.* 1805. 29, *Authentic Documents relative to the cure of Winifred White.* 1805. 30, *Letter to the Faithful of the Midland District.* 1806. 31, *Case of Conscience solved, 2nd Edition, with Observations on a Publication by Le Mesurier.* 1807. 32, *Examination of Articles in the Anti-jacobin Review (not published).* 1807. 33, *Letter to clergy and Laity of Midland District.* 1808. 34, *Letter to a Parish Priest (on the Veto: afterwards retracted).* 1808. 35, *Inquiry into certain vulgar opinions about Ireland, etc., in letters from thence.* 1808. 36, *Sequel to Pastoral Letter.* 1809. 37, *Supplement to Pastoral Letter.* 1809. 38, *Appendix to Supplement.* 1809. 39, *Appeal to the Catholics of Ireland.* 1809. 40, *Discourse at the Funeral of Sir William Jerningham.* 1809. 41, *Sermon at*

the Blessing of S^t Chad's, Birmingham. 1809. 42, *Letter to an English Catholic Peer (not published).* 1810. 43, *Letters re-published from the "Statesman" newspaper.* 1810. 44, *Elucidation of the Veto.* 1810. 45, *Article, in Rees' Cyclopædia, on Gothic Architecture.* 1810. 46, *Treatise on Ecclesiastical Architecture in the Middle Ages.* 1810. 47, *Dissertation on altering Ancient Cathedrals.* 2nd Edition. 1811. 48, *Instruction for the Catholics of the Midland Counties.* 1811. 49, *Letter to a Roman Catholic Prelate of Ireland.* 1811. 50, *Explanation with Bishop Poynter. (not published).* 1812. 51, *Pastoral on the Jurisdiction of the Catholic Church. Part I.* 1812. 52, *Parts II and III of the Same.* 1813. 53, *Re-statement of the Conference.* 1813. 54, *Brief Memorial on the Catholic Relief Bill.* 1813. 55, *Multum in Parvo.* 1813. 56, *An Humble Remonstrance to the Members of the House of Commons, etc.—On Sir John Hippisley's Committee.* 1816. 57, *The Inquisition. A Letter to Sir John Cox Hippisley, etc.* 1816. 58, *Discourse at S^t Chad's on Thanksgiving for Peace.* 1816. 59, *Memoir of Bishop Hornyold (Directory for 1818).* 1817. 60, *The End of Religious Controversy.* 1818. 61, *Postscript to 2nd Edition of Address to the bishop of S^t David's.* 1819. 62, *Letter to the Catholic clergy of the Midland District.* 1819. 63, *Letter to a General Vicar of the Midland District.* 1819. 64, *Brief Summary of the History and Doctrine of the Holy Scriptures.* 1819. 65, *Catholic Scriptural Catechism.* 1820. 66, *Supplementary Memoirs of English Catholics.* 1820. 67, *Additional notes to do.* 1821. 68, *On Devotion to the Sacred Heart of Jesus.* 1821. 69, *On the Use of the Pax.* 1821. 70, *Letter of Thanks to W. Wilberforce, Esq.* 1821. 71, *The Theological Judgment, etc., on the two Bills pending in Parliament.* 1821. 72, *Vindication of the End*

of Controversy, against Grier. 1822. 73, *Letter to the Catholic Clergy of the Midland District.* 1823. 74, *Strictures on Southey's "Book of the Church."* 1824. 75, *The Exposer exposed.* 1824. 76, *Parting Word to Dr Grier.* 1825.

Besides the above Dr Milner wrote articles in Rees' *Cyclopædia*, on Gothic Architecture; several papers in the *Archæologia*; articles in the *Catholic Gentleman's Magazine* and in *Catholicon*; and in the *Orthodox Journal*. He wrote many letters in English and Irish newspapers, besides Pastorals and Lenten Letters. He was the author of an account of the Communities of British Subjects, sufferers by the French Revolution, which appeared in the *Directories* for 1795, 1796, and 1797.

THOMAS WALSH.

1826. Thomas Walsh succeeded *per coadjutoriam*. His appointment to the coadjutorship with succession was decreed by Propaganda Dec. 22, 1824, and approved by the Pope January 9, 1825. His Brief to the see of Cambrsopolis *sub archiepiscopo Anar zabeno* was dated January 28, 1825.

Thomas Walsh was born in 1777. In 1801, while a deacon, he was made his Secretary by bishop Stapleton, who ordained him priest, and gave him charge of the mission at Longbirch. In 1804 he removed to Sedgley Park, and in 1808 to Oscott, where he became Vice President and Spiritual Director until the death of Mr Quick in 1818. He then was made President and so continued until he was chosen coadjutor to bishop Milner. For his consecration see page 236.

Bishop Walsh transferred his residence first to Birmingham and afterwards to Nottingham.

In 1837 bishop Walsh went to Rome, his chief object in visiting Rome being to obtain D^r Nicholas Wiseman for coadjutor. To comply with the regulations he sent in also the names of D^r Henry Weedall and Rev. Joseph Bowden. No appointment of coadjutor was made until 1840.

On the 10th of July 1837, bishop Walsh, being then in Rome, and sixty years of age, gave a return of his Vicariate. His District contained 114 chapels; of which, 83 were served by Secular priests; 13, by Jesuits; 11, by Benedictines; 3, by Dominicans; 3, by Trappists; and 1, by a Franciscan. Birmingham, the second city in the empire, in point of iron factories etc., contains 2 chapels, and about 8,000 Catholics. The District contains 1 College for Seculars; 3 Monasteries for men, of the Orders, respectively, of S. Benedict, La Trappe and S^t Dominic; and 4 Benedictine nunneries.

Bishop Walsh, in a letter dated Sept. 18, 1838, said that in one part of his District, and that not the most flourishing, he had given the Chrism to 476 converts.

In May 1840, Nicholas Wiseman was appointed to be coadjutor to bishop Walsh, who was aged and infirm.

In July, 1840, bishop Walsh and his coadjutor, bishop Wiseman, were made, the one, Vicar Apostolic, the other, coadjutor, in the newly created Central District.

NORTHERN DISTRICT. CREATED 1688.

(Comprising the counties of Chester, Lancaster, York, Northumberland, Cumberland, Westmoreland, the bishopric of Durham, and the isle of Man.)

JAMES SMITH.

1688. James Smith, the first Vicar Apostolic of the Northern District, was elected by Propaganda, January 12, 1688. His Briefs for this Vicariate, and for the see of Callipolis *in partibus*, were dated January 30, 1688. He was consecrated May 13, (O. S.) 1688, in Somerset House.

James Smith was born in the year 1645, at Winchester. He was educated at Douay, and took his degree of D.D., Feb. 5, 1680. In 1682 he became President of Douay College, and, while occupying this post, succeeded to a large paternal estate, the chief part of which he granted to a younger brother. In 1688, Dr Smith was nominated by James II as one of the four Vicars Apostolic, each of whom had a stipend of one thousand pounds yearly out of the

royal exchequer, with five hundred pounds upon entering into office. After his consecration in London he went to his Vicariate, arriving in York August 2, 1688. At the flight of James II, Dr Smith was forced to leave York, and took shelter in the house of Francis Tunstall, of Wycliff, Esq., who generously afforded him hospitality and protection till the time of his death.

It is said that in 1700, it was sought to promote bishop Smith to the Cardinalate, and to the office of Protector of England, which had been vacant since the death of Cardinal Howard. It is also said that the Duke of Berwick and Dr George Witham were both commissioned from St Germain's to solicit this appointment from Clement XI.

Bishop Smith assumed the names of Harper, Tarlton, and Brown, at various times, to avoid the penal laws. The first of the following letters written by him, probably alludes to the design to make him a Cardinal:— "April 15, 1701, O.S. (Bishop Smith to Dr Meynell at Paris): This owns your welcome letter of the 13th inst., and is well pleased with what you write of *Mr Harper*; who, by as much as I can understand of him, is very easie in his present service; as most conformable to the will and ways of God: would have had great difficulty in leaving his poor, but dear, wife and children (i.e. his diocese); and is better contented to go on in his little way, than be put in circumstances quite out of his talents and education. He has a deep sense of the honour and kindness designed him. Contrary to his own judgment, he submitted himself to the acceptance of the proposal; and he will be always ready to comply with that, or any thing else, more in the compasse of his parts. One great comfort of his life is to have been more under the direction and determination of others than his own. He fears he has been easie in that

particular, in yielding to what he is; in resigning to what was proposed him to be. He begs and desires, you, his old friend and acquaintance, to join in the prayer, that nothing but the will and honour of God may be consulted and followed by him, and those that are to determine his post and service."

The letter which follows contains bishop Smith's objections to remove to the London Vicariate, vacant by death of Dr Leyburne.

"January 5, 1702. O. S. (Bp. Smith to Dr Betham): *Tarlton* has all possible deferences of respect and obedience to his father Abraham (Clement XI), to be disposed of as the common good and the will of God shall direct. He humbly begs leave to represent that his little talents are best, and of most service, were he is known and loved by his wife and children; and where these mutual communications make every thing more practicable and easie. He looks upon it as a great violence upon him and his family to be separated, after so long and so loving communications: not only without any considerable prospects; but even contrary to all prospects of a more common good. He wonders that any body should be thought on for the vacancie of Worthe (London District), but cosen Bona (Dr Giffard), who has been and is like to be always upon the place, acquainted with people, and business, and therefore in every respect most fit for the admintstration and management of both. George (Dr Witham) then may be in cosen Bona's station, and so every place will be best filled, and the common good best carried on. These are my little thoughts, and they appear to me so evident and convincing, that 'tis a wonder to me, how any other measures should be preferred. But these thoughts are entirely submitted to better judgments; and

whatever be the final resolution of matters, *Tarlton* is resolved not only to be patient, but also as easie as possible he can in the orders of superiors and will of God. This is his spirit and will always be his obedience to what God and authority shall ordain. He will suffer a great violence in being torn away from what is most dear to him, in the very thought of, as it were, beginning the world again, among strangers, and without any interest. He recommends this affair to your kindness and management, that, if possible, and without offence, it may be otherwise determined, and be left to end his life and labours where he is: but still with an humble and, I hope, cheerful submission to what may be sweetened and sanctified by the will of God, and most conducive to his honour. He will be in tears and fears, expecting the last determination; praying that the will of God may be done, and submitting all inclination of nature to that divine standard." etc.

The following letter (from bishop Smith to M^r M.), refers to a visitation held by him in 1709:—

"August 5, 1709. I have been three months from home, in the visits of such friends as are dispersed up and down in Westmoreland, Lancashire, and Cheshire; taking the opportunity of a present favourable calm, and doing every thing with as much caution and circumspection as was possible; going only with one companion and a servant; and performing every where by myself all parts of instruction and exhortation suitable to the occasion. These visits, accompanied with such constant and almost daily performances, as they were very laborious, so have they been of great comfort in the good dispositions and effects, with which, through the mercy of God, I have reason to hope they have been blessed. Not to disappoint poor friends coming in great numbers, and to prevent the offence of

unnecessary meetings, I seldom ended the burden and business of the day before three o'clock, a fault humbly submitted, and I hope easily pardoned by Fathers to us and our necessities. As I made it my business to inquire, so I can with much assurance affirm that there is nothing of Jansenism in all these parts, as well as the rest of the Northern district; that all suspicions and informations of that kind are utterly groundless and injurious; every one entirely, interiorly, and without any mental reservation, submitting to the Apostolic Constitutions of Inn. X, Alex. VII, and Clem. XI. I hope I have satisfied some zealots in these particulars, and left every thing upon a lasting foot of brotherly communication and peace, in the happy union of truth and love.... (signed) BROWN."

In one of his visitations, this prelate was robbed of his beautiful silver crozier, by the notorious Earl of Danby, the first Duke of Leeds, who triumphantly deposited it in York Minster. The crozier is described as seven feet long, with the figures of the B. Virgin and child, the arms of the donor, Queen Katherine of Portugal, and the arms of the bishop.

In the summer of 1710, he made one of his usual journeys in the discharge of pastoral duties, under the heat of a burning sun, in the eastern part of Yorkshire. On his return home, he was seized with an hysterical fit, and for ten months suffered severely from nervous attacks. Dropsy then set in. The bishop, in the midst of the tears of friends, was removed to a better world, having before his death, received all the rites of the Church. By his will, made two years before his death, he left all his goods to the poor and to the Church. He died, aged 66 years, on the anniversary of his consecration, namely on the 13th of May, 1711.

Bishop Smith was probably buried at Wycliff, where he died. A portrait of him was preserved in the Chapel Hall in York, and in this portrait a gentleman is represented leaning on the bishop's chair. It is supposed this gentleman was either Mr Parkinson, the bishop's chaplain, or Mr Tunstall, his host. Under this portrait is the following inscription:—

“ H. J. Rel. (*Hic jacent Reliquiæ*) *R*issimi in Christo Patris Jacobi Smith, Episcopi Callipotani, V. A. Fuit autem vir eximius et scientiarum laudibus et virtutum meritis apprime commendatus: animi blanditiæ, comitate morum, ingenii suavitate, omnibus [gratiosus, suis carissimus et in deliciis habitus. Facundia singulari præditus, non in sublimitate sermonis, sed instar Pauli, in ostensione spiritus et virtutis, omnium sensus accendit, omnium corda calefecit. Tandem Apostolicis laboribus exhaustus et meritis plenus, inter suorum lacrymas et amplexus, dilectam Deo animam reddidit, Maii 13 die, ut contigit, consecrationis ejus anniversaria, An. Domini, 1711, ætatis autem 66. Requiescat in pace Gregis sui gaudium, Cleri decus et præsidium, Pastorum lumen.”

(SILVESTER JENKS.)

(1713. *Silvester Jenks.* In a Particular Congregation, held August 13, 1713, the Propaganda unanimously elected Silvester Jenks to be Vicar Apostolic in the room of James Smith, bishop of Callipolis, deceased. The Pope gave his consent, August 22, 1713. The agent in Rome for the English Clergy, applied to the Propaganda, in Congregation of November 13, 1713, for faculties for Monsignor Silvester Jenks, bishop of Callipolis *in partibus*, and Vicar Apostolic of England. He at the same time made a similar application for Dr Prichard.

In a Particular Congregation held February 4, 1714, it was reported that the arrival of the Briefs, sent, in August, 1713, to Jenks and Prichard, had not been notified to the Propaganda. The Brief for Jenks had been sent to the Internuncio through the Propaganda Secretariat. It was resolved that measures be taken for obtaining from the Vicars Apostolic early information on all matters regarding the Mission.

In a Congregation held July 3, 1714, a letter was laid before the Propaganda, written on the 15th of April, 1714, by bishops Giffard and Witham, to thank their Eminences, the Cardinals of the Congregation, for the election of Jenks, whom they had proposed for the Vicariate. They at the same time mention, in excuse for Jenks, who had not himself written to Propaganda, the circumstance of his having been seriously ill. They add their opinion that it would be wise to defer the consecration of Jenks until the dissolution of the English Parliament, in order to avoid disturbance.

Silvester Jenks was the author of a most excellent book against the Jansenists. He wrote many other books of controversy, and in one of them he defended the Council of Trent against Father Paul.

It appears from a "Memoire" on the State of the English Mission, written in French by Jean Francois Strickland, D. D., of the Sorbonne, that Mr Jenks died before consecration, probably in the month of December, 1714. Dr Strickland's report, which was sent to the Internuncio of Flanders, and by him to the Propaganda, was endorsed; "December 16, 1714." The passage referring to Mr Jenks is as follows:— "Mr Jenks, qui tout paralytique ne faisoit que languir depuis plusieurs années sans mémoire et presque sans connoissance, est mort depuis peu.")

GEORGE WITHAM.

1716. George Witham, D. D., bishop of Marcopolis, and Vicar Apostolic of the Midland district, was transferred to the Northern, in 1716. See pages 204-206.

Bishop Witham's increasing age and various infirmities compelled him, two years before his death, to seek for a coadjutor. He wrote to Rome, on the 26th of March, 1723, stating that he had served twenty years as Vicar Apostolic, having arrived in England before the year 1704. He had been first in the Midland, and afterwards in the Northern, Vicariate. Such were his fatigues and difficulties, that at times he had resolved to resign the Vicariate, but he was dissuaded by friends from taking a course which might have laid him open to the charge of weakness or pusillanimity. "Now," he writes, "old age oppresses me, with gout and paralysis, or at least a great nervous relaxation." "I am no longer fit for the discharge of my office." And therefore he considered himself entitled to demand a coadjutor. He named Edward Dicconson for the post. The Holy See did not comply with this request of bishop Witham.

Bishop Witham made his will on the 20th of November, 1723, and bequeathed the cross of his predecessor, bishop James Smith, to his niece Anne Witham, daughter of Sir Henry Lawson, Baronet, and his own gold cross, in which he officiated, he left to his executor and cousin, George Meynell, Esq. He died at the residence of his elder brother John Witham, Cliffe Hall, Yorkshire, on the 16th of April, 1725, and was buried at the parish church of Manfield. He was seventy years old at his death, having been born in 1655. There is no inscription over bishop Witham's remains.

The following is from the Douay Diary:—"On the 8th

of May, 1725, the President, Dr Robert Witham, received tidings of the sudden death of his most beloved brother, George, bishop of Marcopolis, Vicar Apostolic, first in the Midland District, from about the year 1702 to 1715, and afterwards in the Northern District. He was an alumnus of this College, to which he had been sent, along with his two elder brothers, John and William, in 1666. He took the oath in 1674, being eighteen years old on the 16th of May. Having finished the Philosophical studies and commenced Theology, he taught Humanities for some time. He was then sent to the Paris Seminary to take the Theological degrees. Having been made Bachelor of Divinity in the Sorbonne, he taught Philosophy in the vacations of 1684 and 1685. He returned to Paris and took his Doctor's degree, at the Sorbonne, August 14, 1688, and taught Theology in Douay for four years, namely from 1688 to 1692. After serving on the mission at Newcastle for one or two years, he was made Vicar General under bishop James Smith in the Northern District, and was afterwards sent to Rome by the English clergy, and there, for six or seven years, discharged, with much credit, the office of their agent at the Papal court. On the death of bishop Leyburne, Dr George Witham was elected Vicar Apostolic of the London District in his room, by *motu proprio* of Clement XI. He fell at the Pope's feet and implored him not to impose such a burden upon him against his will. "If it be right," replied the Pope "for you to refuse the burden placed on you by divine providence, then I should humbly have refused ever to accept the burden of the Supreme Pontificate." He was consecrated at Montefiascone. On his return to England he never ceased to labour strenuously, and was especially successful in confirming Catholics by his conversation and way of life, and he

converted not a few of the heterodox to the faith of Christ, by means of convincing arguments, advanced with modesty and suavity of manner."

"Within four years from his removal to the Northern District, the bishop had almost worked himself to death with the labour of visiting the Catholic houses in Lancashire; and he then returned to the fraternal mansion, being so worn out with infirmities and with the weight of increasing years, as to be scarcely able to leave the house except for the distance of a few miles. He therefore besought the Holy See, with earnest entreaties during the space of four years before his death, to grant him a coadjutor or successor, but his petition, although not rejected but deferred, was never carried into effect. He was ever of a most gentle disposition, unless when his zeal against delinquents, aroused him. He had always a most tender conscience. He died, at the family seat, Cliff Hall, rather suddenly, no one being present, but not without preparation. That he may rest in eternal peace is the prayer of his surviving youngest brother, and seventh child of George Witham and Grace Wyvil, who was of Burton Constable, in the same county of York."

Bishop Witham was called also by the alias of Mr "Markham."

The following account of bishop Witham appeared in the "Month and Catholic Magazine" for 1833:—

"In the episcopal visitation of Lancashire, where the Catholics had ever been more tenacious of the Catholic religion than in other parts of the Kingdom, he laboured almost to death. Exposed to personal danger from the political jealousies of the time, and some times pursued by the intemperate fanaticism of men who aimed at his destruction, he was received as an Apostle, and guarded

with fidelity by the numerous Catholic gentry of that district, who were all desirous of screening him from danger in their houses and receiving from him the comforts of his sacred ministry. During the last four years of his life, his health and strength abating, he retired to the seat of the family at Cliffe. He had earnestly implored the Holy See to give him a coadjutor; but before his wish was gratified, he died of a sudden, but not unprepared, death, at Cliffe, on the 15th of April, 1725, in the 96th year of his age."

THOMAS DOMINIC WILLIAMS.

1726. **Thomas Dominic Williams**, O.P., bishop of Tiberiopolis, and lately Prior of Bornhem, was appointed to this Vicariate by Pope Benedict XIII.

"Hoc mense (Decembris, 1725), S. Pontifex Bened. XIII, proprio motu et electione designavit R. P. Williams, O. S. D., ut succederet Rev^{mo}. D. Markham, vere Witham, tanquam Vicarius Apostolicus in partibus Angliæ Septentrionalibus." *Douay Diary*.

Father Dominic Williams was instituted rector of the Dominican College of S^t Thomas Aquinas at Louvain, in the years 1697, 1711, and twice in subsequent years. He was appointed Provincial of the English Dominican province Feb. 28, 1712. In 1724, being then Rector at Louvain, he was elected Prior of Bornhem, and was installed May 18, 1724. In August, 1724, he was sent to Rome to endeavour to get the convent of S.S. John and Paul in Rome, restored to the Dominicans. He failed in this attempt. He was elected Provincial, July 25, 1725. By Brief of December 22, 1725, he was made bishop of Tiberiopolis under the archbishopric of Hieropolis in Phrygia Magna,

in partibus infidelium, to which see he was consecrated at Rome, in the chapel of the Apostolic palace, on the 30th of December, 1725, by Pope Benedict XIII himself. His Brief for the Vicariate was dated June 7, 1726, on which day it was sent from the office of the Secretary of State to Monsignor Ruspoli.

Some objections were made a few months after the election of Father Williams, because he was a Regular, and the endowments for the support of the Vicar Apostolic of this district had been originally given on the condition that a secular priest should always be selected.

In a Propaganda Congregation, held July 2, 1726, faculties were supplicated for Thomas Dominic Williams, O.P., bishop of Tiberiopolis and Vicar Apostolic.

A letter of the Internuncio at Brussels, dated July 24, 1733, and addressed to Cardinal Petra, announced to Propaganda that bishop Williams was in serious peril in 1733. The bishop was "actually obliged to fly to the most deserted and remote places, to escape prison and torture, *carceri e tormenti*, as the Pseudo-archbishop of York (Lancelot Blackburn) had issued a mandate for his capture, on account of his having made a conversion (which caused great noise) of a Protestant Minister, who, instructed by bishop Williams, nobly resigned his rich prebend; and publicly declared himself a Catholic."

Bishop Williams resided at Huddleston Hall, Yorkshire, a seat of the Gascoignes, where he died on Maundy Thursday, April 3, 1740. His remains were deposited in Hazlewood church, where his monument is thus inscribed:—

D. O. M.

SUB HOC MARMORE QUIESCIT
 ILLUSTRISSIMUS AC REVERENDISSIMUS
 IN CHRISTO PATER AC DOMINUS
 D. THOMAS WILLIAMS,
 EPISCOPUS TIBERIOPOLITANUS
 E SACRO PRÆDICATORUM ORDINE ASSUMPTUS,
 QUI
 INTER AMICORUM FLETUS ET SUSPIRIA,
 DIE 3 APRILIS, ANNO 1740,
 PROPE OCTOGENARIUS,
 ANIMAM REDDIT CREATORI
 R. I. P.

Bishop Williams wrote "Memoires pour servir à l'Hist. Eccles. du XVIII^e Siecle."

EDWARD DICCONSON.

1740. Edward Dicconson was elected successor to bishop Williams, (whose death was dated in Propaganda records April 12, 1740) in Congregation of September 5, 1740, and the Pope approved the election Sept. 20, 1740. His Briefs were dated Oct. 6, 1740. He was consecrated March 19, 1741, to the see of Malla *in partibus*, by the bishop of Ghent. *Propaganda*.

Edward Dicconson, born 1670, third son of Hugh Dicconson, Esq., of Wrightington Hall, co. Lancaster, by his wife Agnes Kirkby, was educated at Douay, where he took the oath on the 8th of March, 1699. On the death of Rev. Nicholas Leyburne *circa* June, 1701, he was made Procurator. In 1708-9 he was Professor of Syntax and a

Senior. In 1709-10 he became Professor of Poetry, and in 1711-12 was Professor of Philosophy. In 1713-14 he was made Vice-President and Professor of Theology.

In April, 1716, Roger Dicconson, "nobilis," spent a few days at Douay, to see his only son; then a student of much promise in the Collège. Roger was brother to the Vice-President. In September, 1717, Roger came again to Douay, along with another brother, Hugh, and remained for some time. In April 1718, Edward Dicconson and Hugh, his brother, went to England on secular business. Again towards the end of November in the same year, 1718, Edward went to England to appear before the Royal Commissioners *ne temporalium bonorum jacturam faceret*.

Edward Dicconson, the Vice-President, was sent to Paris in the beginning of December, 1719, to undertake the care and administration of the funds in Paris belonging to the College of Douay. The new society of the Indies, commonly called the Mississippi company, was then only a few months established at Paris. Under the direction of one Law, a Scotchman, the shares of this company produced immense returns in a short time. Many persons had already gained fortunes. Others were astonished, and afraid to risk anything upon a mystery or enigma which they could not understand. A Royal edict had been issued declaring that His Majesty would soon refund the principal to the Bank creditors, unless they would consent to take three per cent. on the sums deposited by them. The Vice-President was thought the fittest person to depute to try to discover the secret of this new company, and what hope there might be of making profit of the shares. Dr Dicconson, it may easily be believed, gained little out of the Mississippi speculation, and on the 10th of July, 1720, he returned to Douay from Paris.

He left the Douay College, to serve the English mission, on the 13th of August, 1720, being invited by Mr Giffard to take the ministerial charge at Chillington. With the Rev. Edward Dicconson, the heir of Wrightington, named also Edward Dicconson, left Douay. This young man had just finished the Philosophy course, in which he had carried off the first prize. The Rev. Richard Challoner, otherwise called "D. C. Willard," succeeded Dicconson as Vice-President of Douay.

D^r Dicconson was proposed for an English Vicariate so early as 1721, when Benjamin Petre was chosen for the London coadjutorship. Dicconson was then described as having been "many years Vice-President of Douay, and a man of learning, application to business, and much dexterity in the management of affairs. He had not, however, been very successful in the economy of the Douay Seminary, and he had an impediment in his tongue, which made the practice of preaching difficult to him. He was a wise man and of singular merit." In the month of September, 1722, D^r Dicconson accompanied Peter Giffard, of Chillington, to Douay College, and having remained some days, left for England on the 24th of September. He was again proposed for a Vicariate in 1723, when bishop Witham petitioned Propaganda to make him his coadjutor. The agent to the English Vicars, L. Mayes, then informed the Propaganda that Dicconson was born of a noble Catholic family in Lancashire, and had behaved well when President of Douay, in 1714, when he himself accepted the Constitution *Unigenitus*, and insisted on its acceptance by all the students. He had also served with credit on the English mission. In 1723, when bishop Witham wished to have him as coadjutor in the Northern Vicariate, Dicconson

was hardy, and capable of bearing the fatigues incident to the charge of such an extensive district. It was stated by Mr Mayes, in a letter noticed in the Douay Diary, that although Dr Dicconson was petitioned for the coadjutorship by bishop Witham and by all the clergy, the Propaganda desired that other names should be presented along with Dr Dicconson's, in order to afford an opportunity for selection.

Dr Dicconson was not chosen to succeed bishop Witham in 1725, for at that time Pope Benedict XIII, a Dominican, chose Father Williams, of the same Order, *motu proprio*, for the Northern Vicariate. But in 1740, on the death of bishop Williams, the merits of Dr Dicconson were recognized by Pope Benedict XIV, and he was nominated Vicar Apostolic in the month of September, 1740. He was probably at Rome at that time, whither he had been sent as agent extraordinary of the secular clergy of England. On his return from that mission he visited the Douay College, arriving there from Rome on the 9th of February (N.S.) 1741. Dr Dicconson, bishop elect of Malla, along with the President of Douay, went, on the 9th of March, to Ghent, and visited on the 13th Monsignor Pempi, archbishop of Nicomedia and Nuncio Apostolic at Brussels, who received them kindly. On the 19th of March, 1741, being Passion Sunday, Dr Dicconson was consecrated bishop of Malla, at Ghent, by Mgr. John Baptist Smits, bishop of Ghent, *assistentibus (ex dispensatione Pontificia loco duorum Episcoporum) eximio D. Præsidi et Rev. D^{no} Jacobo Whitenhall, presbyteris*. On the 24th of March they returned to Douay, and bishop Dicconson, having confirmed some of the students and admitted others to Holy Orders, left Douay on the 17th of April, and repaired to his Vicariate in England.

But Dr Dicconson was over seventy years old when he was made a bishop, and within ten years of his consecration was forced to seek assistance in the performance of his laborious duties. In a Congregation held July 7, 1750, the Propaganda considered his application for a coadjutor. Bishop Dicconson was aged and infirm. He had proposed three persons to the Holy see as suitable to be appointed coadjutor *cum successione*. The Nuncio at Brussels had reported on these persons, all of whom were every way worthy of the episcopal dignity. The first named was Francis Petre, of the Barons of Writtle, who was pious and learned. He had been in Douay College, and was there offered by the President the post of Master, which he modestly declined. He then went to England, and laboured on the Mission for twenty years, with consummate prudence and zeal, and gained the good will of all with whom he came in contact. He was especially esteemed by two of the Vicars Apostolic. The second on the list was Charles Howard, a relative of and chaplain to the Duke of Norfolk. The third on the list, was William Maire. Mr Petre was elected.

Bishop Dicconson died at Finch mill, in Lancashire, April 24, O.S., May 5 N.S., 1752, and was buried in the private chapel attached to the (protestant) parish church of Standish, near Wigan. The following inscription was placed on his tomb:—

HIC JUXTA JACET
 EDWARDUS DICCONSON DE FINCH MILL
 EPISCOPUS MALLENSIS
 IN PARTIBUS INFIDELIUM
 OBIT
 DIE XXIV^{to} APRILIS

ANNO DOMINI
MDCCLII
ÆTATI SUÆ LXXXII
REQUIESCAT IN PACE!

FRANCIS PETRE.

1752. Francis Petre succeeded *per coadjutoriam*. He had been elected coadjutor to bishop Dicconson, *cum jure successionis*, by Propaganda, July 7, 1750, and this election, confirmed by the Pope July 12, was expedited July 15, 1750. He was described as a man of great zeal, piety and learning.

An *indulto* for consecration on any Festival *di rito doppio*, was granted by the Pope, in audience of Feb. 7, 1751, to Francis Petre, *eletto Vescovo Amoriense e coadjutore del Vescovo Mallense, Vic. Ap. nelle parti Settentrionale etc. (Propaganda.)* At the end of the month of November, 1751, occurs this note in the Douay Diary:—“Circa hoc tempus Rev. adm. D.D. Franciscus Petre consecratus est Episcopus pro partibus Angliæ Septent.” The date of his consecration is sometimes given as “July 27, 1751.”

A letter of Robert Witham, President of Douay, dated Sept. 18, 1724, contains the following passage:—“In Missionem Anglicanam brevi profecturus est R.D. Franciscus Petre, alumnus hujus Collegii per præstationem juramenti die 24, Aprilis 1718.”

Francis Petre, born 1691, and educated at Douay, was the second son of Joseph Petre Esq. of Fidlers, co. Essex, by his wife, Catherine, daughter of Sir William Andrews, of Denton, Baronet. Joseph Petre was son to John Petre,

who, after the death of his wife, became a Jesuit lay brother. This John Petre was grandson to the Hon^{ble} John Petre, who was son to the first, and brother to the second Lord Petre.

Francis Petre, the bishop, was the last male survivor of his branch of the family, and was possessor of the estate of Fidlers, or Fithlers, which is now the property of the present Lord Petre.

In 1767, bishop Petre, being seventy six years old and in infirm health, petitioned the Holy See to grant him a coadjutor. The Rev. WILLIAM MAIRE was then appointed to that office by Propaganda, in Congregation of Sept. 15, and the Pope ratified the election in audience of September 20, 1767. Mr Maire had been formerly proposed by bishop Dicconson, in 1750, as coadjutor, and was then described by the Nuncio at Brussels as of noble family and excellent talents. He had been educated at Douay, where he had been Professor of Philosophy, and had then served sixteen years (up to 1750) on the English Mission. In 1767, William Maire was about 40 years old, and was Vicar General. The Nuncio at Brussels said he was a mirror of virtue, and that from his great experience of the Northern District, where he was highly esteemed, he was the best possible person, (not to mention the dignity of his birth), to select for the post of coadjutor with succession.

William Maire, fifth son of Thomas Maire, Esq., of Hardwick and Lartington, by his wife Mary Fermor of Tusmore, arrived at Douay, accompanied by Marmaduke Maire (his brother?) on the 16th of August, 1719. He received tonsure, four minor orders and sub-diaconate, March 27, 1728, in the Seminary chapel, from the bishop of Amiens, Francis de Bagliori; and was ordained deacon by the same prelate, June 11, 1730. He was ordained priest

at Tournay, in December, *sabbato quatuor temporum*, 1730, by bishop O'Daly, of Kilfenora. Mr Maire was Professor of Rhetoric at Douay in 1730, and of Philosophy in 1734, and perhaps later. From 1742 to 1767 he served the Durham mission. He was consecrated bishop of Cinna *in partibus infidelium* in 1767, and died on the 25th of July, 1769, at Lartington, and was buried in the family vault, at the Protestant Parish Church at Romaldkirk. No inscription was placed over his remains. His seal as "Episcopus Cimmensis" is now in the possession of the Rev. Thomas Witham, of Lartington Hall. He published a translation of Gobinet's "Instruction of Youth," in 12^{mo}, with a short dedication to his esteemed Alma Mater, Douay College.

In 1770, after bishop Maire's death, bishop Petre proposed three persons for the coadjutorship, namely, William Walton, Dr Charles Howard and the Rev. John Lodge. Mr Walton was preferred to the others on account of his greater experience in the work of the mission.

The Rev Charles Howard D.D., the second person proposed by bishop Petre, was the fourth son of Bernard Howard, Esq., of Glossop, co. Derby, by Ann Roper, daughter of Lord Teynham. This Charles Howard, born 1717, was educated in Douay, and went to the English Seminary in Paris to study theology. He arrived there April 23, 1736, took Priest's orders in 1743, at Paris, and his degree of Doctor in 1745. He then returned to Douay, and after a visit to Rome, in 1746, went on the English mission until the year 1756, when he became President of the English Seminary in Paris. This post he resigned in 1783, and retired to St Omer's, where he died in 1792. From Henry Howard, an elder brother of this Rev. Dr Charles Howard, descends the line of the present dukes of Norfolk; and a nephew of this Rev. Dr Charles Howard was grand-

father to Edward Henry Howard, born Feb. 13, 1829, and created archbishop of Neo-Cæsaria *in partibus*, and Suffragan bishop of Frascati in 1872. He was consecrated by Cardinal Sacconi, bishop of Palestrina, assisted by Mgr Vitelleschi (afterwards Cardinal), archbishop of Seleucia, and Mgr. De Merode, archbishop of Melitene, on the 30th of June, 1872, at St Peter's, Rome.

On the 8th of September 1773, bishop Petre sent to Propaganda some statistics of his Vicariate, which comprised seven counties. In these were 137 Residences for as many Catholic priests, and of the 137 priests, 67 were secular clergymen; 45 were Jesuits; 4 were Franciscans; 3 were Dominicans; and 18 were Benedictines.

There was only one consecrated Church in the entire Vicariate. Catholic worship was performed mostly in domestic chapels in the upper stories of houses of Nobles.

In Lancashire	were 69 Residences,	and 14,000 Catholics.
“ York	“ 36 “	“ 1,500 “
“ Durham	“ 5 or 6 “	“ 1,200 “
“ Northumberland	“ 18 “	“ 1,800 “

In Cheshire, Westmoreland, and Cumberland were few Catholics. There was one house of Franciscan Nuns in York, but without *clausura*.

In all, the number of Catholics was about 20,000, and of Missionaries about 137.

Bishop Petre lived principally at Showley, near Ribchester, the seat of the Walmesley family, and died there on the 24th of December, 1775, aged eighty four years. He was buried in the very ancient church of Stydd, near Ribchester, in Lancashire. His epitaph is as follows:—

HIC JACET ILLUSTRATUS, ET REVERENDUS, DOMINUS FRANCISCUS PETRE DE FITHLERS, EX INCLYTA ET VETUSTA PROSAPIA, IN COMITATU ESSEXIAE, EPISCOPUS AMORIENSIS ET VIC. APOSTOL. IN DISTRICTU SEPTENT. QUEM VIGINTI QUATUOR ANNOS BENEFICENTIS ET APOSTOLICIS VIRTUTIBUS FOVIT ET ORNAVIT, TUM PLENUS DIERUM BONORUMQUE SPERUM; PRÆMISSIS MULTIS BLEEMOSYNIS OBIT IN DOMINO, ANNO ÆT. SUÆ LXXXIV DIE XXIV DECEMBRIS
 ANNO MDCCLXXV.

R. I. P.

The Douay Diary has this note upon his death:—
 “Franciscus, ob suavem morum affabilitatem, largamque in omnes egentes liberalitatem, summum sui desiderium reliquit, non modo in comitatu Lancastriensi ubi degebat, sed apud cunctos ubique illi notos, etiam fide et moribus disjunctos.”

WILLIAM WALTON.

1775. William Walton, bishop of Trachonitis *in partibus*, succeeded *per coadjutoriam*. His election to the coadjutorship *cum jure successionis*, vacant *per obitum bonæ memoriæ Wilhelmi Maire, Episcopi Cinensis*, was made by Propaganda June 25, 1770, and was approved by the Pope in audience of July 1, 1770. He was consecrated in 1770.

William Walton, eldest son of Michael and Mary Walton, was born at Manchester, December 9, 1716, and entered Douay College in October, 1731. He received Minor Orders, April 20, 1737; sub-diaconate, May 29, 1738; and the diaconate, on the eve of Trinity Sunday, 1739. He was ordained Priest by bishop Dicconson, April 3, 1741. He was

some years Professor of Theology at Douay. He left Douay, to visit his relations in England, July 4, 1743, and returned, October 4, in same year. He left Douay again, June 4, 1748, to serve on the English mission, and was then described in the Douay Diary as:—"Vir acri ingenio, præstanti pietate et in omni literarum genere versatus." He became Grand Vicar to bishop Challoner.

In 1756, he published "The Miraculous Powers of the Church of Christ." In 1759, he had been proposed by Bishop Challoner as coadjutor in the London district.

Bishop Walton died, February 26, 1780, but previous to his death, had applied for a coadjutor, proposing three persons, of whom the first on the list, was Matthew Gibson, his successor. The second was John Chadwick, of an honorable Lancashire family, who was then 53 years old, and had spent twenty five years on the Mission. He had taught Belle Lettres in Douay, and was a Vicar General. This John Chadwick, born April 27, 1728, was son to John Chadwick, purchaser of Burgh Hall, near Chorley, who married Ellen Wareing, August 14, 1717. The Rev. John Chadwick died at Weldbank, Oct. 1, 1802, and in the obituary of Weldbank Chapel, on black ground, in gold letters, the "Very Rev. John Chadwick" was placed on record as "founder of Weldbank mission." The last owner of Burgh Hall, was Francis Chadwick, Esq., whose grandchildren, alive in 1876, were Frank Chadwick; Whitwell Clitheroe; and Robert Chadwick Farncombe, of Broadway, Worcestershire, Esq. Of John Chadwick, brother to Francis, of Burgh Hall, the only surviving sons in 1876, were James Chadwick, bishop of Hexham, and John and Frank Chadwick, Esq^{res}. The third on the list was the Rev. Nicholas Clavering, of a noble Catholic family in Northumberland, who had studied in Douay, and served twenty four years on the

mission. He was aged about 50 years, and was Vicar General in the northern parts of the District.

Nicholas Clavering was the second son of Ralph Clavering, Esq^r, of Callaly Castle near Alnwick, Northumberland. He was Priest and chaplain at Callaly Castle for several years from 1784. He was afterwards Priest at Durham, and subsequently became chaplain to the Benedictine Nuns at Hammersmith, where he was buried in the Convent burial ground, in or about the year 1812.

Bishop Walton died, February 26, 1780, at York, aged 64, and was buried at St Michael's le-Belfry, York. One of the executors of his will, was his nephew George Gibson, the grandfather of the Rev. Thomas E. Gibson, incumbent of Lydiate Ormskirk, in 1876. Bishop Walton was a considerable benefactor to Douay College.

Dr. Walton published, in 1756, a work entitled "The Miraculous Powers of the church of Christ asserted through each successive century, from the Apostles down to the present time" 8^{vo}.

MATTHEW GIBSON.

1780. **Matthew Gibson** succeeded in 1780. His election, *per obitum Wilhelmi Walton Episcopi Trachonensis*, was made by Propaganda, May 29; approved by the Pope June 4; and expedited June 5, 1780. He was a secular Priest of good family, *generis nobilitate summopere commendatus*. His age was 46 years. He had been for many years Lector of Philosophy, and subsequently of Theology, in Douay. He had served for 12 years on the mission in the Northern District, and during the late bishop's illness, had transacted the business of the Vicariate.

His Briefs for the Vicariate and see of Comana in

Cappadocia *in partibus*, were dated June 17, 1780. *Pro-paganda*.

He was consecrated Sept. 3, 1780.

The family, to which Matthew Gibson belonged, was of the lesser gentry, and was originally seated at Wallington, county Northumberland, which place was afterwards exchanged with the Blackets for Stagshaw in the same county. A younger son of Thomas Gibson, of Stagshaw, acquired Stonecroft, near Hexham, and left this estate to his son Jasper, who married Margaret, daughter of... Leadbitter, of Warden, Esq. Jasper and his wife were the parents of twenty one children, among whom were the two bishops, Matthew and William Gibson.

Bishop Matthew Gibson joined his episcopal brethren in condemning the "Committee oath" of Oct. 21st, 1789, and in January, 1790, published an address to his flock, printed by Hall and Elliot, Newcastle.

Bishop Matthew Gibson, who was strongly opposed to the schismatical "Committee," died May 17, 1790, at Stella Hall, Co. Durham, "confectus dolore ob conatus, sermones, et scripta multorum ad minuendam, vel, ut ita dicam potius, tollendam S. Pontificis auctoritatem et jurisdictionem, et novitates inducendas in Anglia, quibus semper restitit, et cum summa felicitate, in suis præsertim provinciis." etc. *Ex litera Gulielmi Gibson*. He left his brother, William Gibson, Francis Eyre and John Lonsdale his executors. The place where bishop Matthew Gibson died was Stella Hall, on the banks of the Tyne. He was buried at Newbrough Church, which is near Stonecroft where his family resided.

The following epitaph was inscribed on his tombstone:—

HIC JACET REVERENDISSIMUS DOCTOR MATTHÆUS GIBSON
 EPISCOPUS COMANENS., VIR ET PIETATE ILLUSTRIS ET
 SCIENTIA INSIGNIS. OBIT DIE DECIMO NONO MAII ANNO
 1790. ANNOS NATUS 57.

R. I. P.

WILLIAM GIBSON.

1790. William Gibson succeeded *per obtitum bonæ memoriæ Matthæi fratris sui germani*. His election by Propaganda, July 19, was approved by the Pope, July 22, and expedited, August 7, 1790. His Brief to the see of Acanthus *in partibus* was dated Sept. 10, 1790. He was brother to his predecessor, and was President of the English College at Douay. He was consecrated December 5, 1790, in the chapel of Lulworth Castle, by bishop Walmesley, assisted by Rev. Charles Plowden, and the Rev. John Milner. *Propaganda*. Dr Milner preached the sermon.

William Gibson, born at Stonecroft, Feb. 2, 1738, was educated in Douay, and became President of that College.

He sent a report, dated March 9, 1804, of his Vicariate to Propaganda.

There were then two houses of Benedictines in his District, one from Dieulwart in Lorraine, the other from Lambspring in Germany, now in possession of the king of Prussia. In both convents schools are kept, and the monks, who do not wear their habit, take the vows, and are educated for the Mission.

There were also two monasteries of Benedictine nuns, and one of nuns of S^t Clare, who wore a decent black habit instead of the dress of their Orders. There was a Convent

of Teresian Carmelite nuns, who wore their habit, and kept the *clausura*, without molestation.

“For many months,” wrote bishop Gibson, “I administered the Sacrament of Confirmation three or four times a week, and as often preached sermons before Catholics and Protestants. My journeys were very long and fatiguing. In Lancashire I confirmed about 8,000, and almost all of those confirmed, received the Holy Communion.” The Catholics in Lancashire are very numerous, perhaps over 50,000. Within the last thirteen or fourteen years, the increase of Catholics has been very great, in consequence of the abolition of the Penal laws, and the liberty given to Catholic priests to celebrate worship and preach. There are now in Manchester, which is the largest city in England after London, ten thousand Catholics, although fourteen years ago there were scarcely six hundred. The same may be said of Liverpool. Thirty new chapels have been built, during the same period, in the District, and some of these chapels have organs, and high mass is celebrated within them with due solemnity.

Schools have been instituted in many places, namely at Liverpool, where 250 boys and 250 girls are taught; York; Durham; Newcastle; “Garibonii;” Fernyhaugh, Ughorpe etc.

The bishop’s income is about L. 200 per annum. He receives nothing from Rome or the Propaganda, and lost all his own property in France. He resides generally at York, but sometimes at Durham, with the Missionary.

The Secular priests are 85; and there are 22 Ex-Jesuits; 38 Benedictines; 7 Dominicans; 6 Franciscans; and 9 French priests.

Ten or eleven years later, the total number of Catholics in the District was estimated at 20,000.

In 1818, in a return sent to Propaganda by the Agent at Rome, Dr Gradwell, the priests in this District were stated to be 164 in number, and to consist of 97 Secular priests; 25 Ex-Jesuits; 35 Benedictines; 3 Franciscans; 3 Dominicans; and 1 Carthusian.

In 1819, the state of bishop Gibson's health became such as to induce his three Vicars General to write to bishop Poynter of the London District, to ask him to suggest to Propaganda the propriety of granting extraordinary faculties to the coadjutor, bishop Smith. Bishop Gibson, they said, had been for years infirm, and latterly was in such a condition of paralysis that two men were required to lift him from his chair. His mind also was affected, and he was almost senile. Yet he clung with childish tenacity to the semblance of power, and although unable to do any business, would not permit his coadjutor to act for him in cases where the coadjutor himself had not the requisite faculties. For, in the coadjutor's Brief, was a clause prohibiting him from interfering in the affairs of the Vicariate, without the express license of bishop Gibson, as long as the latter should live. They state their conviction that Dr Gibson had for thirty years been an admirable bishop, but being now in his eighty third year, and paralyzed, was utterly incapable of discharging Episcopal functions. They therefore, without having communicated their intention to bishop Smith, request Dr Poynter, as an intimate personal friend of bishop Gibson, to endeavour to procure for Dr Smith, the coadjutor, either full faculties enabling him to act independently, or a mandate to administer the affairs of the Vicariate.

On the 8th of June, 1821, bishop Smith wrote from Durham to the Prefect of Propaganda, to announce the death of bishop Gibson, who was released from his infir-

mities, June 2, 1821, aged 84, and in the 31st year of his episcopate. He had received all the rites of the Church.

Bishop Gibson's character is thus described by his coadjutor:—"He was pure in faith and in morals, and singularly averse to those who were plotting for the introduction of novelties in religious matters. He was a strenuous advocate for ecclesiastical discipline, and for all due subordination, as well of clergy towards their bishop, as of all persons, lay or clerical, towards the Supreme Pontiff. His prudent foresight in affairs was very often proved by the results. He was exceedingly zealous for the erection of new churches and schools within his District, and his erection of the large College and Seminary at Ushaw, in most precarious times, of itself should entitle him to the grateful remembrance of posterity."

Bishop William Gibson was buried at Ushaw, the following inscription being placed on his tomb:—

ILL^{MUS} ET REV^{MUS} D^{NUS} GULIEM. GIBSON
 EPISCOPUS ACANTHENSIS
 IN DISTRICTU SEPTENT. VIC. APOST.
 1790-1821
 COLLEGII AUG. DUACEN.
 HIC APUD USHAW REDIVIVI
 FUNDATOR STRENUUS
 OB. 2. JUNII 1821
 ÆT. 84
 PATER VENERANDE VIVAS CUM JESU.

D^r William Gibson translated from the French of M. de Mahis, a work entitled, "The Truth of the Catholic Religion proved from the Holy Scriptures," and this translation was printed by Edward Walker, at Newcastle, 1799.

A "Conversation between the R^t Hon^{ble} Edmund Burke and D^r W. Gibson, was also printed.

THOMAS SMITH.

1821. Thomas Smith succeeded *per coadjutoriam*. His election to the coadjutorship *cum jure successionis*, made by Propaganda, April 13, 1807, was approved by the Pope, April 17, and expedited, April 18, 1807. The appointment was made at the request of bishop Gibson, who was aged and infirm, and at the request of the other Vicars Apostolic. The Briefs for the coadjutorship and see of Bolina in Achaia *in partibus*, were dated May 15, 1807. The mandate for his consecration was lost in transmission to England, and a fresh mandate was applied for in July, 1808. He was consecrated March 11, 1810, at St Edmund's College, Herts., by bishop Poynter.

Thomas Smith, son of John Smith, Esq., of the Brooms, near Lanchester in the parish of Iveston, Durham, was born March 21, 1763. He received his early education at Sedgeley Park, and when 15 years old was sent to Douay, where he was junior, by one year in the classes, to William Poynter. He possessed genius, facility of acquiring knowledge, and was remarkable for piety and obedience to the rules. He was ordained Priest in 1778, by Mgr Conzier, bishop of Arras. After his Theological course, he was selected to superintend the temporal business of the Seminary, as he was distinguished for general ability and for urbanity and suavity of manners. At the revolution in France, he was thrown into prison with the rest of the Douay Seminarists, and when, after sixteen months incarceration, he was set at liberty, he returned to England, with a number of students, who were placed under his charge.

They were dressed in such cast off garments as chance or charity threw in their way, and arrived in London, March 1, 1795. In November of that year, Dr Smith was placed as missionary in the city of Durham, where he conciliated to himself the esteem and singular affection of all classes, by his zeal and other good qualities. He was most acute and correct in judgment, but withal very humble and modest. To know him, said bishop Sharrock, was to love him. He had been twice recommended to Propaganda, by the Vicars Apostolic, for the Midland Vicariate, when vacant in 1798 and in 1802.

In 1823, bishop Smith, being aged and infirm, was obliged to seek assistance. His application for a coadjutor was dated July 2, 1823, and three names were submitted by him to Propaganda. First of the three was Thomas Penswick, aged about 51 years, who for twenty three years had served as a zealous and most efficient Missionary priest in Chester or Liverpool. The second name on the list was that of the learned and celebrated Dr John Lingard, who was a Missionary at Hornby, near Lancaster. The third was the Rev. Thomas Gillow, a Missionary priest at North Shields, who had previously been elected to a see in the East Indies, but declined it, on account of his health. In this application of bishop Smith, the other Vicars Apostolic concur. Dr Penswick was pronounced "dignissimus" by bishops Poynter and Collingridge. Bishop Milner deprecated the appointment of Lingard, to whom he himself had imparted the first elements of learning in Winchester, and for whom he procured a nomination to Douay. But Dr Lingard had not fulfilled the hopes of Dr Milner. In learning, indeed, he had advanced, beyond his expectations, but not in piety, and his loose writing about Cran-

mer and the so-called reformers, gave offence to bishop Milner. Dr Penswick was accordingly elected by Propaganda to be coadjutor, in December, 1823.

The Thomas Gillow, above mentioned, was the uncle of the Rev. John Gillow, Vice President of St Cuthbert's College, Ushaw, and was the fourth son of Richard Gillow, Esq., of Singleton, Lancashire, the representative of a family pre-eminent for its staunch adherence to the Catholic faith and for the many priests whom it has given to the Church.

For several centuries prior to the Reformation, the names of ecclesiastics belonging to this family of Gillow, frequently occur in the records of the dioceses of Durham and York. On the outbreak of the terrible persecutions, by which the Reformation was established, the family took refuge in the Fylde, and eventually settled at Singleton and other places in Lancashire.

Thomas Gillow was born November 23, 1769, at Singleton, and when young was sent to Douay College, which he entered on the 22nd of May, 1784. During his College days he was the same as under his father's roof, innocent, warm hearted, ever foremost in every meritorious work, in every good and honourable enterprize. Several anecdotes are related of his characteristic fortitude and daring during the French revolution, that period of trial and danger for the inmates of the College, when he was the life of the Seminary and greatly contributed to buoy up the drooping spirits of his fellow students.

On one occasion a mob of some thousands of infuriated revolutionists approached the College, and began to thunder at the doors for admittance. The inmates were terrified, but Gillow courageously ran down the stairs, met

the assailants at the entrance, and shouted "Vive la Republique." The mob, astonished to hear such a cry, seized hold of him, and carried him about in triumph, the whole of the night, through the streets of Douay. The College was thus saved from immediate destruction. When notice was formally given that the members of the College were to be imprisoned, Thomas Gillow determined, although no other student would join him, to make an attempt at escape. The incident is thus related by the Rev. John William Bewick, in his funeral oration upon Thomas Gillow:—

"He (Thomas Gillow) approached the city gates. The sentinel was at his post, and by the way side sat a poor woman with a stall of fruit. To avert suspicion, he turned aside, as if to make a purchase; at that moment a laden waggon, drawn by eight magnificent mules, chanced to come up; the young student, with a quickness of perception which never failed him through life, saw his opportunity at once. He quietly entered into conversation with the waggoner, and while the sentinel was admiring the beauty of the animals, he passed through the gateway unnoticed and unchallenged. This done, he straightway directed his steps to the country house at Ecguerchin, where some of the students were at that time spending holiday. He told them of the edict that had gone forth, and urged them to join him in his flight and push towards the frontier. But no! the undertaking seemed to be one of too great risk; they dared not attempt it. Again and again he strove to encourage them and implored them to follow him, but in vain. At length he prevailed upon one to share his fortunes, Dr Penswick, who afterwards became Bishop of the Northern District. Without delay the two students set out on their perilous journey. Many were the dangers they had to pass through, and many the dif-

ficulties they had to surmount. But it seemed as if their Guardian Angels were sent by a special Providence to guide and protect them. They reached the frontier in safety, and in due course were welcomed at their fathers' homes in Lancashire." This escape was effected in October, 1793.

After spending a month at home, Mr Gillow went to the College then established at Old Hall Green, where he remained until sent with a colony of Douay students to Crook Hall, co. Durham, where he arrived December 6, 1794. Here he was ordained Priest, April 4, 1797, and was appointed to the chaplaincy of Callaly Castle, the seat of the Claverings, in the following August. He remained at Callaly for twenty five years, and was removed to North Shields in 1821, as the first pastor of that mission. In 1818, he was selected by the Propaganda to preside as Bishop over the vicariate of the West Indian islands, and his appointment was actually printed in the Roman Annual, Cracas, in these terms:—"Hypsopoli in Asia: Tommaso Gillow, nato in Singleton nel 1772, (sic) fatto vescovo et Vicario Apostolico nelle isole dell'America Settentrionale soggette al Dominio Inglese, 17 Marzo, 1818." But Mr Gillow declined the episcopate, from motives of health, and continued on the mission at North Shields, until his death on the 19th of March, 1857. He was the author of a pamphlet entitled:—"Catholic Principles of Allegiance Illustrated," published by Walker, Newcastle, 1807. The Rev. Thomas Gillow's life is related in his funeral oration by the Very Rev. J. W. Bewick, printed by E. Pruddah, Hexham.

In 1826, a Missionary map of England assigns to the Northern District 200,000 Catholics; 177 Missions; and 200 Missionaries.

On the 15th of October, 1830, bishop Smith signed his

name to an account of his Vicariate. In this return the Catholics of the District were estimated at about 185,000. The Stations were 172, of which 7 were in Cheshire; 82 in Lancashire; 46 in Yorkshire; 2 in Westmoreland; 12 in Durham; 18 in Northumberland; 4 in Cumberland; and 1 in the Isle of Man. These 172 Stations were served by 172 priests, of whom 115 had been pupils of the Episcopal colleges; 31 were Benedictines; 23 were Jesuits or from Stonyhurst; 2 were Franciscans; and 1 was a Dominican.

There were three Colleges, namely Ushaw, Stonyhurst and Ampleforth. There were also three English Nunneries and one French Nunnery.

On the 5th of July, 1831, bishop Smith, finding his health no longer permitted him to bear the burden of the Vicariate, wrote from Ushaw to Cardinal Litta, seeking permission to resign his charge altogether to his coadjutor, Dr Penswick, and requesting that the extraordinary faculties might be transmitted to the latter. But before this could be arranged, bishop Smith expired in the Seminary at Ushaw on the 30th of July, 1831.

He was buried (August 2), in the burial ground at Ushaw, near to the remains of his predecessor, Dr William Gibson, and the following inscription was placed on his tomb:—

ILL^{MUS} ET REV^{MUS} D^{NUS} THOMAS SMITH

EPISC. BOLINENSIS

IN DISTRICTU SEPTENT. VIC. AP.

1821-1831

PASTOR ANIMI VERE PATERNI

OB. JULII 30. 1831

ÆT. 68

PATER BENIGNISSIME VIVAS CUM JESU.

A full length portrait of Dr Smith, by James Ramsay, Esq., hangs in the parlour at Ushaw College.

THOMAS PENSWICK.

1831. Thomas Penswick succeeded *per coadjutoriam*. His appointment to the coadjutorship with succession, was decreed by Propaganda, Dec. 4, approved by the Pope, Dec. 7, and expedited, Dec. 13, 1823. His Brief to the see of Europum *in partibus* was dated January 9, 1824, and that to the coadjutorship, bears date January 13, 1824. He was consecrated, in the College Chapel at Ushaw, on the Feast of S.S. Peter and Paul, June 29, 1824, by bishop Poynter, at request of bishop Smith, who was present and was assistant bishop, the Very Rev. John Gillow, President of the College acting as assistant *Episcopi loco*.

Thomas Penswick, second son of Mr Thomas Penswick, agent to the Gerard family, was born, in 1772, at the Manor House in the township of Ashton, in Makerfield. He was sent to Douay for education, and effected his escape from that place in October of the year 1793, in company with Thomas Gillow. See page 275. After his return to England, he entered Crook Hall, (Ushaw), December 4, 1794, and left it, August 21, 1796. He received the Tonsure, four Minor Orders and sub-diaconate, at Crook Hall College, from bishop William Gibson, Dec. 20, 1794, being then 22 years old. He was ordained Deacon, Sept. 24, 1796, and Priest, April 4, 1797, by the same bishop and at the same place. He was employed on the mission at St Michael's Church, Liverpool, when he was chosen Bishop. As bishop he was the first who attempted to develop the town missions as opposed to the chaplaincies, which, up to that

period, had been the great instruments for maintaining the Catholic religion in England.

A brother of bishop Penswick, the Rev. John Penswick, born in 1778, who died, October 30, 1864, while domestic chaplain to Sir Robert, now Lord, Gerard, of Bryn, was the last of the Douay priests who survived in Lancashire. John Penswick was a model of that patient self denial which supported many of the early priests of this century, during lifetimes of poverty, obscurity and monotony.

In 1833, bishop Penswick obtained a coadjutor in the person of the Rev. John Briggs.

Bishop Penswick died, January 28, 1836, and was buried in one of the oldest of the recent Catholic burial grounds, namely, at Windleshaw Abbey, near S^t Helen's. The following inscription is on his tombstone:—

IN MEMORY
OF
THE R^x REV^d D^r THOMAS
PENSWICK, BISHOP OF
EUROPUM, WHO DIED
JAN^r 28,th 1836,
AGED 63 YEARS,
R. I. P.

In Copperas Hill Chapel, is a monument to bishop Penswick, consisting of a cenotaph seven feet high. The design is a figure of Religion, holding a cross with one hand, while the other is resting on the book of life; and over the figure are carved the appropriate emblems of a bishop.

JOHN BRIGGS.

1836. John Briggs succeeded *per coadjutoriam*. His appointment to the coadjutorship with succession, decreed by Propaganda, January 7, 1833, was approved by the Pope, January 13, and expedited, January 16, 1833. His Brief to the coadjutorship and see of Trachis, in Thessalia, was dated January 22, 1833. *Propaganda*. He was consecrated on the Feast of S. S. Peter and Paul, June 29, 1833, at Ushaw, by bishop Penswick, assisted by bishops Baines and Walsh. The residence of bishop Briggs, was Fulford House, Durham.

On the 28th of January, 1839, bishop Briggs made a return of the Northern District. The Catholics were about 180,000; and of them 160,000 lived in Lancashire and Cheshire, 13,000 in Yorkshire, and 7,000 in other counties.

The Stations, or Missions, were 190; and of them, 16 lay in Northumberland; 13, in Durham; 6, in Cumberland; 2, in Westmoreland; 47, in Yorkshire; 9, in Cheshire; 95, in Lancashire; and 2, in the Isle of Man.

Of these Stations, 135 were served by Secular priests; 31, by Benedictines; and 24, by Jesuits.

The priests were 211; consisting of 147 Seculars, 35 Benedictines, and 29 Jesuits.

Bishop Briggs, on the 3rd. of July, 1840, was appointed Vicar Apostolic of the Yorkshire District.

WESTERN DISTRICT. CREATED 1688.

(Comprising the counties of Wilts, Cornwall, Somerset, Dorset, Gloucester, Hereford, with the Principality of Wales.)

PHILIP MICHAEL ELLIS.

1688. Philip Michael Ellis, O. S. B., was appointed the first Vicar Apostolic of the Western District, at the recommendation of King James II, by letters Apostolic, dated January 30, 1688.

Philip Ellis, called Michael in Religion, born about the year 1652, was the third son of a protestant clergyman, the Rev. John Ellis, Rector of Waddesden, Bucks, by his wife, Susannah Welbore. John Ellis, the eldest brother of Philip, became Under-Secretary of State to William III, and died, without issue, in 1733, in London, aged ninety three. Philip's brother, Sir William Ellis, Knight, the second son, was Secretary of State to the exiled monarch, James II, and died at Rome, without issue, in 1734. Welbore Ellis, the

fourth son, and next brother to Philip, was made protestant bishop of Killala in Ireland, in 1705, and subsequently, in 1731, was translated to the rich See of Meath. He died in January, 1734, leaving a family ennobled with the titles of Mendip, Clifden, and Dover. The next brother, Samuel Ellis, was Marshal of the King's Bench in England. Charles Ellis, the youngest brother to Philip, took orders in the Established Church in England.

Philip Ellis, while a pupil at Westminster School, was converted to the Catholic faith. The editor of the "Ellis Correspondence" vol. I, p. 18, wrongly asserts that "Philip was kidnapped by the Jesuits, and brought up by them in the Roman Catholic religion, in their College of St Omer." Philip proceeded to the Benedictine College of St Gregory, Douay, where he was professed, November 30, 1670, at the age of eighteen years.

Having finished his studies, he was ordained Priest, and sent to labour in the Mission in England. His abilities recommended him to the notice of King James II, who appointed him one of his chaplains and preachers. Seven of his sermons, of which the first was preached at Windsor, the rest at St James's, were printed. When Pope Innocent XI, in 1688, requested King James to recommend subjects for the newly constituted Vicariates, Philip Ellis, then aged thirty-six, was selected for the Western Vicariate, and was consecrated on Sunday, May 6, (O. S.) 1688, by Ferdinand d'Adda, archbishop of Amasia *in partibus*, at St James's, where the King had founded a convent of fourteen Benedictine monks. Bishop Ellis received the See of Aureliopolis *in partibus infidelium* for his title. He, like the other Vicars Apostolic, was granted a pension of a thousand pounds a year.

In the second week of July, 1688, bishop Ellis confirm-

ed a considerable number of youths, some of whom were converts, in the new chapel of the Savoy. On the 26th of August, following, he wrote, from St James's, to his eldest brother, John, describing the uneasiness felt by the Court at the preparations making in Holland by William, Prince of Orange. (Ellis Correspondence, Vol. II. p. 145). It is doubted whether bishop Ellis ever visited his diocese, for on the breaking out of the Revolution, in November, 1688, he was arrested and thrown into prison in Newgate (Mac-auley's History of England, Vol. II. p. 563). He was, however, soon set at liberty, and withdrew to France, to the Court of his exiled sovereign, at St Germain's.

Shortly afterwards, bishop Ellis went to Rome, where he formed a close friendship with Cardinal Howard. In 1696, Pope Innocent XII made him an Assistant Prelate to the Pontifical throne; and six years later, says Weldon, "on the feast of St Louis, he sung the High Mass, in the French church at Rome, before many Cardinals, invited and received by the Cardinal de Bouillon. The prince of Monaco, ambassador of France, being then *incognito*, assisted in a tribune."

Cardinal Howard, when making his will in March, 1694, bequeathed to bishop Ellis 400 Roman Scudi, and in June of the same year, he left the bishop, in a codicil, his coach, horses, and harness.

Bishop Ellis was never able to return to England, to take charge of his Vicariate. The difficulties which impeded his return are alluded to in the following letter, which he wrote to bishop Giffard, who, in his absence, took care of the Western district:—

"Rome. Jan. 18, 1702.

My Lord; The steadfastness of your affection to me, and the continuance of your charitable assistance to my

poor family (*the Western district*) have extremely raised my spirits, and make me no longer bewail my absence from it, which will still be more advantageously supplied by your Lp's unwearied goodness. As soon as I had the honour of your letter, I acquainted my master with the contents of it, and the straightness of your circumstances, as well as the greatnesse of your zeal and labours; and tho' this conjuncture, which obliges him to retrench his domestick expenses, even to those of his table, be nothing favourable, yet I have grounds to hope that he will not be wanting in all kinds of demonstrations, how much he is edified with your Lp's courage and zeal.

"It is very true that a correspondence at so great a distance, and in present circumstances, is some thing difficult, and might well be excused, had not the want of it, for these last years past, led me into several mistakes touching the situation of our affairs, and of our hearts to be assisting and compassionate to one another. I heard of nothing but coldnesse in some places, and untimed expressions in others; misrepresentations and ill offices from abroad and at home, were supposed not to be wanting to make my exile look like an abdication. But at length my repeated instances to obtain permission to return, and the interest I have been labouring to make from time to time, are become so public, that they can be no longer called in question, but on the contrary are charged upon me as a fault, and where before I was taxed for want of zeal, now some would render me suspected of want of duty and of leaning too much to the government. But the divine goodness has more than recompensed these little mortifications, by giving me frequent opportunities to serve my religion and my country, in the place where I am, by rectifying many persons' understandings, taking off preju-

dices, and sweetening the sharpe humours of those who had power and disposition to do us harm, procuring shelter and friends to our cause; and giving advantageous impressions of the present and future comportment, modestly and peaceful disposition, of the English Catholicks, of which good offices, promoted certainly by abler heads and hands, I flatter myself you feel at this day some effects, and believe it to be in your power to experience daily more, upon which I ground some slight hopes that I am not altogether uselesse to my country: and it is the opinion of the wisest here, and it shall be my endeavour to promote it, when I am gone from hence to make place for a better subject, that one of the (episcopal) character ought always to be assisting in this court, as having better entry and regard, than any one of an inferior rank can have.

“I am much rejoiced to hear of the good state of health my Lord Leyburne enjoys: the merits of his generous patron are much extolled here. My master gave me an account of them with the greatest demonstrations imaginable of esteem and consideration: told me what he had done in acknowledgment; and that he would set that minister as a pattern for the imitation of those of other princes, by whose example they should merit his favour. It would not perhaps be amisse to lett them know as much, and whatsoever they shall act that savours of zeal and piety, shall be sure to be sett here in its best light.

“I am much scandalized and offended at the presumption of the Welshman, that dared question your L^p’s authority and proceedings: for besides that your actions justify themselves, it has been notorious that I prayed your L^p to supply my absence by all methods that you should judge expedient. But that nothing like this may happen for the

future, I send you an ample Patent, confirming all you have done, and humbly praying to continue your charitable offices to me and mine, being with great respect and equal sense of gratitude, My Lord, your affectionate brother, and obliged, humble servant, E.

“Some years past, persons well acquainted with the aspect of your court were of opinion a license to return would not be denied me: but then my old master that is gone (*James II*), would not allow that I should ask it: but when I understood he was not so much against it, the face of things was much changed, and the permission, tho’ not denied, yet not granted but rather deferred; and this court thinks I ought not to move without it. Nevertheless I shall expect your directions, and shall be much more at repose since I am sure to know the true state of things from your pen, and be represented by your care. Being under the same mistake or misapprehension as formerly, that your L^p declined that charge and employment, at the instance of M^r Howard now placed in another station, I deputed M^r Gregson to succeed him in his commission relating to my affairs: but I shall give him directions to attend your L^p from time to time, to receive and execute your orders. He is a man of good judgment and more active than the other.”

In, or before, the year 1705, bishop Ellis resigned his vicariate into the hands of Clement XI, and was preferred by that Pope to the bishopric of Segni, in the States of the Church, in 1708. At Segni he founded a Seminary, over which he watched with parental zeal and solicitude. In November, 1710, he held a Synod in the choir of his Cathedral, which was hung with red silk for the occasion; about seventy of his clergy attended, all of whom he entertained with generous hospitality. The acts of this

Synod, were much approved of, and were ordered by Clement XI, to be printed and published. In addition to many other meritorious deeds, he substantially repaired and embellished his episcopal palace. He died, aged seventy four years, on the 16th of November, 1726, from dropsy on the chest, and was buried in the centre of the Seminary church. He left to his Cathedral a splendid mitre and some costly vestments; but the bulk of his property he bequeathed to his beloved Seminary. Pope Leo XII kindly gave the library, and the ring of Bishop Ellis, to Bishop Baines, for the use of his successors in the Western District.

The archives of the Seminary at Segni contain the following notice concerning bishop Ellis:—

“Philip Michael Mylord Ellis, formerly bishop of Aureopoli in partibus infidelium, was by Clement XI, in 1708, created bishop of Segni, and on the 28th of October in the same year he was installed in the Cathedral. On the 1st of January, 1709, he erected and opened the Diocesan Seminary, in spite of the oppositions and difficulties encountered in the foundation thereof. This work had been vainly attempted by other preceding bishops, and was regarded as impossible to accomplish. At his own expense, bishop Ellis restored an ancient edifice, vulgarly called the monastery of S. Chiara, which had been abandoned for 150 years, and was ruinous and ready to fall in every part. He rebuilt it, and formed it into a Seminary sufficient to accommodate more than forty students, with the necessary schools, chambers for the masters, a chapel, etc. Not content with giving, during his lifetime, various donations, by no means inconsiderable, to this Charitable establishment, he left in his last will the sum of six thousand Roman scudi to the Seminary.

“He was buried, according to his own desire, in the church of the Seminary, in which he had erected a chapel in honour of San Francesco di Paola.”

No inscription exists on his sepulchre. But in the refectory of the Seminary, the following epigraph may be read: —

CLEM: XI. P. M. PRÆCIPIENTI
 CONGR. SPECIAL. DECERNENTI
 PH. M. MYLORD ELLIS ERIGENTI
 H. CRINIVELLI J. U. D. DIRIGENTI
 SEM. ADMINISTRATORES ET ALUMNI
 G. A. M. P.P.
 M.D.CCXIII.

The memory of bishop Ellis is still preserved in the diocese of Segni, and revered for the many benefits he conferred upon it, not only by founding the Seminary and enriching the cathedral, but also for his generous liberality towards the poor.

Besides the acts of the Synod above mentioned, the following sermons of bishop Ellis were printed:—

1. A sermon preached at Windsor, on the first Sunday of October, 1685, on the text Matt. xxii. 37. 2. A Sermon preached at St James's, on the 1st of November, 1685. 3. A Sermon at St James's, on the third Sunday in Advent, 1685. 4. A Sermon at St James's, New Year's Day, 1686. 5. A Sermon at St James's, on Ash-Wednesday, 1686. 6. A Sermon at St James's, preached on the feast of All-Saints, 1686, in which the preacher announced that the English Benedictine Congregation had authorised him to declare absolute renunciation on their part to all titles or rights, which might possibly be inherent in them, to possessions

formerly in the hands of the Church; that the Church, and in her name the supreme pastor, had quitted all pretensions to them, and prayed that what she had loosed on earth may be loosed in heaven; and that every person concerned may enjoy a quiet conscience, and continue for ever in the undisturbed possession of their present holdings. The monks solemnly protest that they desire nothing to be restored but their reputation, and to be thought by their countrymen neither pernicious, nor useless, members of their common country. 7. A Sermon preached on the second Sunday in Advent, 1686.

A beautiful portrait of bishop Ellis, engraved by Meyer, is prefixed to the "Ellis Correspondence," published in 1829, in two volumes *octavo*, by the Hon. George Agar Ellis.

In 1705, the Pope was desirous to appoint a successor to bishop Ellis, and on the 5th of February in that year, bishop Witham wrote to Propaganda concerning the selection of a new Vicar Apostolic for the Western district, in room of bishop Ellis. Bishop Richard Smith, so relates bishop George Witham, had recommended two persons, namely Thomas Witham, nephew to bishop George, and Superior of the English College in Paris; and John Gother, a most learned and pious Missioner. Bishop Giffard proposed, in addition, four persons, namely, Edward Preston, D.D., President of Douay; Edward Hanwarden, Vice President of Douay; Robert Jones D.D.; and his own brother, Andrew Giffard, D.D., formerly Professor at Douay. All these clergymen were approved by bishop Smith, and by bishop Witham, who added to the list Thomas Yaxley and John Morgan. Gother had died.

(ANDREW GIFFARD)

(1705. Andrew Giffard, brother to Bonaventure, was appointed to this Vicariate, vacant *per demissione fatta in mano di Santità Sua*, and to the see of Centuriæ *in partibus, con spedizione del Breve*, September 7, 1705. D^r Andrew Giffard refused this appointment, and died in 1714. See page 160.

The Vicars Apostolic of England, by letters dated July 22, 1706, informed the Propaganda that Andrew Giffard, who had been elected Vicar Apostolic with Episcopal rank, had refused peremptorily to accept the dignity, by reason of his frequent indispositions and advanced age. The Vicars Apostolic now propose, in addition to the persons previously mentioned, Gerard Saltmarsh, for the Vicariate declined by Andrew Giffard. Saltmarsh had been twenty years on the Mission, was wealthy and in great favour with the great men of the kingdom of England. In another letter they recommended Lorenzo Mayes, their proctor and agent in Rome, for this Vicariate. The Propaganda, on the 24th of January, 1707, issued a rescript that the Pope's consent should be asked for the appointment of Saltmarsh, in the room of Andrew Giffard.

In a Congregation held August 2, 1707, it was mentioned that the Roman agent of the English Vicars Apostolic, had informed Propaganda that the Vicars Apostolic were exceedingly distressed by the suspension of the Briefs for Saltmarsh. This suspension was due to the Internuncio at Cologne, who had written to say that he suspected Gerard Saltmarsh, Director of the Duke of Norfolk, to be a friend and favourer of Jansenists. The English bishops defended Saltmarsh from this imputation, and request

expedition of the Briefs. It was resolved to write to the Nuncio at Cologne for proofs of his charge against Saltmarsh.

The Briefs for Saltmarsh were never put into effect.

MATTHEW PRICHARD.

1713. Matthew Prichard, O.S.F., was the second Vicar Apostolic of the Western District. He was described to Propaganda as learned and prudent, and as having been Lector of Philosophy for many years, and of sacred Theology for twelve. According to a letter from archbishop d'Adda, of Amasia, to Propaganda, dated June 15, 1711, Prichard was then in Louvain. Father Prichard was mentioned in a Congregation, held April 11, 1712, as a fit person to be made Vicar Apostolic. He was then in England, and was described as of the Order of Recollects of St Francis, and a man of sound doctrine. He was elected in a Particular Congregation *super rebus Angliæ*, held August 13, 1713, to succeed bishop Ellis, as Andrew Giffard had refused this Vicariate. The king of England recommended him. The Pope gave his consent, on the 1st of September, 1713; and his Brief for Myra *in partibus* was dated Sept. 20, 1713, that for the Vicariate being dated Sept. 23, 1713. In a Propaganda Congregation, held Nov. 13, 1713, the Agent for the English Clergy made application for a grant of the usual faculties for D^r Prichard, bishop of Myra, and one of the two newly made Vicars Apostolic in England. In a Particular Congregation, held February 4, 1714, it was mentioned that Father Prichard's Briefs had been expedited through the Secretary of State's office, and sent to the Paris Nuncio in that way, because Prichard had been warmly recommended by the Nuncio,

who wrote, in the name of the king of England (James II), to recommend him. No tidings of the arrival of the Briefs had then reached the Propaganda. Father Prichard's thanks to Propaganda for the dignity conferred upon him, were given on the 9th of July, 1715. Santini, the Inter-nuncio at Brussels, wrote on the 6th of June, 1715, to Propaganda, saying:—"Father Matthew Prichard left Brussels the day before yesterday for Cologne, to be there consecrated with all requisite circumspection." *Propaganda*. He was consecrated in Whitsuntide, 1715, at Cologne, according to D^r Oliver.

Matthew Prichard, born in 1669, belonged, as D^r Oliver states, to the family of the Prichards, of Graig, a place situate half way between Monmouth and Abergavenny. The family must have had a decent property, for the estate of Mary Prichard, of co. Monmouth, a Papist, is rated at L. 116, 8s. 4d., per annum, in the government list, made in the early part of the eighteenth century.

In 1687, Matthew Prichard, being then eighteen years old, was received as a novice into S^t Bonaventure's Convent, Douay. Having served as Lector of Philosophy for four, and of Theology for several years, at his convent, he was ordained Priest in 1693, and sent to the Mission of Perthyre, in his native county of Monmouth.

After his promotion to the episcopate, bishop Prichard suffered many privations, and at times was with difficulty able to discharge his duties. He and his clergy were frequently in pecuniary distress, as well as in much bodily peril from the operation of the penal laws. In February, 1721, the Pope sent him a subsidy to relieve his immediate wants, and again, in 1723, the Holy Father sent him a contribution.

In 1740, bishop Prichard sought to obtain a coadjutor,

in the person of Dr Laurence York. His application was referred by the Propaganda Congregation of September 26, 1740, to the consideration of Cardinals Pico and Petra, and was finally granted in Congregation of February 27, 1741, but the Pope did not give his consent until the audience of March 27, 1741.

Three years later, bishop Prichard sought leave to resign the active duties of his office, and to retire to the Convent of English Franciscans at Douay. His application was attentively considered in the Propaganda Congregation, held Nov. 16, 1744, and received the Pope's approval on the 20th of November, 1744.

On the 6th of February, 1747, bishop York, the coadjutor, wrote to Propaganda, giving a distressing account of the state of affairs at that time. "We are," he says, "compelled to fly from house to house and from city to city." Bishop Prichard is infirm. "I, his unworthy coadjutor, have been for eighteen months and more, a fugitive from my ordinary residence, and as yet have no fixed abode." The persecution was incessant. The extent of the Vicariate was enormous, comprising twenty counties, and stretching from North to South for more than six and thirty miles, and from East to West nearly one hundred and eighty. While the Protestants were active in attempts to corrupt the faith of Catholics, and their press teemed with books of controversy, the Catholic worship was prohibited on pain of death, and no public preaching, or administration of the sacraments, was tolerated by the laws.

Bishop Prichard died on the 22nd of May, 1750, at Perthre, and on the 26th of May (O. S.), his coadjutor, bishop York, wrote to the Cardinals of the Propaganda Congregation, to announce his death.

In this letter, written "in residençiã meã ordinariã,

bishop York said:— “Post vitam laboribus continuis in vinea Domini attritam cursum consumavit, et die 22^o hujus mensis Maii, piè et cum perfecta enim resignatione in Domino obdormivit Reverendissimus in Christo Pater Dom. Mathæus Prichard, Episcopus Mirensis, et Sanctæ Sedis Apostolicæ in partibus Occidentalibus Angliæ Vicarius.

“Illius obitum Sanctæ Sedi communicare muneris mei esse credidi, quippe qui jam a novem fere annis in partem ejus oneris vocatus sum, et in coadjutorem ejus ab eâdem Sanctâ Sede ordinatus sum, cum facultatibus ordinariis mihi denuo datis ad quinque annos tantum, a die 18^o Aprilis anni 1748. Has mihi continuari, facultates etiam extraordinarias dispensandi scilicet in ordine ad matrimonium in secundo consanguinitatis et affinitatis gradu, et non nisi magna urgente necessitate, ut mihi concedere degnemini, humiliter peto.

“Obedientissimum me esse et obsequentissimum Sanctæ Romanæ Ecclesiæ filium profiteor et subscribor,

“Vestrarum Eminentissimarum et Reverendissimarum Dominationum

Humilimus servus,
† LAURENTIUS Ep^{us} Nib.”

Bishop Prichard was eighty one years old when he died, and had been a Religious for 63 years, a Priest for 57, and a bishop for 35 years. He was buried in the church of S^t Kenelm, Rockfield, Abergavenny, where a slab, covering his remains, is thus inscribed:—



HIC JACENT EXUVIÆ R^{MI} ET ILL^{MI} IN
 CHRISTO P. D. MATTHÆI PRICHARD, EP^I
 MYRENSIS, V. AP. ORD. FF. MM.
 RECOLL. ANGL. CONVENTUS DUACENI
 ALUMNI, S. T. L. JUB.
 VIR ERAT
 ERUDITIONIS SUMMÆ,
 DOCTRINÆ APPROBATÆ,
 FAMÆ INTEGRÆ ET PLUSQUAM VULGARIS:
 VIXIT OMNIBUS CHARUS,
 PAUPERUM ET AFFLICTORUM COLUMEN.
 FLENT EJUS OBITUM ORPHANUS ET VIDUA;
 COLLACHRYMANTUR UNIVERSIM OMNES
 NŒBILIS ET IGNOBILIS,
 DIVES ET PAUPER,
 QUIBUS ÆQUALE PASTORALIS OFFICII MINISTERIUM
 SEMPER EXHIBUIT.
 IN PERTHYRE MULTIS ANNIS VIXIT, ET IBIDEM
 ANIMAM CREATORI REDDIDIT, ANNO
 ÆTATIS SUÆ 81, REL. 63, SACER. 57,
 EP. 35, JUB. 13, DIE 22 MAII, 1750.
 R. I. P.

LAURENCE YORK.

1750. Laurence York, D.D., O. S. B., who had been coadjutor since the year 1741, succeeded to the government of the Vicariate on the death of his predecessor, in 1750.

D^r York's election to the Coadjutorship to bishop Prichard, *cum jure successionis*, was made by Propaganda,

Feb. 27, 1741, and approved by the Pope, March 27, 1741. He was consecrated bishop of Nisibi in Mesopotamia, August 10, 1741, at Douay, and a certificate of his consecration oath, dated August 14, and signed by Rev. John Philip Joseph Ochín, Notary Public at Douay, was forwarded to Propaganda, together with a letter, written by bishop York in Douay, on the 20th of August, 1741.

D^r Oliver, in his Collections, gives the following particulars concerning D^r York:—

“Laurence York was born in London, in 1687; professed at S^t Gregory’s Anglo-Benedictine College at Douay, Dec. 28, 1705; and probably ordained Priest in the Ember week of Advent, 1711. His merits induced his brethren to elect him Prior of that Convent, early in 1725, and at the expiration of the quadrennial term of government, he filled the same distinguished post, at S^t Edmund’s House, in Paris. It appears that, in 1730, his services were required in the Bath mission. In 1741, he was consecrated bishop of Nisibi, and coadjutor to bishop Prichard.

“During the rebellion of 1745, a fabricated letter was forwarded to the Mayor of Bath, which had been addressed, by a supposed anonymous partisan of the rebellion, to the Right Rev. D^r York. It thanked the bishop for the men and money which he had already provided, and for the supplies which he had promised; and engaged to him the see of Carlisle, in the event of the Prince’s success. The Mayor, satisfied in his own mind of the forgery, waited on D^r York, at Beltre House, Bath, and was soon convinced of the perfect innocence of the prelate, and of the malice of the attempt on his life and character; but under all the circumstances of the times, suggested the expediency of withdrawing himself until the storm blew over. This prudent course was duly acquiesced in.”

D^r York felt himself, in 1756, in need of episcopal assistance in the discharge of his widely extended duties, and supplicated the Holy See for a coadjutor, at the same time proposing three clergymen for the consideration of Propaganda. He named first of all D^r Charles Walmesley, putting him first, because he was "perfectly sound in body and of prepossessing manners." Cardinal Lanti laid before Congregation the informations, concerning the persons proposed for this coadjutorship, which had been received from D^r York and also from the other Vicars Apostolic. Among the persons whose names were laid before this Congregation, which was held April 6, 1756, were D^r Walmesley; Charles Howard of Norfolk, D. D. of Paris University; James Talbot, afterwards bishop in the London district; and Christopher Stonor, nephew to bishop John Talbot Stonor, Agent in Rome for the English Clergy, and D. D. of Paris University. D^r Stonor was warmly recommended by two of the English Vicars Apostolic, but when his consent was asked, he declined, excusing himself by saying he was not in *grade* to accept the post. D^r Walmesley was elected.

Seven years after the appointment of his coadjutor, D^r York sought permission from the Holy See to resign his Vicariate altogether to D^r Walmesley, and to retire to Douay. The Propaganda Congregation, held May 9, 1763, considered this application, and desired the Secretary to write for further particulars "to the nearest Vicar Apostolic." On the 11th of July, 1763, Propaganda, having received the required information, granted the request of D^r York, who accordingly retired to his Convent at Douay. "The event" says D^r Oliver, "was announced to the clergy by his successor, in a Latin letter, dated March 12, 1764, with this modest addition:— *But who are we, to walk in the footsteps of such a predecessor? For who is there*

that does not cheerfully proclaim his diligence in his pastoral charge, and his solicitude for all intrusted to his care? Who has not admitted his piety? Who has not experienced his humanity and benevolence? The more mournful his retirement, the more difficult and perilous is the task of succeeding him."

On the 28th of September, 1764, bishop Walmesley, the coadjutor, sent a short account of the Vicariate to Propaganda. The number of Missionary priests was 37, of whom, 9 were secular priests, and 28 were regulars. The Missioners lived ten or twenty miles apart, and few of them had any endowment to depend upon, the greater number being chaplains to noble families. The number of priests was diminishing, according as the old noble families died out and became extinct.

D^r York died, aged eighty three, at St Gregory's College, Douay, on the 14th of April, 1770.

CHARLES WALMESLEY.

1770. Charles Walmesley, D.D., O.S.B., bishop of Rama, and coadjutor, who had administered the Vicariate since the retirement of bishop York in 1763, succeeded *per coadjutoriam* to the Vicariate, on the death of his predecessor in 1770. His election as coadjutor *cum jure successionis* to bishop York, with title of bishop of Rama *in partibus* was made by Propaganda, April 6; approved by the Pope, May 2; and expedited, May 24, 1756. It was decreed that he should retain the Benedictine Priory of S. Marcellus in the diocese of Chalon: "unacum retentione Prioratus Conventualis non tamen electivi S. Marcelli, dict. ord. Cabelonen. dioc., quem obtinet." The Briefs were duly issued, and D^r Walmesley was consecrated, December

21, 1756, in the Sodality chapel of the English College, Rome, by Cardinal Lanti.

In the relation, which Cardinal Lanti laid before Propaganda in 1756, Dr Walmesley was described as being then thirty five years old, of pleasing and captivating manners, commended by King James as of high birth, "Cavaliere di nascita," and of singular ability in Mathematics. He was also a D.D. of the University of Paris, and for some years had lived in the Anglo-Benedictine College at Paris, of which he was made Prior in 1749, and he was afterwards sent to Rome as Procurator General of his Order. *Propaganda.*

Charles Walmesley, fifth son of John Walmesley, Esq., of Westwood House, near Wigan, Lancashire, by his wife, Mary Greaves, was born at Westwood, on the 13th of January, 1722, being the youngest but one of twelve children. He was educated at the Benedictine College at Douay, and at Paris.

Dr Oliver, in his Collections, says of bishop Walmesley:—Blessed with a heart naturally formed for piety, he dedicated himself, at an early period of life, to his God, in the venerable order of St Benedict. His solid virtues and literary attainments soon brought him into public notice. Some of his astronomical papers were inserted in our "Philosophical Transactions" of 1745, and the two successive years. At Paris, appeared, in 1753, his "Analyse des Mesures, des Rapports et des Angles; ou, Réduction des Intégrales aux Logarithmes et aux Arcs de Cercle." On the title-page of the author's copy he has written, "This book was published in 1749." At the end he has added, "Avertissement. Plusieurs personnes m'ayant demandé le Mémoire sur la Théorie des Comètes, que je présentai à l'Académie des Sciences en 1747, j'ai cru qu'il seroit à

propos de le joindre ici. J'y ai ajouté les élémens de l'orbite décrite par la comète qui a apparue depuis, en 1748." A treatise, "*De Inæqualitatibus Motuum Lunarum*," was published at Florence in 1758. His "Commentary on the Apocalypse," under the name of Pastorini, appeared in 1771, 8^{vo}, pp. 589; and his "Ezekiel's Vision Explained," in 1778, 8^{vo}, pp. 57. London.

Professor Playfair, in his "Outlines of Natural Philosophy," vol. II, p. 259, speaking on the motion of the moon's apsides, says:—"The precise quantity of the motion of the apsides is not easily determined. Newton left this part of the theory almost untouched. Machin was, I believe, the first after Newton who attempted this investigation; he has only mentioned the result and the principles on which his reasoning was founded . . . This method was afterwards adopted by Dom. Walmesley and by Dr M. Stewart, who both derived from it the true motion of the apsides by investigations extremely ingenious." Again, page 323, on the precession of the equinoxes, he says:—"The first solution of the problem of the precession, was given by Newton. It is not free from error; but it displays in a strong light the resources of genius contending with the imperfections of a science not sufficiently advanced for so arduous an investigation, etc. Two solutions in the 'Philosophical Transactions' of 1754, and 1756, continued to follow this method of Newton. The first of these was by Sylvabelle, the second by Walmesley; and this last is remarkable for the elegance of the demonstrations. It extended the problem to the mutation of the earth's axis, and it treated of the diminution of the obliquity of the ecliptic by the action of the planets."

Professor Sir John Leslie, in the fourth of the preliminary dissertations prefixed to the new edition of the "En-

WESTERN DISTRICT. *created* 1688. CHARLES WALMESLEY. 1770-1797.

cyclopædia Britannica," vol. I. p. 664, states:—"The honour of confirming the Newtonian theory of the moon, was reserved for our own countrymen. Dr Stewart discovered the true motion of the line of apside. About the same time Walmesley, an English Benedictine monk, who afterwards attained the rank of Catholic bishop and apostolic vicar, but had been compelled by religious bigotry to reap the advantages of a foreign education, produced in 1749, at the early age of twenty seven, a correct analytical investigation of the motion of the lunar apogee, which he extended and completed in 1758."

The British Government consulted Walmesley on the alteration of the Style.

On the 5th of October, 1773, bishop Walmesley returned the number of Catholics in the Western Vicariate as about 3,200. They were thus distributed:—

In Wiltshire	370	Catholics, under 3	Missionaries	
" Devonshire	440	"	"	6
" Cornwall	45	"	"	2
" Somerset	650	"	"	6
" Dorchester	540	"	"	7
" Gloucester	210	"	"	4
" Hertfordshire	190	"	"	7
" Wales	750	"	"	9
	3,195			44

Of the 44 Missioners, 11 were secular priests; 6 were Benedictines; 4 were Franciscans; and 23 were Jesuits.

In the year 1779, bishop Walmesley obtained from the Holy See, a coadjutor in the person of Gregory Sharrock, who was consecrated for the coadjutorship, in August, 1780.

During the riots which devastated London on the 6th and 7th of June, 1780, a post chaise, drawn by four horses,

conveying four of the rioters, and bearing the insignia of the mob, hurried to Bath. These delegates from Lord George Gordon's association, so inflamed the populace at Bath, that the newly erected chapel in St James's parade was gutted and demolished, as well as the Presbytery in Bell-tree Lane; and the registers, diocesan archives, and Bishop Walmesley's library and MSS., perished irrecoverably in the flames.

Bishop Walmesley, in conjunction with his episcopal brethren, and a large proportion of the Catholic gentry and laity, consented, in the spring of the year 1789, to sign the "Protestation" of the "Catholic Committee." But he subsequently withdrew his signature, and when this protestation was reduced into the form of an oath, he called a synod of his colleagues, and a decree was issued on the 21st of October, 1789, that "they unanimously condemned the new form of an oath intended for the Catholics, and declared it unlawful to be taken." Bishop Walmesley gave no countenance to the schismatical proceedings of the "Cisalpine" party.

Bishop Walmesley died at Bath, on the 25th of November, 1797, aged 75 years, and was buried in St Joseph's chapel, Bristol.

On a small metal tablet, fastened to the wall in the vault of St Joseph's Chapel, Trenchard St, is the following:

<p>Illustrissimus ac Réverendissimus Dominus Carolus Walmesley Eps Ramathensis Obiit 25 Nov. 1797.</p>

A perfectly plain marble slab, fixed in the wall inside, just behind the door which opens over the trap-door entrance to the vault, bears the following inscription:

HIC . SITVS . EST

CAROLVS . WALMESLEY . E . SACRA . BENEDICTI . PATRIS
 FAMILIA . EPVS . RAMATH . VIR . ANTIQVÆ . VIRTVTIS . SVMMI
 PONTIF . VICARIO . MVNERE . IN . ANGLIA . ANN . XXXX . SANCTE
 ET . IN . EXEMPLVM . PERFVNCTVS . CVIVS . AVCTORITATE . ET
 CONSTANTIA . GRAVIBVS . DIREMPTIS . CONTROVERSIIS
 CATHOLICÆ . FIDEI . INTEGRITAS . VINDICATA
 CATHOLICORVM . CONCORDIA . PARTA . EST . IDEM . DIVINARVM
 LITTERARVM . ET . SVBLIMIORIS . MATHESIOS
 CONSVLTISSIMVS . APOCALYPSIN . IOHANNIS . APOSTOLI
 PERPETVO . COMMENTARIO . INLUSTRAVIT . AC . DE . LVNÆ
 ET . PLANETARVM . ANOMALIIS . DOCTE . DISSERVIT
 QVEM . COLLEGIA . MAXIMA . SOPHORVM . LONDINENSIVM
 PARIISIENSIVM . BEROLINENSIVM . BONONIENSIVM
 SODALEM . ADSCIVERVNT . VIXIT . ANNOS . LXX . V . VTILIS
 DOCTRINA . MVLTIS . EXEMPLO . OMNIBVS . DECESSIT . VII
 KALENDAS . DECEMBRIS . ANNO . M . DCC . LXXX . VII



GREGORY WILLIAM SHARROCK.

1797. Gregory William Sharrock, O. S. B., succeeded *per coadjutoriam*. His election to the coadjutorship *cum jure successionis*, made by Propaganda, Sept. 13, 1779, was approved by the Pope, Sept. 19, and expedited Sept. 28, 1779. His Brief for the see of Telmessa, in Lycia, *in partibus*, was dated Sept. 30, 1779. *Propaganda*. He was consecrated, August 12, 1780, in Wardour Chapel, by bishop Walmesley, thirteen priests attending the ceremony.

William Sharrock, who took the name of Gregory in Religion, was born at Preston, Lancashire, March 30, 1742. He entered the Benedictine College of St Gregory, at Douay, in September, 1757, and, in 1775, he was elected Prior of St Gregory's. He was re-elected Prior, at the expiration of the quadrennial tenure of that office,

Bishop Sharrock sent a report of the Western Vicariate, to the Propaganda, on the 28th of August, 1803. The entire District contained about 5,500 Catholics. Twelve noble Catholic families resided within it. The number of public Chapels, or Sacelli, was under fifty. In Bath, was one chapel, under the Benedictines; and the Jesuits had chapels at Exeter, Bristol, Hereford, and even in Shipton Mallet, and Holywell,

There were Dominican nuns at Hartpury. The Recollects have chapels at Abergavenny and Perthyre.

The only place which has two priests assigned to it, is Bath.

The Missionary priests are fifty two in number, and of them eighteen are Seculars, eighteen are Regulars, and sixteen are French exiles. Among the Regulars were eight Jesuits, five Benedictines, one Dominican, and one, a Frenchman, of the society *Fidei Jesu*.

There is also a recently erected convent of Cistercian nuns, with a most severe discipline, *dicta de Trappa*. The bishop adds:—"Omnia ibi fiunt auctoritate Domini Augustini, Abbatis Sanctæ Vallis in Helvetia, cujus Reformatio severitate multum, ut fertur, supergreditur illam celeberrimam Domini de Rancee. Utinam omnia cum discretione S. Jacob agantur!"

There was a convent of a few Dominican nuns from Brussels, and two convents of Teresian nuns. One of the Teresian convents had its seat at Antwerp, up to the year

1794, and the other at Hoogstraet, in Brabant, up to the same year.

In 1806, bishop Sharrock, being then in his sixty fifth year, and in infirm health, applied for a coadjutor, and the Propaganda granted him one, in the person of his brother, James Sharrock, O. S. B. This James Sharrock, who was named Jerome in Religion, was born February 5, 1750, and had succeeded his brother as Prior of St Gregory's, Douay, in 1780. Prior James Jerome was appointed coadjutor, in this Vicariate, to his brother, *cum jure successionis*, by Propaganda decree, May 19, 1806, approved by the Pope, May 25, and expedited, May 27, 1806. His Briefs for the Vicariate and see of Themiscyra, in Cappadocia, *in partibus*, were dated April 19, 1806, but he could not be induced to accept the episcopal charge. He died, aged 58, at Acton Burnell, on the 1st of April, 1808.

In December, 1806, Father Collingridge, a Franciscan Recollect, was made coadjutor to bishop Sharrock.

The health of bishop Sharrock was now seriously impaired. In June, 1808, he was unable to say Mass, and could hardly write. He died at Bath, on the 17th of October, 1809, and his remains were laid near those of bishop Walmesley, in St Joseph's Chapel, Trenchard St, Bristol.

BERNARDINE PETER COLLINGRIDGE.

1809. Bernardine Peter Collingridge, O. S. F., succeeded *per coadjutoriam*. His election to the coadjutorship, vacant *per renuntiationem Hieronymi Sharrock*, and at the instance of bishop Sharrock and the other Vicars Apostolic of England, was made by Propaganda, Dec. 1, 1806. The Brief for the coadjutorship, for Bernardine Collingridge,

electo Thespiensi etc., of the order of Minor Recollects of S^t Francis, was dated January 2, 1807. That for the see *in partibus* was dated January 13, 1807. Bishop Collingridge was consecrated at S^t Edmund's College, October 11, 1807, by bishop Poynter.

Peter Collingridge, who took the name of Bernardine in Religion, was born in Oxfordshire, on the 10th of March, 1757. He took the habit in the Franciscan Convent of S^t Bonaventura, at Douay, became Lector of Philosophy there, and was made Lector of Divinity on the 5th of August, 1785. He was elected Guardian of that Convent, August 27, 1788, and at the expiration of his three years of office as Guardian, he was nominated President of the Franciscan Academy at Baddesley, near Birmingham. He was afterwards removed to the Portuguese chapel in London, where he remained but a short time, being appointed assistant to the Rev. John Griffiths, of S^t George's Fields. In 1806, he was elected Provincial of the English Franciscans.

On the 12th of May, 1812, bishop Collingridge was seriously indisposed, and was suffering from a violent affection of the nerves, and was threatened with paralysis. He entreated the Holy See to grant him a coadjutor in the person of Charles M^c Donnell, a Franciscan, of the stricter observance, who took the name of Francis, when entering Religion. M^c Donnell was forty years old, of great talent, piety and learning, and was recommended by bishops William Gibson and Poynter, and by the suffrages of clergy and laity. The Propaganda, by decree, dated December 12, 1812, appointed M^c Donnell coadjutor *cum spe futuræ successionis, si ita S. D. N^o visum fuerit; interim tamen sine caractere ac titulo episcopali*. "Frater Carolus Franciscus M^c Donnell" wrote, on the 15th of

September, 1814, to the Prefect, Cardinal Litta, from East Grimstead, informing Propaganda that his scruples against accepting the coadjutorship, had been over ruled by the persuasion of his friends, and that he would submit to the will of the Pope, and that, all the more cheerfully, inasmuch as he was not to be required to receive episcopal consecration. The Holy See subsequently resolved to give Father M^e Donnell a see *in partibus*, and make him coadjutor with succession. Consequently, on the 11th of December, 1815, a Propaganda decree was passed, and approved by the Pope, January 7, 1816, appointing him coadjutor *cum futura successione et characterē episcopali et titulo in partibus*. The Briefs for C. F. M^e Donnell, electo Ionopolitano, were dated January 26, 1816. Father M^e Donnell, however, wrote to Cardinal Litta, March 23, 1816, to say he had received the Apostolic Letters with all the reverence due to the Holy See, but at the same time with stupor at so unexpected and sudden an intimation. He had previously, he said, explained the adverse state of his health, and his own insuperable fear of receiving the episcopal office. He said that bishop Collingridge had been made acquainted with all this, and had promised to desist from his purpose of obtaining him as coadjutor with episcopal rank. He therefore, positively declined to accept the episcopal dignity. Father M^e Donnell, who was born in Ireland about 1770, and who was elected Provincial of the English Franciscan province in 1815, died November 5, 1843. His brother, Daniel, bishop of Olympus, and Vicar Apostolic in the Leeward Islands, died October 26, 1844.

Bishop Collingridge, about the year 1813, gave a report of his Vicariate to Propaganda.

In Wales were very few Catholics. The inhabitants of the Principality, at the time of the so-called Reform-

ation, hated the English with as inveterate an abhorrence as that which the Irish entertained towards the Saxons. But the Welsh did not keep their ancient faith as the Irish did. The church established by Elizabeth was still the church protected and endowed by the State, but countless and most absurd sects spread with impunity among the population.

In the whole Principality were but two Missions, one at Brecknock in South Wales, lately founded by the Lady Heneage; the other at Holywell in North Wales, under the Jesuits.

The bishop endeavoured to establish new Missions in the Isle of Anglesey and in Swansea, but failed from want of temporal means, and was forced, reluctantly, to abandon the attempt. He was only able to obtain, by the subscriptions of English Catholics, the erection of a chapel in Swansea, which is visited four or five times a year by the Missionary in Brecknock, which is forty miles distant.

In Cornwall were two Missions, one at Lanherne, with thirty souls, under the ministry of the Confessor to the Carmelite nuns, fifteen in number, who have lived there since their expulsion from Antwerp. The other Mission is at Falmouth, where are twenty Catholics.

In Devonshire are eight Missions, namely, Plymouth, with 1,200 souls; Exeter, with 150; Calverleigh, with 20; Ugbrook, with 100; Tor Abbey, with 40; Axminster, with 20; Totness, with 20; and Dartmouth, with 20 souls. At Plymouth were also 24 nuns of S^t Clare, from Aire.

In Somerset were six Missions, namely, Bristol, with 1,500; Bath, with 500; Shortwood, with 80; Shepton Mallet, with 30; Taunton, with 30; and Cannington with 40 souls. At Shepton Mallet is a convent of 60 nuns of the Order of S^t Francis of Sales, who were removed six years ago

from London to Shepton Mallet. The convent was recently founded, and was endowed by the noble lady, Mrs Tunstall, who lives in the Convent with her spiritual daughters. Taunton has a Convent of 43 nuns of the Third Order of St Francis, who came from Bruges. They teach a school of thirty young ladies. Cannington has a monastery of 15 Benedictine nuns from Paris.

In Dorsetshire are six Missions, namely, Lulworth, with 120 souls; Poole, with 30; Chideock, with 50; Marnhull, with 30; Stapehill, with 20; and Blandford, with 20 souls. At Lulworth is the famous Monastery of Trappists, under the rule of the most worthy Abbat Antoine, who was a Doctor of the Sorbonne and formerly a Canon of Sens Cathedral. At Stapehill is a Convent of twenty Cistercian nuns of la Trappe. At Spetisbury, near Blandford, is a Convent of thirty nuns, Canonesses Regular of St Augustin, formerly at Louvain. They teach a school of about 36 girls. There is also, in this county of Dorset, a monastery at Canford, of twelve Carmelite nuns from Hoogstraten.

In Gloucestershire are five Missions. Gloucester has 40 souls; and Beckford has 50. Cheltenham has few Catholics, except strangers who may come in the summer season to drink the waters. The Mission at Cheltenham is newly founded, and the chapel was lately built by the Benedictines. Hatherop has 100 souls. Hartpury has 15, besides a monastery of 14 Dominican nuns from Brussels, who teach school.

Wiltshire has three Missions, namely, Salisbury, with 25 Catholics, and where the Chapel was lately built; War-dour Castle, with 600 Catholics, where Lord Arundel lives; and Bonham, with 70 Catholics, under a Benedictine priest, who teaches Classics to a few boys.

Monmouthshire has seven Missions, namely, Monmouth

with 40 souls; Perthyre with 70; Lanerth, "castellum D. Jones," with 150; Courtfield, "castellum D. Vaughan, animarum circiter 30;" Chepstow, with 50 souls; and "apud Usk et Newport, ubi pia liberalitate Domini Jones nuper erectum est sacellum, missioque partim dotata." Usk and Newport are served by the same Missionary, alternately. At Perthyre is a convent of ten Franciscan monks of the Stricter Observance. They are from Douay, and six of the ten are in their novitiate.

Herefordshire has two missions, one at Hereford, the other at Sarnesfield, with 50 souls at each mission.

The total number of missions or parishes in the Vicariate is forty one, including three recently established, and to which no Catholic population is assigned in the above detail. Sixteen of these missions possess no means of support save from the nobles who maintain chaplains and chapels for themselves and their neighbours.

At Downside, in Somersetshire, some Benedictines, originally from Douay, have arrived. When first expelled from Douay, they had gone to the Midland District.

Of the twelve convents above named, four, namely, those at Stapehill, Lanherne, Spetisbury and Perthyre, are regularly connected with the missions. The remaining eight convents give aid when desired.

Of the 41 missionary priests, 14 are Frenchmen, who, it is expected, will soon return to their native country; 4 are Benedictines; 3 are Franciscans, not reckoning the two confessors to nuns, and the superiors at Perthyre; 3 are Jesuits; and the rest, 15, are secular priests.

The income, *reditus*, of the Vicar Apostolic, comes from an endowment, made within the last six years, by bequests or donation, which produces ninety pounds sterling per annum. From other sources, which are precarious,

are contributed one hundred and fifty pounds. But with these two hundred and forty pounds a year, the Vicar Apostolic is worse off than many priests, for his necessary outlay is very great. He must expend eighty pounds yearly in visiting the missions and the monasteries. Bishop Sharrock, the predecessor of bishop Collingridge, the present Vicar Apostolic, was a Benedictine, and received a handsome allowance from his Order, which enabled him to defray better the costs of his Vicariate. But the Franciscan Order, to which bishop Collingridge belongs, is the poorest of any, and cannot afford to give such an allowance to the bishop.

In the latter end of the year 1815, the Western District was said to contain 5,500 Catholics, who were spiritually tended by eighteen secular priests, partly English, and partly French, and by several Jesuits, and Recollects. The chapels were numerous, and twelve of them were in houses of Nobles. The Catholic clergy subsist on the offerings of the Faithful. There was a Benedictine Monastery at Bath. Two great colleges were lately erected in Hartpur. A convent of nuns had come from Brussels, and two more, of Teresian nuns, came from Antwerp.

In 1818, in a return sent in by Dr Gradwell, the agent of the English bishops, the clergy of this District were stated to be forty-four in number, and to consist of 26 secular priests; 6 ex-Jesuits; 5 Benedictines; 5 Franciscans; and 1 Dominican.

The health of bishop Collingridge was so seriously impaired for some years before 1819, that he was in the habit of getting his friend, bishop Poynter, to act for him at ordinations. In June, 1822, he became in actual peril of death, owing to an internal inflammation, and although the immediate danger passed away, the cause was not

removed, and he wrote to bishop Poynter, to express his urgent necessity for a coadjutor. The case of bishop Collingridge was laid before Propaganda by Dr Gradwell, and, in January 1823, Dr P. A. Baines was elected, at bishop Collingridge's request, to be his coadjutor with succession.

In 1826, the Western District, according to a printed Missionary Map of England, contained 12,000 Catholics; 46 Missions; and 48 Missionaries.

Bishop Collingridge died, aged 72 years, on the 3rd of March, 1829, during the absence of his coadjutor at Rome, at Cannington, fortified with all the rites of the Church, and evidencing in his last moments the piety which distinguished him during life. He was buried in the Catholic cemetery near the monastery at Cannington, where he had lived.

PETER AUGUSTINE BAINES.

1829. Peter (Augustine) Baines, O.S.B., succeeded *per coadjutoriam*. He was appointed, at the instance of bishop Collingridge, coadjutor with succession, by Propaganda decree, January 13, approved by the Pope, January 19, 1823. This Vicariate was always given to Benedictines or Franciscans. The Brief for Dr Baines to Siga in Mauritania, was dated February 4, 1823. It was mentioned that Dr Baines was Parish Priest in Bath, aged about 35 years, a good preacher, and Lector in Theology. He had written and printed two works against a Protestant Minister, who had revived the old accusations against the Catholic Church. He was consecrated May 1, 1823, in Townshend Street Chapel in Dublin, by archbishop Murray.

Peter Baines, called Augustine in Religion, was born

at Pear-tree Farm, within Kirkley township, near Liverpool, on the 25th of January, 1787.

He was sent to the continent to study for the Church, and arrived at the English Benedictine Abbey of Lamb-spring in Germany, on the 7th of November, 1798. The monks were compelled, four years afterwards, to leave their monastery at Lambspring, and they repaired to Ampleforth, in the parish of Oswaldkirk, near York, where Lady Ann Fairfax, of Gelling Castle, had founded a mission for the Benedictines. Peter Baines was here solemnly professed, on the 8th of June, 1804.

From July, 1817, to his consecration in May, 1823, he presided over the important Benedictine mission at Bath, with much success, and soon after his consecration he took up residence at N^o 4 Belvedere, Weymouth, and performed the duty at that place for some months.

For the benefit of his health, Dr Baines was recommended a tour on the continent, and he made a lengthened residence at Rome. In August, 1828, he was staying at Subiaco. By Pope Leo XII he was appointed a Domestic Chaplain, shortly before that Pontiff's death, which occurred on the 10th of February, 1829. Two months later bishop Collingridge died, and bishop Baines hastened back to the vacant Vicariate, and obtained permission from Pope Pius VIII to become secularized, after an attachment to the Benedictine order for a quarter of a century.

In December, 1829, bishop Baines concluded the purchase of the magnificent mansion of Prior Park, near Bath, with its annexed leasehold estate of 171 acres, and a freehold estate of 27 acres, situate within the parishes of Lyncombe and Wydecombe. He appropriated the mansion for an episcopal residence, and added two wings, one, St Peter's, to serve for a lay college, the other,

St Paul's, to be an ecclesiastical seminary. The college of Prior Park was founded May 1, 1830, and opened for the reception of students in July, 1830. The purchase of Prior Park brought much anxiety and trouble upon bishop Baines and his successors. The centre of the splendid pile of buildings took fire, accidentally, on the 30th of Máy, 1836, and the cost of repairs and maintaining so expensive an establishment, led to continual financial difficulties.

The following table, which was drawn up previously to the division of the Old Western District into the New Western District and the District of Wales, gives the ecclesiastical statistics of the Vicariate, the names and stations of the Catholic clergymen, and the number of conversions for the entire of the year 1839.

Numerus Baptizatorum, Matrimonio conjunctorum, Mortuorum, Communicantium in Paschate, Conversorum ad Fidem nec non Census totius Catholici gregis in singulis Missionibus Districtus Occidentalis Angliæ, a 1.^a die Januarii 1839, ad 1.^m diem Januarii 1840.

COMI- TATUS	MISSIONES	BAPT.	MATR.	MORT.	COMM.	CONV.	CENSUS
Cornwall	Falmouth	11	1	5	22	2	200
	Llanherne	10	0	2	81	7	169
	Trelawney	2	1	1	44	12	66
	Torquay	6	2	5	48	2	115
Devonshire	Plymouth	81	4	16	450	5	2430
	Ugbrooke	13	0	6	165	3	330
	Totness	4	0	0	13	1	52
	Exeter	20	1	8	120	4	250
	Tawstock	9	0	1	46	1	70
	Tiverton	4	0	1	17	6	25
	Axminster	5	0	1	40	4	96

WESTERN DISTRICT. *created* 1688.

PETER A. BAINES. 1829-1840.

COMI- TATUS	MISSIONES	BAPT.	MATR.	MORT.	COMM.	CONV.	OENSUS
Dorsetshire	Weymouth	8	0	3	34	0	130
	Lyme Regis	0	0	1	37	5	78
	Spetisbury	5	0	3	80	1	100
	Marnhull	8	1	2	85	0	160
	Chideock	5	2	2	70	2	100
	Poole	7	0	0	13	0	75
	Lulworth	14	3	2	192	3	300
	Upton	0	0	1	33	1	53
Gloucestershire	Stapehill	7	3	2	56	8	122
	Sodbury	9	0	3	45	4	90
	Hathrop	2	0	0	10	0	36
	Westbury	0	0	2	45	0	50
	Cheltenham	47	3	0	203	3	700
Somersetshire	Gloucester	8	0	5	200	0	250
	Bristol	275	25	210	2400	26	8000
	Cannington	5	1	3	93	1	160
	Prior Park	6	2	2	163	7	210
	Shortwood	3	2	0	53	2	105
	Shepton Mallett	11	0	0	56	0	120
	Downside	5	1	3	127	9	172
	Taunton	11	2	1	41	3	120
	Taunton Lodge	3	0	2	73	0	86
	Bath	67	9	27	570	31	1800
Wiltshire	Bonham	3	0	1	54	0	126
	Salisbury	5	0	4	67	2	115
	Wardour	42	6	14	530	8	1000
Monmouthshire	Newport	117	17	34	232	2	1800
	Pontypool	40	20	15	60	0	600
	Chepstow	7	0	3	38	1	118
	Usk	20	1	9	33	1	76
	Monmouth	6	1	4	96	2	160
	Abergavenny	38	5	3	136	3	300
Llanarth	12	0	4	130	4	210	

WESTERN DISTRICT. *created* 1688. PETER A. BAINES. 1829-1840.

COMI- TATUS	MISSIONES	BAPT.	MATR.	MORT.	COMM.	CONV.	CENSUS
Hereford- shire	Courtfield	4	1	0	45	10	100
	Hereford	13	0	5	122	13	150
	Wrexham	33	1	2	50	14	150
	Swansea	50	12	6	140	1	400
Wales	Talacre	5	2	0	44	1	150
	Bangor	4	0	1	55	0	100
	Cardiff	60	30	2	150	0	900
	Holywell	19	3	2	140	3	300
	Merthyr Tydvil	72	13	8	104	3	940
Brecon	1	0	0	25	0	65	
Num. ^s tot. ^s Dist. Occid.		1224	175	437	7976	221	24580
N. ^s tot. ^s in novo Dist. Oc.		718	69	339	6376	163	18061
N. ^s tot. ^s in Dist. Walliæ		506	106	98	1600	58	6519

Cornwall

MISSIONARI

Falmouth. . . .	Robertus Platt	Ang. Pr. Saec.
Lanherne. . . .	“ Young.	Hib. “
Trelawny. . . .	M. Oleron	Gall. “

Devonshire

Torquay	J. M. ^o Eney.	Hib. “
Plymouth. . . .	Henricus Riley	Ang. “
Ugbrooke	Gulielmus Cotham	“ Soc. Jesu.
Totness.	Michael Carroll	Hib. Pr. Saec.
Exeter	Georgius Oliver.	Ang. Pr. A.S.J.
Tawstock. . . .	Gulielmus Casey	Hib. Pr. Saec.
Tiverton	Thomas Costello	“ “
Axminster . . .	Henricus Norrington.	Ang. “

Dorsetshire

Weymouth . . .	Petrus Hartley	“ “
Lyme Regis . .	Gulielmus Vaughan	“ ..

Dorsetshire

Spetisbury . . .	Leonardus Calderbank.	Ang. Pr. Saec.
Marnhull	Gulielmus Bond	“ “
Chideock	Thomas Tilbury	“ “
Poole	Michael Divine	Hib. “
Lulworth	E. B. Montardier	Gall. Soc. Jesu.
Upton	Radulphus Brindle	Ang. Pr. Saec.
Stapehill	W. Palemon	Gall. Pr. Cist.

Gloucestershire

Sodbury	Thomas Rolling	Ang. Pr. Saec.
Haythrop	Jacobus Mitchell	“ “
Westbury	Joannes Williams	“ “
Cheltenham . . .	Carolus Shann	“ O. S. Ben.
Gloucester . . .	A. L. Josse	Gall. Pr. Saec.
Bristol	Fr. Edgeworth et P.O. Farrell.	Ang. O. S. Fr.

Somersetshire

Cannington . . .	Andreas Byrne	Hib. Pr. Saec.
Prior Park . . .	Ludovicus Havard	Ang. “
Shortwood . . .	Joannes Larkan	Hib. “
Shepton Mallett.	G. H. Coombes	Ang. “
Downside	F. T. Browne	“ O. S. Ben.
Taunton	Richardus Towers	“ “
Taunton Lodge.	J. W. Hendren	“ O. S. Fr.
Bath	R. M. Cooper, et Jos. Wilson.	“ O. S. Ben.

Wiltshire

Bonham	Thomas Wassell	“ “
Salisbury	Carolus Cook	“ Pr. Saec.
Wardour	Jac. Laurenson et W. Clifford.	“ Soc. Jesu.

Monmouthshire

Newport	Edwardus Metcalfe	“ O. S. Ben.
Pontypool	Jacobus Kealy	Hib. Pr. Saec.
Chepstow	Petrus Hartley	Ang. “
Usk	Thomas Rooker	“ O. S. Ben.

Monmouthshire

Monmouth . . .	“ Burgess	Ang. O. S. Ben.
Abergavenny .	Jacobus Milward	“ O. S. Fr.
Llanarth . . .	Samuel Fisher	“ “

Herefordshire

Courtfield . . .	Joannes Reeve	“ Pr. A.S.J.
Hereford . . .	Richardus Boyle	“ Soc. Jesu.

Wales

Wrexham . . .	Franciscus Healy	Hib. Pr. Saec.
Swansea . . .	Carolus Kavanagh	Ang. “
Talacre	Patricius Hogan	Hib. “
Banger	Edwardus Mulcahy	“ “
Cardiff	Carolus Cook	Ang. “
Holywell . . .	Franciscus Lythgoe	“ Soc. Jesu.
Merthyr Tydvil.	Joannes Carroll	Hib. Pr. Saec.
Brecon	Ludovicus Havard	Ang. “

NUMERUS TOTALIS MISSIONAR.*

In Dist. Occid. . . . 57.

“ Novo Dist. Occ. 40.

“ Dist. Walliae. . 17.

Quorum sunt 33. Presbyteri Sæculares. 7. O. S. Benedicti. 3. Sæcularizati Benedictini. 6. Soc. Jesu. 5. O. S. Francisci. 1. Cistertiensis. 2. Alum. Soc. Jesu.

Bishop Baines, by Brief dated January 1, 1840, became Vicar Apostolic of the New Western District.

CREATION OF EIGHT VICARIATES IN 1840.

GREGORIUS PAPA XVI. AD FUTURAM REI MEMORIAM.

Muneris Apostolici ratio, quod occulto Dei consilio ad supremam hanc Cathedram evecti meritis licet imparibus sustinemus, eo Nos esse intentos expostulat, ut Catholicæ Religioni, ad Divini nominis gloriam, animarumque salutem tuendæ, et quaquaversus amplificandæ auctoritatem, studium, operamque Nostram non intermissa sollicitudine impendamus. Inter alia vero, in quibus Nostra quotidiana instantia versatur, animum curasque Nostras, ut par est, intendemus ad inclytam illam Catholici gregis partem, quæ in florentissimò Angliæ Regno magnis nuper per Dei gratiam auctibus crevit. Quo sane tam prospero eventu lætantes et exultantes in Domino, jamdudum cogitabamus de Anstitutum numero illic augendo, quandoquidem Vicarius Apostolicis numero quatuor, inibi calamitoso alio tempore a Sancta hac Sede constitutus, hodie quidem operosum nimis et arduum est advigilare ad custodiam atque ad culturam eius viniæ, quæ tanta undique novorum palmitum fecunditate succrescit. In eandem vero sententiam plures advenerunt Catholicorum petitiones, quas sive ex Anglia

per litteras, sive coram hic Nobis oblatas benevolentissimo equidem animo accepimus. Verum ut de negotio hujus modi, ea, qua oportet, maturitate statueremus, primum quidem Deo Optimo Maximo pro tot tantisque suis erga Catholicum in Anglia gregem beneficiis humillimas iterum atque iterum egimus gratias, et B^m Mariæ Virgini, ac Sanctorum, qui in Regione illa floruerunt, deprecatione implorata, Eidem Clementissimo Domino per Unigenitum suum Jesum Christum enixe supplicavimus, ut Nostra pro illius bono consilio dirigeret, atque ad felicem exitum adduceret; deinde vero totam rei causam considerandam commissimus Congregationi VV. FF. NN. Sanctæ Romanæ Ecclesiæ Cardinalium, qui Propagandæ Fidei negotiis præpositi sunt. Atque hi post sedulam accuratamque habitam deliberationem, unanimi suffragio censuerunt, esse omnino e re Catholica ut ex quatuor Vicariatus Apostolicis, qui hactenus in Anglia fuerunt, congrua divisione facta, octo constituentur. Communicaverat antea non semel de hoc negotio Nostra eadem Congregatio cum quatuor Venerabilibus Fratribus antiquos illos Vicariatus obtinentibus; gratumque fuit perspicere ex acceptis responsis, ipsos omnes ejus, de qua agitur, Vicariatuum eorundem divisionis, novæque circumspectionis utilitatem agnoscere.

Nos quoque ipsi rem universam diligenter perpendimus, ac probato tandem prædictorum Cardinalium consilio, eandem illam Apostolicorum Vicariatuum divisionem, novamque constitutionem Apostolicis hisce litteris perficere proposuimus. Itaque motu proprio, ex certa scientia, ac de Apostolicæ potestatis plenitudine cunctas regiones seu provincias ex quibus constabant Vicariatus Apostolici Londinensis, Occidentalis, Medius et Septentrionalis, ita post hac divisos edicimus, ut octo Vicariatus Apostolici efformentur Londinensis, Occidentalis, Orientalis, Centralis seu Medius, Wal-

liensis, Lancastoriensis, Eboracensis, et Septentrionalis. Insuper singulis horum octo Vicariatuum pro cujusque circuitu, ac finibus Apostolica eadem auctoritate loca, seu regiones mox describendas tribuimus, et assignamus. Scilicet Londinensis Vicariatus comprehendet Provincias, sive Comitatus Middlesexiensem, Hertfordiensem, Essexiensem, Bercheriensem, Suth-Hantoniensem, Surriensem, Sussexiensem, Kantiensem, cum Insulis Vecta, Gerseja, Guerneisia.

Occidentalis autem Vicariatus continebit Provincias, seu Comitatus Glocestriensem, Wiltoniensem, Somersettensem, Dorcestriensem, Divoniensem, Cornubiensem, una cum Insulis, quæ Scilly vocantur.

Præterea Orientalis Vicariatus habebit Provincias seu Comitatus Lincolniensem, Rutlandiensem, Huntingdoniensem, Northantoniensem, Cantabrigiensem, Norfolciensem, Suffolciensem, Bedfordiensem, Buckinghamiensem.

Centralis deinde seu Medius Vicariatus complectetur Provincias, seu Comitatus Derbiensem, Nottinghamiensem, Staffordiensem, Leicestriensem, Worvichiensem, Wigorniensis, Oxoniensem, Salopiensem.

Vicariatus Walliensis habebit Provincias seu Comitatus illos duodecim, qui in Principatu Walliensi continentur, Brechiniensem scilicet, Maridunensem, Cereticensem, Denbighensem, Flintensem, Glamorganiensem, Merviniensem, Montgomeriensem, Pembrokiensem, Radnoriensem et Angleseiam Insulam, una cum Comitatibus Herefordiensi, et Monumethensi in Anglia.

Lancastriensis Vicariatus continebit Provincias seu Comitatus Lancastriensem, Cestriensem, et Insulam Monam.

Eboracensis Vicariatus Provinciam seu Comitatum omnem Eboracensem complectetur.

Denique ad Septentrionalem Vicariatuum pertinebunt

Provinciæ seu Comitatus Northumbriensis, Westmorlandensis, Cumbriensis, et Dunelmensis.

Hæc igitur loca sunt unicuique Vicariatus attributa, intra quorum fines Ecclesiasticam jurisdictionem suam Vicarius quisque Apostolicus exercebit. Jam vero ut providentia hæc Nostra Catholicæ in Anglia rei sine mora proficiat, delegimus jam Ecclesiasticos viros, virtute præstantes, quorum scilicet præclara merita supra dictæ Nostræ Congregationi Propagandæ Fidei, Nobisque ipsis probata sunt; eosque aliis Nostris Apostolicis litteris hac item die sub Piscatoris Annulo datis in novis illis Vicariatibus Apostolicis constituimus. Postremo temperare Nobis non possumus quin Dilectos Filios tum e Sæculari tum e Regulari Clero, qui sacris Ministeriis in Anglia funguntur, maxime autem Venerabiles Fratres veterum quatuor Vicariatum Apostolicorum Antistites, ob exantlatos ab ipsis labores, debitis laudum præconiis prosequamur; eosdemque uti et alios quatuor Apostolicos Vicarios non institutos adhortemur in Domino vehementer, ut mysticum illum agrum tanta recentis messis ubertate commendatum excolere sedulo, et alacriter studeant. Nos interim, animo cum ipsis in Christi charitate conjuncto, Divinum eundem Pastorum Principem in omni oratione, et obsecratione cum gratiarum actione precamur, ut super Ministros suos in sola ejus auxilii spe innixos dona multiplicet gratiæ suæ, atque omnibus, quæ dante ipso plantaverint, et rigaverint, incrementum tribuat. Decernentes has præsentis literas firmas, validas, et efficaces existere, et fore, suosque plenarios, et integros effectus sortiri, et obtinere, ac iis ad quos spectat et spectabit, hoc, futurisque temporibus plenissime suffragari. Contrariis non obstantibus quibuscumque. Datum Romæ apud S. M. M. sub Annulo Piscatoris die 3 Julii 1840. Pontificatus Nostri anno decimo.

A. CARD. LAMBRUSCHINI.

LONDON DISTRICT. CREATED 1840.

(Comprising the counties of Middlesex, Hertford, Essex, Berks, Southampton, Surrey, Sussex, and Kent, with the islands of Wight, Jersey and Guernsey).

THOMAS GRIFFITHS.

1840. **Thomas Griffiths**, bishop of Olena, the Vicar Apostolic of the former London District, was appointed to the London District, created by Propaganda Decree of May 11, 1840, which was approved by the Pope the same day, and expedited, May 14, 1840. The Briefs, or Letters Apostolic, for this new arrangement of the English Vicariates bear date July 3, 1840. For bishop Griffiths see pages 200-202.

Bishop Griffiths died August 12, 1847. His Vicar General, Edward Norris, wrote on that day to Propaganda, to say that bishop Griffiths was hopelessly ill, and confined to his bed, and unable to use a pen. The bishop desires him to beseech the Propaganda to lose no time in appointing a coadjutor, and proposes three persons as fit to

hold that office. The three persons were Rev. William Hunt, *dignissimus*, Rev. John Rolfe, *dignior*, and Rev. Edward Cox, *dignus*. The Vicar General, before dispatching the letter, opened it to announce the death of bishop Griffiths, which occurred that day at a quarter before noon. The bishop was buried on the 20th of August, in the Clergy Vault of Moorfields, to which church his remains were removed from 35 Golden Square. Bishop Ullathorne performed the funeral Mass. No inscription seems to have been placed over his tomb. The age of Bishop Griffiths is entered as 57 in the Burial Register of Moorfields.

In many letters, written from England to Propaganda, after the death of bishop Griffiths, it is stated that the clergy and laity were anxious that bishop Wiseman should have the London District.

1847. Nicholas Wiseman, bishop of Melipotamus and coadjutor to bishop Thomas Walsh in the Central District, became Pro-Vicar of the London District on the death of bishop Griffiths. He had been elected to the Vicariate, *per obitum Episcopi Olenensis Thomæ Griffiths*, by the Propaganda, and the Pope approved the decree August 29, 1847, and it was expedited September 2, 1847, but the Briefs were not issued, as it was anxiously desired that bishop Walsh would waive his scruples and suffer himself to be translated to the London Vicariate. Bishop Wiseman, on the 13th of September, 1847, wrote to acknowledge the receipt of the letters appointing him Pro-Vicar Apostolic.

THOMAS WALSH.

1848. Thomas Walsh, bishop of Cambysopolis and Vic. Ap. Central. District, was transferred to the London district by Propaganda decree, July 17, 1848, approved, July 23, and expedited, July 25, 1848. His Brief was dated July 28, 1848.

Nicholas Wiseman, bishop of Melipotamus, was elected July 17, 1848, by Propaganda, to be coadjutor of bishop Walsh, bishop of Cambysopolis and Vicar Apostolic of the London District. This election was approved by the Pope, July 23, and expedited, July 25, 1848. The Brief was dated July 28, 1848. Bishop Wiseman had for many months previously administered the London District as Pro-Vicarius.

Bishop Walsh, who had been designated by the Holy See as the future archbishop of Westminster and Metropolitan of the restored Hierarchy of England, died, February 18, 1849. His coadjutor, bishop Wiseman, writing to Cardinal Barnabò on the 19th of February, said:—"On the evening of yesterday, Sunday the 18th towards 9 p.m., Monsignor Thomas Walsh passed to a better life. His death was in every way in harmony with his life, for he placidly breathed his last *nel bacio del Signore*, fortified with all the comforts of our holy religion, and especially the sacraments of the Church, and exhibiting fervent sentiments of lively faith and dévotion."

Bishop Walsh died in London, but at the request of bishop Ullathorne, was buried in the Cathedral of S^t Chad, Birmingham, which he built. Dr Weedall preached the funeral sermon. The remains of the bishop were laid in the crypt church, and his monument was erected in the

cathedral near the Lady chapel. It is a canopied monument with recumbent figure in the style of the 14th century. On the moulding of the monument is the following inscription:— "Ora pro anima Illust^{mi} et Reverend^{mi} Dom. Dom. Thomæ Walsh, Ep. Cambysop. in Dist. Centrali per annos XXII Vic. Ap. et hujus Ecclesiæ Cathedralis Fundatoris. Obiit Vic. Ap. Londinen. XVIII Feb. MDCCCXLIX."

NICHOLAS WISEMAN.

1849. Nicholas Wiseman succeeded, *per coadjutoriam*, on death of bishop Thomas Walsh. He had been appointed coadjutor *cum successione*, to bishop Walsh when Vicar Apostolic of the Midland District, and his appointment to the Midland coadjutorship, which was decreed by Propaganda, May 11, 1840, and approved same day by the Pope, was expedited; May 14, 1840. His Brief for that coadjutorship and the see of Melipotamus *sub archiepiscopo Cretensi*, was dated May 22, 1840. The Propaganda decree then described him as presbyterum Anglum, Collegii Anglorum in Urbe moderatorem, virum pietate, morum integritate, eruditione singulari, religionis amplificandæ studio ac rerum ad Anglicanas missiones spectantium præcipua merita præstantem. He took the oaths on the 7th of June, and was consecrated, on Whit-monday, June 8, 1840, at Rome, in the chapel of the English College, by Cardinal Fransoni, Prefect of Propaganda, assisted by Mgr. Giovanni Teodoro Laurent, bishop of Chersonesus *in partibus*, Vic. Ap. of the missions in North Germany and Denmark, and by bishop James Kyle, Vic. Ap. of the Northern District of Scotland.

He was translated to Westminster, Sept. 29, 1850.

WESTERN DISTRICT. CREATED 1840.

(Comprising the counties of Gloucester, Wilts, Somerset, Dorset, Devon, and Cornwall, with the Scilly isles).

PETER AUGUSTINE BAINES.

1840. Peter Augustine Baines, O. S. B., bishop of Siga, the Vicar Apostolic of the former Western District, was appointed to the new Western District, created by Propaganda decree, May 11, 1840, approved, same day, by the Pope and expedited, May 14, 1840. The Briefs were dated July 3, 1840.

Of bishop Baines some account has already been given at page 312. It remains to be stated that he was a brilliant preacher, and a voluminous writer. Besides a treatise on the course of studies pursued at Prior Park, and numerous pastorals, he was the author of the following publications:—

1, *The leading Doctrines of the Catholic Religion, being the substance of a Sermon preached at the opening*

of the new Catholic chapel at Sheffield, May 1, 1816. 2, A Letter to Dr Moysey, archdeacon of Bath, in reply to his attack on the Catholics, in his charge to the Clergy, June 21, 1821. 8^{vo} pp. 47. 3, Defence of the Christian Religion, in a Second letter to Dr Moysey. 8^{vo} pp. 274. 1822. 4, Remonstrance, in a Third letter to Dr Moysey, pp. 47. 5, A Fourth letter in 1824, chiefly in answer to Dr Daubeny, pp. 96. 6, A Sermon on the Worship of God and the Eucharistic Sacrifice, delivered at the opening of St George's chapel, Taunton, July 3, 1822. 7, A Sermon preached Nov. 13, 1823, on the advantages and Consolations of the Christian Religion, at the opening of St Alban's chapel, Warrington, pp. 16. 8, A Sermon delivered at the Dedication of St Mary's chapel at Myddleton Lodge, May 18, 1825, pp. 25. 9, A Sermon on Faith, Hope, and Charity, preached at the Dedication of St Mary's chapel, Bradford, July 27, 1825. 10, Two Sermons preached at St Mary's, York, the first on the Good Shepherd, April 29, 1838; the second, on the value of Trials and Afflictions, May 5, 1838. 11, A Sermon preached at St Mary's, Edinburgh, on the Parable of the Unjust Steward, July 29, 1838, the day after his consecrating Dr James Gillis, bishop of Limyra. 12, A Sermon on the Propagation of the Faith, delivered in the Sardinian Chapel, London, January 20, 1839. 13, Six Lectures delivered in St John's, Bath, on the Sundays of Lent, 1839. The subjects were:—The Nature of Religion; The Knowledge of Religion; The History of Religion; The Church of Christ; The State of Departed Souls; The Eucharistic Mystery. 14, A Pastoral in Lent, 1840. 15, A Letter to Sir Charles Wolsey, dated Prior Park, July, 17, 1841. 16, A Sermon on Divine Worship, delivered at St Chad's, Birmingham, June 24, 1841. 17, A Sermon

preached at the Confirmation at Ugbrooke, January 1, 1842. 18, A Sermon on the Marks of the True Church, delivered at the opening of St Mary's chapel, Bristol, July 5, 1843, the day before the bishop's death.

One of the pastorals published by bishop Baines, was much criticised, and was submitted to examination in Rome. It was reprov'd by Pope Gregory XVI, by letters Apostolic, dated January 16, 1841. Bishop Baines, being in Rome, made an ample submission to the Holy See, on the 15th of March, following. And on the 19th of March, 1841, the Pope expressed his satisfaction and contentment with the behaviour of bishop Baines.

On the 23rd of December, 1841, bishop Baines sung the High Mass in the Church of San Carlo in the Corso, Rome, at the funeral of Lady Guendaline Talbot, Princess Borghese.

Over-exertion and solicitude undermined the constitution of bishop Baines, which was naturally delicate and inflammatory. He suffered a slight paralytic affection early in March, 1842. He opened the new church of St Mary's, on Bristol Quay, on the 5th of July, 1843, and on the following morning was found a corpse in his bed at Prior Park. He was buried, July 13, 1843, in the new church of the college at Prior Park, and bishops Briggs, Griffiths, Morris, and Gillis, with about forty priests, assisted at his funeral. The brass plate on his coffin bore the following inscription:—



PETRUS AUGUSTINUS BAINES

EPISCOPUS SIGENSIS, V. A. D. O.

OBIIT ANNO DOMINI MDCCCXLIII.

PRID. NON. JULII. VIXIT AN. LVII, DIES XII.

CHARLES MICHAEL BAGGS.

1843. Charles Michael Baggs, elected by Propaganda, Dec. 18, was approved by the Pope, Dec. 19, and expedited, Dec. 21, 1843. His Brief to Pella, *sub archiepiscopo Scythopolitano*, was dated January 9, 1844. D^r Baggs was described as Rector of the English College in Rome, and "eruditione et rerum præsertim Anglicanas Missiones respicientium peritia præstans." He was consecrated in Rome, in the church of S^t Gregory, on the Coelian Mount, on the 28th of January, 1844, by Cardinal Fransoni, Prefect of the Propaganda, assisted by D^r Brown, Vic. Ap. Lancashire District, and D^r Collier, O. S. B., Vic. Ap. of Mauritius. Cardinals Bianchi and Acton were present, and an immense number of English and other strangers who were then visitors in Rome. In March, 1844, D^r Baggs was created bishop Assistant at the Pontifical throne.

Charles Michael Baggs, eldest son of Charles Baggs, Esq., by his wife Eleanor Kyan, was born May 21, 1806, in the county Meath, in Ireland.

His father was a protestant barrister, who intended to bring up his son for the legal profession; but a reverse of fortune, and the sudden death, in 1820, of the father, induced his pious mother to withdraw her son, in June 1820, from a protestant school, and to place him, first at Sedgeley Park for a year, and afterwards at S^t Edmund's.

He was sent to Rome to complete his ecclesiastical studies, and arrived at the English college in that city on the 9th of June, 1824. His academic career was distinguished. He competed, in 1825, for the second prize in Logics, and obtained the first prize in Mathematics. In 1826, he obtained first prize in Hebrew, and the first in Physics and

Mathematics. In 1827, he was "laudatus" in Theology, and got the first prize in Sacred Scripture.

He was ordained Subdeacon in Rome in November, 1830; Deacon in November or December, same year; and Priest also in December, 1830. He continued in the English College, Rome, where he became Vice-rector, and subsequently, Rector. He was made an honorary chamberlain by Pope Gregory XVI.

Bishop Baggs left Rome, April 19, 1844, and arrived at Prior Park, to take possession of his Vicariate, on the 30th of May, 1844. He held an ordination on the 1st of June following, and on the 2nd of September, in the same year, he opened at Prior Park a general spiritual retreat for his clergy. On the 2nd of October, 1844, he divided the Vicariate into four deaneries, to enable his clergy to meet together for theological discussions. But the climate of England was too severe for his delicate constitution, enfeebled by long residence in Italy. His health and strength rapidly gave way, and he expired, at Prior Park, on the 16th of October, 1845. He was buried, on the 13th of October, in the new church of Prior Park College, near the remains of his predecessor, Dr Baines. His coffin was thus inscribed:—



CAROLUS MICHAEL BAGGS
 EPISCOPUS PELLENSIS V. A. D. O.
 OBIT XVII KALENDAS NOVEMBRIS
 ANNO DOMINI MDCCCXLV.,
 EPISCOPATUS SUI SECUNDO.
 VIXIT ANNOS XXXIX. MENSES V
 CUJUS ANIMÆ PROPITIETUR DEUS.

After the breaking up of the college at Prior Park, the remains of bishop Baggs were removed to a vault in Midford Chapel, by the kind permission of the Conolly family.

The following list of the publications of Dr Baggs, is given by Dr Oliver:—

1, *A Letter addressed, in 1836, to the Rev. R. Burgess, B. D., the Protestant chaplain in Rome.* 2, *A Discourse on the Supremacy of the Roman Pontiffs, delivered in the church of Gesù e Maria, in the Corso, Rome, on Sunday, February 7, 1836, and dedicated to Cardinal Weld. It was translated into Italian, by Augusto Garafolini, and printed at the Tipographia delle Belle Arti, and was also translated into Italian by Dr Baggs himself, and printed in 1836.* 3, *The Papal Chapel, described and illustrated from History and Antiquity, 1839, and dedicated to Cardinal Acton.* 4, *The Ceremonies of Holy Week, at the Vatican, and St John Lateran's; with an account of the Armenian Mass at Rome, on Holy Saturday, and the Ceremonies of the Holy Week at Jerusalem: Rome 1839. Dedicated to Hugh Clifford, afterwards Lord Clifford.* 5, *The Pontifical Mass, sung at St Peter's church on Easter Sunday, on the Festival of SS. Peter and Paul, and Christmas Day; with a Dissertation on Ecclesiastical vestments: Rome 1840. Dedicated to Cardinal James Giustiniani, bishop of Albano, and Protector of the English College.* 6, *Funeral Oration, delivered at the solemn obsequies of the Lady Guendaline Talbot, Princess Borghese, in St Charles' Church, in the Corso, on 23rd December, 1841.* 7, *Dissertazione sul sistema Teologico degli Anglicani detti Puseyisti.* 8, ^{vo} 35 pp. *Read at Rome, June 30, 1842, in the Academia di Religione Cattolica, and published in "Annali delle Scienze Religiose" Vol. XV.*

No. 43. 8, *Dissertazione sullo Stato Odierno della Chiesa Anglicana*, 8^{vo} pp. 28. *Published in 1843, in the "Annali delle Scienze Religiose" Vol. XVII. No. 49.*

W. B. ULLATHORNE.

1846. **William Bernard Ullathorne**, O. S. B., elected by Propaganda, March 23, was approved by the Pope, April 4, and expedited, April 18, 1846. His Briefs, for this Vicariate and the see of Hetalonia *in partibus, sub archiepiscopo Bostrensi*, were dated May 12, 1846. *Propaganda*.

He was consecrated at Coventry, June 21, 1846, by bishop Briggs, assisted by bishops Griffiths and Wareing.

He was transferred to the Central District by Brief, dated July 28, 1848.

JOSEPH WILLIAM HENDREN.

1848. **Joseph William Hendren**. O. S. F. He was appointed by Propaganda, *per designationem W. B. Ullathorne, Episcopi Hetaloniensis, ad Vic. Ap. Centralis Vicariatus*, by decree, July 17, approved by the Pope, July 23, and expedited, July 25, 1848. His Brief for this Vicariate and the see of Uranopolis *in partibus* was dated July 28, 1848. *Propaganda*. He was consecrated, September 10, 1848, at Clifton, by bishop Ullathorne.

Bishop Hendren was translated to the see of Clifton, Sept. 29, 1850, and to Nottingham in 1851.

EASTERN DISTRICT. CREATED 1840.

(Comprising the counties of Lincoln, Rutland, Huntingdon, Northampton, Cambridge, Norfolk, Suffolk, Bedford and Bucks).

WILLIAM WAREING.

1840. **William Wareing.** He was appointed to this District by decree of Propaganda, made, May 11, 1840, approved, same day, by the Pope, and expedited, May 16, 1840. His Brief for this Vicariate and the see of Ariopolis *in partibus*, was dated July 3, 1840. He was consecrated at Oscott, September 21, 1840, by bishop Walsh, assisted by bishops Wiseman and George Brown.

Bishop Wareing was translated to the see of Northampton Sept. 29, 1850.

CENTRAL DISTRICT. CREATED 1840.

(Comprising the counties of Derby, Nottingham, Stafford, Leicester, Warwick, Worcester, Oxford, and Salop).

THOMAS WALSH.

1840. Thomas Walsh, bishop of Cambysopolis, and Vicar Apostolic of the former Midland District, was appointed to the new Central, or Midland, District, by Propaganda decree, made May 11, 1840, approved, same day, by the Pope, and expedited, May 14, 1840. The Briefs were dated July 3, 1840.

NICHOLAS WISEMAN, who was coadjutor to bishop Walsh in the Midland District, continued to be his coadjutor in the Central District, until August, 1847, when he was appointed Pro-Vicar Apostolic in the London District.

Bishop Walsh was taken seriously ill in the summer of 1848. A letter reached Dr Ullathorne in Rome on the 26th of June, 1848, stating that "Bishop Walsh was certainly approaching his death, having been taken dangerously ill at Princethorpe." A Congregation of Propaganda was sitting on that day, and bishop Ullathorne sent in to it, during its sitting, the sad intelligence respecting bishop

Walsh. The Cardinals, according to Monsignor Barnabò, expressed themselves resolved to name D^r Walsh for Westminster, saying: "Whether living or dying, he shall be the first archbishop."

Bishop Walsh wrote, on the 20th of June, 1848, to bishop Ullathorne, stating that he was very ill, and felt the want of a coadjutor since the removal of bishop Wiseman. Bishop Walsh asked bishop Ullathorne to apply in his behalf to Propaganda, for the appointment of his Secretary, Rev. John Moore, as coadjutor, in succession to Wiseman. Bishop Walsh was also desirous to be permitted to resign altogether. Bishop Ullathorne was in Rome, on the business of the Restoration of the Hierarchy, and received this letter on the 7th of July, and at once took a translation of it to Propaganda. Ten days afterwards, bishop Walsh was elected by Propaganda to be transferred to London, where bishop Wiseman again became his coadjutor.

WILLIAM BERNARD ULLATHORNE.

1848. William Bernard Ullathorne, O. S. B., bishop of Hetalona, and Vicar Apostolic of the Western District, was transferred to the Central District, by Propaganda decree, July 18, 1848, approved by the Pope, July 17, and expedited, July 25, 1848. This decree was made, *cum Thomas Walsh, Cambysopolitanus episcopus et Vic. Ap. Centralis etc., et Nicholaus Wiseman, coadjutor ejus, fuerint designati, primus ad munera Vicarii Ap. Londinensis, alter tanquam ipsius coadjutor cum futura successione*. D^r Ullathorne's brief for this Central Vicariate, was dated July 28, 1848. He was installed at St Chad's, Birmingham, August 30, 1848.

Bishop Ullathorne was translated to the see of Birmingham, Sept. 29, 1850.

WELSH DISTRICT. CREATED 1840.

(Comprising the principality of Wales, with the counties of Hereford and Monmouth.)

THOMAS JOSEPH BROWN.

1840. Thomas Joseph Brown, O. S. B., Prior of St Gregory's College, Downside, was appointed to this District by Propaganda decree, made May 11, 1840. approved by the Pope, same day, and expedited, May 16, 1840. His Brief for this Vicariate and the see of Apollonia *in partibus*, was dated July 3, 1840.

Bishop T. J. Brown was translated to the see of Newport and Menevia, Sept. 29, 1850.

LANCASHIRE DISTRICT. CREATED 1840.

(Comprising Lancashire, Cheshire and the isle of Man.)

GEORGE BROWN.

1840. **George Brown** was appointed to the newly created District of Lancashire by Propaganda decree, May 11, 1840, approved same day by the Pope, and expedited, May 16, 1840. His Brief for this Vicariate and the see of Bugia *in partibus*, was dated July 3, 1840. He was consecrated bishop "Bugiensis," on the Feast of S. Bartholomew, August 24, 1840.

In the letter acknowledging the receipt of his Briefs, Dr Brown signed his name as "Georgius Hilarius Brown."

In a return sent to Propaganda in December, 1841, bishop Brown stated that during the year then past, there had been in Cheshire, 1,093 baptisms, 4,312 communicants, and 101 conversions. There were 11 chapels, and 12 priests in Cheshire. In Lancashire were 92 chapels, and 119 priests.

The baptisms were 9,375; the communicants, 53,844; and the conversions, 649.

On the 22nd of April, 1842, a Brief was issued, to translate bishop George Brown from Bugia to Tloa in Lycia, *sub archiepiscopo Myrensi, in partibus*; and on the 7th of April, 1843, another Brief was issued creating him a bishop Assistant at the Pontifical Throne.

JAMES SHARPLES was appointed coadjutor, with succession, by Propaganda, August 7, 1843; and this election, approved the same day by the Pope, was expedited, August 8, 1843. His Brief to Samaria *sub archiepiscopatu Cæsariæ in partibus* was dated August 11, 1843. He was consecrated August 15, 1843, in the Church of S. Agatha (Irish College), Rome, by Cardinal Fransoni, Prefect of the Propaganda, assisted by Mgr. Asquini, archbishop of Tarsus, *in partibus*, and Mgr. Castellani, bishop of Porfirio, *in partibus*, and Sacristan to His Holiness. On the same occasion, Dr Michael O'Connor, the first bishop of Pittsburg, United States, was consecrated.

James Sharples, a native of Lancashire, was educated at Ushaw, and Rome. He entered Ushaw College, January 27, 1809, and left it September 21, 1818. He arrived at the English College, Rome, Dec., 18, 1818, and was a distinguished student. In 1820, he obtained "merit" in Mathematics and Physico-Chimicæ. In 1821, he got the first prize in Dogmatic Theology. In 1822, he took the second prize in Dogmatic Theology, and the third prize in Scholastic Theology. In 1823, he carried off the first prize in Moral Theology, the second in Dogmatic Theology, and the second prize in Hebrew. He was ordained subdeacon, Dec., 21, 1822; Deacon, May 20, 1823; and Priest, Nov., 30, 1823. He left the College, July 12, 1824, to go upon the mission in the North of England. He became coadjutor

in the Lancashire district in 1843. In July, 1847, he went to Rome on business connected with the restoration of the hierarchy, and at this time his constitution seems to have broken down. He returned to England and died, fortified by all the rites of the Church, on the 11th of August, 1850, at Eccleston, near Liverpool, of an illness which had commenced two years before his death. In June, 1850, his recovery had been pronounced hopeless by the doctors.

Bishop Brown was translated to the see of Liverpool, Sept. 29, 1850.

YORKSHIRE DISTRICT. CREATED 1846.

(Comprising Yorkshire.)

JOHN BRIGGS.

1840, John Briggs, bishop of Trachis *in partibus*, and Vicar Apostolic of the former Northern District, was appointed to this new Vicariate by Propaganda decree, made May 11, 1840, approved same day by the Pope, and expedited, May 16, 1840. His Brief was dated July 3, 1840.

Bishop Briggs was translated to Beverley, Sept. 29, 1850.

NORTHERN DISTRICT. CREATED 1840.

(*Comprising the counties of Northumberland, Westmoreland and Durham.*)

(HENRY WEEDALL)

(1840. Henry Weedall, D.D., President of St Mary's College Oscott, was appointed to this Vicariate by decree of Propaganda, made, May 11, 1840; approved, same day by the Pope; and expedited, May 16, 1840. The Brief for the Vicariate and see of Abydos *in partibus*, was dated July 3, 1840. Dr Weedall, on account of infirm health, declined the Vicariate, and his resignation was accepted by the Pope in audience of September 9, 1840. *Propaganda.* Henry Weedall was educated at Sedgeley Park and at Oscott, to which latter college he was sent by bishop Milner on the 11th of June, 1804. His biography was written and published by Very Rev. F. C. Husenbeth, D.D., V. G. etc.)

FRANCIS GEORGE MOSTYN.

1840. Francis George Mostyn was elected by Propaganda to this Vicariate, vacant by the renunciation of Dr Weedall; the Pope approved the election, September 18, 1840; and his Briefs for the see of Abydos *in partibus*, and the Vicariate, were dated September 23, 1840. He was consecrated, December 21, Feast of S. Thomas, 1840, by bishop Briggs, assisted by bishops Thomas Walsh and George Brown.

Francis George Mostyn was the third son of Charles Browne Mostyn, Esq., of Kiddington, Oxfordshire, by his second wife, a Miss Tucker. Charles Browne Mostyn was the second son of Sir Edward Mostyn, (the fifth Baronet), of Talacre, Flintshire. A member of this ancient Catholic family entered the English College, Rome, in 1647. This was Edward, eldest son of Sir (?) John Mostyn, Knight, (?), of Flintshire (who died twelve years before 1647), by his wife Anne, daughter of Sir (?) Henry Foxe, Knight (?). She had married, for her second husband, Sir George Petre, about six years after the death of her first husband. Edward Mostyn was born at Basinwerke, April 5, 1629, or 1630, and had two brothers in St Omer's, and four sisters, of whom two were nuns in Antwerp. His brother, John Mostyn, alias Seaborne, born in 1632, entered the English College, Rome, Oct. 28, 1650, and left it on the 18th of April, 1653, to study medicine at Padua.

Francis George Mostyn was educated at St Mary's, Oscott. He entered that College, August 18, 1813, and after staying there three years, left, but returned as an ecclesiastical student in December, 1822. He was ordained

priest in 1828, and served the mission at Wolverhampton for twelve years.

In the Propaganda papers, Dr Mostyn was described as a man of illustrious family, wealthy, and of exceeding piety, competent learning, and much zeal. His ministry had been greatly successful, and crowned with continual conversions. He was in high esteem among the people. His disposition was one of great modesty and humility. It was feared that owing to his timidity, and retiring habits, Mr Mostyn would decline the episcopal office. But at the instance of his friends, he was induced to write, and accept the dignity, by a letter to the Cardinal Prefect, dated, Wolverhampton, October 10, 1840, and signed Francis George Mostyn.

In 1843 bishop Mostyn obtained a coadjutor in the person of Dr William Riddell.

Bishop Mostyn died, August 11, 1847, at Durham, and was buried in the cemetery of Ushaw College. The following inscription was placed over his tomb:—

ILL^{MUS} ET REV^{MUS} D^{NUS} FRANCISCUS MOSTYN
 EPISCOPUS ABYDENSIS
 IN DISTRICTU SEPTENT. VIC. AP.
 1840-1847.
 PASTOR BENEVOLUS PISSIMUS.
 OB. AUG. 11. 1847
 ÆT. 47
 PATER PISSIME! VIVAS CUM JESU.

WILLIAM RIDDELL.

1847. **William Riddell**, bishop of Longo, succeeded *per coadjutoriam*. He had been elected to the coadjutorship with succession, by Propaganda Nov. 27, 1843; approved by the Pope Dec. 3; and expedited, Dec. 9, 1843. His Brief to *Longonen. sub archiepiscopo Rhodien. in partibus*, was dated Dec. 22, 1843. He was consecrated, March 17, 1844.

William Riddell, born at Felton Park, February 5, 1807, was the third son of Ralph Riddell Esq., of Felton Park, Northumberland, and of Horsley, by Elizabeth, daughter of Joseph Blount, Esq. A member of this ancient family of Riddell, was admitted into the English College, Rome, on the 20th of December, 1651. His name was Thomas Riddell, and his father's name was also Thomas. He was born at Newcastle in the diocese of Durham. His father, cum utroque avo eques auratus, possessed a fortune of one thousand pounds a year. Thomas, the son, had, in 1651, no brother, and of his four sisters, the three eldest were heretics. He himself had lived a heretic until fifteen years old, when he was converted by his father; who had been converted but a short time previously.

William Riddell was educated at Stonyhurst, where he was admitted a scholar on the 21st of September, 1817. He completed his Theological studies at Rome, where he entered the English College, Nov., 29, 1823. He was ordained Subdeacon March 22, 1828; Deacon in August, 1829; and Priest in March, 1830. He left Rome for England April 1, 1830. He was Secretary to Cardinal Weld, and in June, 1832, vacated that post and became assistant and subsequently successor to the Rev. M^r Worswick at New-

castle upon Tyne. He was greatly distinguished by his zeal in this mission.

Bishop Riddell became a victim to his charity in Newcastle, whilst labouring amongst the poor sufferers from the malignant fever that spread over the North of England immediately after the Irish famine. He died in Charlotte Square, Newcastle upon Tyne, November 2, 1847, fortified with all the rites of the Church. His malady was a violent fever caught in visiting the sick in Newcastle. He was much respected and esteemed by the Protestants and was beloved by the Catholics. He was buried in the vaults of St Mary's Cathedral, Newcastle upon Tyne, the sermon being preached by bishop Gillis. A raised stone monument marks the spot where his remains lie, and bears the following inscription:—

† SUB HOC LAPIDE JACET CORPUS
 GULIELMI RIDDELL, EPISCOPI, QUI
 HANC ECCLESIAM FIBRI FECIT. OBIT
 DIE 2 NOVEMBRIS ANNO GRATIÆ 1847.
 REQUIESCAT IN PACE.
 DEUS SOLUS AUGET ARISTAS.

WILLIAM HOGARTH.

1848. **William Hogarth.** He was elected July 17, 1848, by Propaganda, to this Vicariate, vacant by death of Dr Riddell, and his appointment, approved by the Pope, July 23, was expedited, July 25, 1848. His Brief for Samosata in partibus was dated July 28, 1848. He was consecrated in St Cuthbert's Chapel, Ushaw, on St Bartholomew's day,

August 24, 1848, by bishop Briggs, assisted by bishops George Brown and William Wareing.

Bishop Ullathorne described him in May, 1848, in a memorial to Propaganda, "as a man of energetic character, who had evinced for long years a marked capacity for business, had been Vicar General to two bishops (Mostyn and Riddell) in succession, and was the present administrator of the District."

D^r Hogarth became the first Bishop of Hexham, in September 1850.

RESTORATION OF THE HIERARCHY IN ENGLAND.

It is evident from the Vatican documents of 1560, (see Vol. II. 323-325), and of 1561, (see above, pages 4-5), that the Holy See contemplated, even in Elizabeth's reign, the appointment of successors to the Catholic bishops who were deprived upon the death of Queen Mary. It is also evident that from time to time the English Catholics laid before the Holy See petitions for extending to them the blessings of episcopal government, and that the appointments of archpriests and Vicars Apostolic were never regarded as more than temporary expedients, until such time as the restoration of the Hierarchy could be safely conceded. As long as the Penal laws remained without repeal, it was impossible for the Popes to gratify the ardent longings of English Catholics for a restoration of the Hierarchy, but after the grant of Catholic Emancipation, such a restoration became practicable; and petitions for it at various intervals, from laymen and clergymen in England, were forwarded to Rome.

In 1838, Pope Gregory XVI seems to have determined upon giving effect, at least in a partial way, to the wishes of English Catholics. On the 19th of May, in that year, Cardinal Fransoni, Prefect of the Propaganda, addressed a letter to bishop Griffiths, Vicar Apostolic of the London District, in consequence of which the four Vicars Apostolic, bishops Walsh, Baines, Briggs and Griffiths, drew up, at their annual meeting, held in June, the same year, 1838, a series of propositions or resolutions, which were called by them *Statuta provisoria*, but which became known as the *Statuta proposita*.

In this document the four bishops approved of the proposed increase of the Vicars Apostolic, but considered such increase might be delayed. They expressed their satisfaction at hearing that the Pope was willing to give to the Catholic Church in England the forms of ordinary episcopal government, whilst they themselves retained the name of Vicars Apostolic. They propose that the Vicars Apostolic may have faculties as ordinaries; that each district may have a Vicar General, an Archdeacon, with suitable faculties, and Vicars Foran; that missionary rectors and assistant curates may be appointed to churches; that Chapters be erected, with Canons, to advise the Vicar Apostolic, when required by him to give him counsel, to aid him in proposing a coadjutor, and on his death to elect a Vicar Capitular to govern during vacancy, and also to choose three names, to be revised by the remaining Vicars Apostolic, whenever it becomes their duty to propose to the Holy See a successor in the Vicariate. The bishops, at the same time, declared that these *Statuta* were merely intended as a step to the restoration of the Hierarchy.

These *Statuta* were examined and considered at Rome,

but not adopted immediately, although at a subsequent period, they were, with little variation, adopted into the discipline of the church by the first provincial Synod held after the restoration of the Hierarchy. The result of the recommendations of 1838 was the increase of the Vicars Apostolic from four to eight, which was effected in 1840.

A Brotherhood, for promoting the restoration of the Hierarchy, was founded in London by some members of a club of priests calling themselves "Adelphi." A prominent member of this club was the Rev. Dr Rock, who had, a year or so before, suggested, at a meeting of the Midland clergy, the despatch of a petition to Rome for the same object. The petition was sent to Propaganda. The first report of the "Brotherhood, printed in 1843, showed that 120 "brothers" had been enrolled. They presented a petition to the Holy See, and the cause they advocated was supported by writers in the *Catholic Magazine*.

At this time many memorials in favour of the Restoration of the Hierarchy, reached the Propaganda from various persons, lay as well as clerical, and many enquiries for information on the subject were sent by the Propaganda to men of influence in England, and to some of the Vicars Apostolic, and especially to bishop Griffiths.

At the annual meeting of the Vicars Apostolic in the spring of 1845, attended by all of them save bishop Walsh, who was ill, and attended by the coadjutors, it was resolved, on the motion of bishop Griffiths, to petition the Holy See for the immediate restoration of the Hierarchy. The petition was sent. But in the yearly episcopal meeting of April, 1847, the first at which bishop Ullathorne assisted, a more important step was taken. Two English priests were at this time in Rome, who had appealed against their bishops, and complaints were loud of the want of fixed

rules and certain guidance in the exercise of ecclesiastical authority. The Vicars Apostolic therefore requested the two coadjutors, bishops Wiseman and Sharples, to proceed to Rome, in the name of the whole episcopal body, to ascertain the actual condition of affairs, and to try to obtain the restoration of the Hierarchy as the only effectual means of establishing good order and efficiency in the English portion of the Church.

Bishops Wiseman and Sharples arrived in Rome in the beginning of July, 1847, and on the 19th of July, being the tenth day from their arrival, bishop Wiseman wrote to the English bishops to acquaint them with their proceedings. They had given to the Holy See an account of the progress of the English mission, and this account had been read "attentively and kindly" by Pius IX. They had had a conference at Propaganda with Monsignor Palma, at which Dr Grant, then Rector of the English College and agent for the English bishops, assisted. It was proposed in that conference to draw up a new Constitution to supersede that of Benedict XIV, and to make fresh Rules for the Mission. Pius IX had told them, in an audience, that he himself had suggested a new Constitution. But bishop Wiseman went on to say to the English bishops, that as the drawing up a new Constitution would be as troublesome and difficult as the restoration of the Hierarchy, it was scarcely worth while to resort to such a measure, which would be only a provisional arrangement, and therefore he sought their approbation to enable himself and bishop Sharples to propose resolutely the restoration of the Hierarchy. The required approbation was readily given.

Monsignor Barnabò, afterwards the able Cardinal Prefect, was now Pro-Secretary of Propaganda, and gave

encouragement to the two bishops, Wiseman and Sharples. "You will always," he said, "have these troubles and questions, until you obtain a Hierarchy. Ask for it, and I will support your petition." Acting upon this suggestion, a petition, drawn up by bishop Wiseman, was presented to Pius IX. Dr Grant relates that "His Holiness declined to give any opinion until he had offered the Holy Sacrifice three times, and after the first and second Mass he spoke with uncertainty on the subject. After the third Mass he said:—*Adesso sono tranquillo*, I am now tranquil on the question."

The Propaganda now invited bishops Wiseman and Sharples to furnish a reply to certain objections against granting the Hierarchy, which had been put in writing by Cardinal Acton, at the time when the Vicariates had been doubled in 1840. Other objections were offered by Cardinal Castracane. "But," so writes bishop Ullathorne, "before the reply to the various objections raised could be given, the troubles in Italy led to bishop Wiseman's being sent to England on a political mission to its government. He therefore sent his reply from Fano on his way home; whilst bishop Sharples, who was labouring under the acute malady of which he died, gave his reply at Rome, and soon afterwards was obliged through his illness to return to England. It was now the middle of August, 1847, when bishop Griffiths, of the London District, and bishop Mostyn, of the Northern District, died within a day of each other; soon after which, bishop Wiseman was appointed Pro-Vicar-Apostolic of the London District."

"In October of the same year," 1847, the Propaganda wrote, so proceeds Dr Ullathorne, "directing the Vicars Apostolic to meet as early as possible for the purpose of drawing up a scheme for the proposed Hierarchy, based

upon the principle of re-distributing the eight vicariates into at least twelve dioceses. On the 11th of November, the bishops met in London, and received an account of their mission to Rome from bishops Wiseman and Sharples. They then, after two days deliberation, devised a plan of re-distribution into twelve dioceses," which plan was to be accompanied by a statement of the reasons for and against the division of the London District into the dioceses of London and Southwark, and the division of Lancashire District into two sees. But this plan, which was confided to a certain prelate to draw up, was never, so D^r Ullathorne states, sent to Rome.

In fact during the month of October, 1847, a plan was arranged at Rome for distributing the eight vicariates, not into twelve, but into eight bishoprics. Pius IX ordered Apostolic letters to be prepared for that purpose, and they were accordingly drawn up, and were dated November 1, 1847. They commence with the words "Universis Ecclesiæ," and briefly summarise the fortunes of the Church in England, in respect of ecclesiastical government, since the extinction of the old hierarchy by the deaths of the last Catholic bishops in Elizabeth's reign. The peril of the Church in those days is mentioned. It is said that Cardinal William Allen succoured the spiritual needs of England from the year 1568 to his death in 1594. Then are recited the appointment of D^r Blackwell as Archpriest, in 1599, by Clement VIII, the appointment of William Bishop as Vicar Apostolic of all England, with episcopal rank, in 1623, that of Richard Smith in 1625, and of John Leyburne in 1685. The creations of four Districts, in 1688, by Pope Innocent XI, the grant of the Constitution of Benedict XIV, beginning with the words "Apostolicum Ministerium," and

dated May 30, 1753, and the erection of eight vicariates, in 1840, by Gregory XVI, were next recorded. Pope Pius IX then ordains that the eight Vicariates, or Districts, should be erected into eight dioceses, namely, London District to be Westminster Diocese, Yorkshire District to be Leeds Diocese, the Western District to be Plymouth Diocese, and the Central, Eastern, Lancashire, Northern, and Welsh Districts to be, respectively, the Dioceses of Birmingham, Northampton, Liverpool, Newcastle and Newport.

Appointments were also made out in the same month of November, 1847, to all of these dioceses, except that of Newcastle, the then existing Vicars Apostolic being made bishops of the new dioceses, and Newcastle being omitted because the Vicar Apostolic of the Northern District, to which it corresponded, was dead. These nominations were made expressly in consequence of the Letters Apostolic of November 1, 1847, and the several Briefs, nominating bishops to each of these dioceses, excepting that of Newcastle, were prepared, and dated November 24, having been approved and ordered by the Pope in audience of November 21, 1847. By these Briefs the several appointments were thus arranged:—

D^r T. S. Brown, O. S. B., V. A. Welsh District, was translated from Apollonia to Newport.

D^r Wiseman, Pro-Vicar, London District, was translated from Melipotamus to Westminster.

D^r Wareing, V. A. Eastern District, was translated from Ariopolis to Northampton.

D^r G. Brown, V. A. Lancashire District, was translated from Tloa to Liverpool.

D^r T. Walsh, V. A. Central District, was translated from Cambysopolis to Birmingham.

D^r Briggs, V. A. Yorkshire District, was translated from Trachys to Leeds.

D^r Ullathorne, V. A. Western District, was translated from Hetalonia to Plymouth.

These Apostolical Letters of November 1, 1847, were never published, and the several Briefs, dated November 24, 1847, although duly prepared and engrossed in the Office of Briefs, were never sent to the persons, to whom they were respectively addressed. It is doubtless to these Letters Apostolic of November, 1847, that Cardinal Wiseman alluded, when he wrote from Vienna, on the 3rd of November, 1850, to Lord John Russell, in reference to the appointment of the Hierarchy, and when His Eminence said:—"I take the liberty of stating that the measure now promulgated was not only prepared, but printed, three years ago, and a copy of it was shown to Lord Minto by the Pope, on occasion of an audience given to his lordship by His Holiness."

The English Vicars Apostolic, at their annual meeting in May, 1848, took into consideration a letter addressed to them by D^r Grant, in which he requested them either to supersede him as episcopal agent in Rome, or send a competent person to aid him. His duties as Rector of the English College in Rome were onerous. He had, besides, much to do in the way of introducing English visitors to the court of Pius IX, and was unable to devote the requisite time to such important negotiations as were then pending. The bishops at first tried, but failed, to induce D^r Husenbeth to proceed to Rome. Bishop Ullathorne then, at the suggestion of D^r Brown, the present bishop of Newport, undertook the task. He "was commissioned to present to the Sovereign Pontiff a memorial, signed by all the bishops, respecting the serious difficulties to which they

were exposed through the assiduous misrepresentations of their acts at Rome; to put their conduct in its proper light; to endeavour to obtain early and good appointments to the vacant London and Northern vicariates and to the coadjutorship in the Central District; and to press forward the affair of the Hierarchy as the remedy for the growing difficulties. He lost no time in departing, passed through the revolutionary scenes that agitated Paris and the rest of France, and arrived in Rome on the 25th of May, 1848."

Bishop Ullathorne had an interview with Cardinal Fransoni, Prefect of the Propaganda, on the 26th of May, and, accompanied by Dr Grant, with Monsignor Barnabò, the Secretary, had another interview on the 27th of May. The business of the Hierarchy had been delayed from the difficulty of getting a fit person to be the first archbishop of Westminster. It was desired to give this post to the senior bishop, Dr Walsh, and to make Dr Wiseman his coadjutor. But the aged bishop Walsh had "shrunk from this new and heavy burden and had entreated the Holy See to let him remain in peace in his old District." Memorials were now given by bishop Ullathorne to Propaganda, on the 2nd and on the 3rd of June, and to the Pope himself in audience, on the 5th of June. Additional memorials were presented on the 14th of June. A Congregation, or meeting of Propaganda, was held June 26, and on the following day bishop Ullathorne had an interview with Monsignor Barnabò, which resulted in the presentation of more memorials on the 30th of June. After more business on various days, and an attendance at Cardinal Ostini's *congresso*, on the 16th of July, a Special Congregation of Propaganda was held on the 17th of July, at which bishop Ullathorne was called in to give information on certain points of English law connected with the employment of ecclesias-

tical titles in Great Britain. In this Congregation it was decreed that bishop Walsh should be transferred to London, with bishop Wiseman as coadjutor, and that bishop Ullathorne should be transferred to the Central. The reluctance of bishops Walsh and Ullathorne was overcome by a positive precept of the Pope. Dr Hendren and Dr Hogarth were, the same day, appointed to the Western and Northern Districts respectively. Bishop Ullathorne had audience of the Pope on the 20th of July, and soon after set out for England to be present at the meeting of the Vicars Apostolic to be held at Salford. He was the bearer of a gold chalice, presented by Pius IX to St George's Cathedral, Southwark. At the Episcopal meeting, bishop Ullathorne gave an account of his mission, and letters of gratitude were drawn up and signed by all the bishops, and addressed to the Pope and to Propaganda. Thanks were likewise voted to Dr Ullathorne, the negotiator.

The restoration of the Hierarchy was now delayed in consequence of the revolution in Rome. The Pope was absent from Rome from November, 1848, to April, 1850, the Cardinals were dispersed, and no Congregations were held during that time of trouble and disorder. After order was restored, Monsignor Vespasiani, who had succeeded Monsignor Palma (who was shot dead by the mob through a window of the Pope's palace) as Minutante for English affairs, was sent on a mission to Malta, and the case of the English Hierarchy was deferred until his return. "At last," writes bishop Grant, "Monsignor Barnabò told me to make out a short petition, reciting how matters stood, in order that the Cardinals might come to their final act upon a definite request and statement, holding the place of a *Ponenza*." In another letter bishop Grant says:—"When the Cardinals discussed the subject of our Hierarchy

for the last time, late in the summer of 1850, all obstacles were removed, and after a few days' hesitation on the part of two of their number, they were unanimous in asking his Holiness to issue the Brief of September 29, 1850."

The body of this Pontifical decree, or Apostolical Letter, was drawn up by Cardinal Vizzardelli, "esteemed," according to bishop Ullathorne, "the first canonist in Rome." The historical *préface* had been written by Monsignor Palma, from materials supplied by Dr Grant.

The following is an English Translation of these Letters Apostolic, by which the episcopal Hierarchy was restored to England:—

Pius IX, in perpetual memory.

The power of governing the universal Church, confided by Our Lord Jesus Christ to the Roman Pontiff in the person of S. Peter, Prince of the Apostles, has preserved in the Apostolic See, during the whole course of centuries, that admirable solicitude with which she watches over the good of the Catholic religion in all the earth, and zealously provides for its advancing progress. Thus is fulfilled the design of her Divine Founder, who in establishing a Head, assured, in his profound wisdom, the safety of the Church even to the consummation of the world. The effect of this Pontifical solicitude was felt by the noble realm of England as well as by other nations. History attests that from the first ages of the Church, the Christian religion was introduced into Great Britain, where it flourished until the middle of the fifth century, when not only public affairs, but religion also, fell into the most deplorable condition after the invasion of the Angli and the Saxons. But our most holy predecessor, Gregory the Great, quickly sent to that island the monk Augustine and his companions, and after raising

him and many others to the episcopal dignity, and adding a considerable number of monks who were priests, he converted the Anglo-Saxons to the Christian religion, and succeeded, by their means, in re-establishing and extending the Catholic Faith in Britain, which then began to be called England. To come, however, to things more recent, nothing more evident can be found in the history of the Anglican schism, which was consummated in the sixteenth century, than the active and ever constant solicitude of the Roman Pontiffs, Our predecessors, in succouring and sustaining, by every possible means, the Catholic religion, exposed in that kingdom to the greatest perils and reduced to extremities.

It was for this purpose, not to mention other matters, that the Supreme Pontiffs, and those acting by their orders and with their approbation, exerted themselves that England should never want men dedicated to the support of Catholicism, and that Catholic youths of good dispositions should be sent to the continent, there to be carefully educated, and instructed above all in ecclesiastical sciences, in order that when they had received holy orders, they should return to their country, to sustain their compatriots with the ministry of the word and sacraments, and to defend and propagate the true faith.

But the zeal of Our predecessors will be seen more clearly in their exertions to provide the English Catholics with pastors clothed with episcopal character, after that a furious and implacable tempest had deprived them of the presence and pastoral zeal of bishops. First of all, the letters Apostolic of Gregory XV, commencing with the words "Ecclesia Romana," and dated March 23, 1623, prove that the Supreme Pontiff, as soon as ever it was possible, deputed to the government of English and Scotch

Catholics, William Bishop, consecrated bishop of Chalcedon, with ample faculties and with the proper powers of Ordinaries. After the death of Bishop, Urban VIII renewed this mission, by his letters Apostolic of February 4, 1625, directed to Richard Smith, on whom he conferred the bishopric of Chalcedon, and all the powers accorded to Bishop. More favourable days seemed dawning for the Catholic religion at the commencement of the reign of James II. Innocent XI was quick to use the opportunity, and, in 1685, deputed John Leyburne, bishop of Adrumetum, as Vicar Apostolic over all the Kingdom of England. Afterwards, by letters Apostolic of January 30, 1688, commencing *Super Cathedram*, he added to him three other Vicars Apostolic, bishops *in partibus*, so that all England, by the care of the Apostolic Nuntio there resident, namely Ferdinand, archbishop of Amasia, was divided by this Pope into four districts, the London, the Western, the Central and the Northern, which then began to be governed by Vicars Apostolic, fortified with the necessary faculties and with the proper power of Ordinaries. To aid them in fulfilling the duties of so grave a charge, the Vicars received rules which were either derived from the decisions of Benedict XIV in his Constitution of May 30, 1750, commencing with the words "Apostolicum ministerium," or from the decisions of other Pontiffs, our Predecessors, or from those of Our Congregation for the Propagation of the Faith. This partition of all England into four Apostolic vicariates, lasted until the time of Gregory XVI, who, considering the increase then obtained by the Catholic religion in that Kingdom, made a new ecclesiastical division of the country. And by his letters Apostolic of July 3, 1840, commencing "Muneris Apostolici," he doubled the number of the Vicars Apostolic, confiding the spiritual government

of England to eight Vicars Apostolic of the London district, the Western and Eastern, the Central, and the districts of Wales, Lancashire, Yorkshire, and the North.

The little already said, many other matters being passed by in silence, proves clearly that Our predecessors exerted themselves strenuously to use every means which their authority offered them, to console and restore the Church in England after her immense misfortunes. Having therefore before our eyes this fair example of Our predecessors, and being desirous to imitate them and fulfil the duties of the Supreme Apostolate, and being moreover urged on by the affection of Our heart for that portion of the Lord's vineyard, We determined, from the very beginning of our Pontificate, to follow up a work so well commenced, and to apply Ourselves seriously to favour the daily development of the Church in that Kingdom. Wherefore, considering the whole actual condition of Catholicism in England, reflecting on the considerable number of the Catholics, a number every day augmenting, and remarking how from day to day the obstacles become removed which chiefly opposed the propagation of the Catholic religion, We perceived that the time had arrived for restoring in England the ordinary form of ecclesiastical government, as freely constituted in other nations, where no particular cause necessitates the ministry of Vicars Apostolic.

We thought that considering the progress of time and of events, it was no longer necessary that English Catholics should be governed by Vicars Apostolic, but that, on the contrary, the changes already produced, demanded the form of ordinary episcopal government. This opinion was strengthened by the desires which were expressed by common accord by the Vicars Apostolic of England, and by great numbers of clergy and laymen distinguished for

their virtues and for their rank, as well as by an immense majority among English Catholics.

In maturing this Our design We have not omitted to implore the aid of God, who is supremely great and good, that in the deliberation of so important a matter, it might be vouchsafed to us to know and to do, that which would tend to the greater advantage of the Church. Moreover We implored the aid of the Mother of God, the most holy Virgin Mary, and of the Saints who glorified England with their virtue, that they might obtain for Us, by intercession with God, a happy termination of this undertaking. We then confided the affair entirely to Our Venerable brothers the Cardinals of the Holy Roman Church who form our Congregation of the Propaganda. Their decision was wholly conformable to Our desire, and We resolved to approve it and put it in execution. Therefore having weighed with the most scrupulous attention everything regarding this matter, We, of our mere motion, of our certain knowledge and by the plenitude of our Apostolic authority, have decreed, and decree, the re-establishment within the kingdom of England, according to the common rules of the Church, of the Hierarchy of bishops ordinary, who shall take their names from the Sees which We by these present letters erect in the several districts of the Vicars Apostolic.

To commence with the London District, it shall form two sees, one, the see of Westminster, which We raise to the dignity of Metropolitan, or Archiepiscopal, the other, the see of Southwark, which, as also the other sees now created, We make suffragan to Westminster. The diocese of Westminster shall comprehend that portion of the said district which extends to the banks of the Thames, and contains the counties of Middlesex, Essex and Hertford. The Diocese of Southwark, will contain the portion lying

to the South of the Thames, comprising the counties of Berks, Southampton, Surrey, Sussex and Kent, with the islands of Wight, Jersey, Guernsey and others adjacent. The Northern District shall be one diocese only, taking its name from the city of Hexham, and the limits of the Diocese shall be the same as those of the District. The District of York, similarly shall form one Diocese, whose bishop shall have his see at Beverley. In the Lancashire District shall be two bishops, one of whom, the bishop of Liverpool, shall have for his diocese, along with the isle of Man, the hundreds of Lonsdale, Amounderness, and West Derby; and the other, who will reside at Salford, and whose see will take its name from that city, shall have for his Diocese the hundreds of Salford, Blackburn and Leyland. Cheshire, although part of Lancashire District, We adjoin to another Diocese. In the District of Wales there shall be two episcopal sees, namely Shrewsbury, and Menevia united with Newport. The Diocese of Shrewsbury will consist of the counties lying in the Northern part of the Welsh district, the counties, namely, of Anglesea, Cærnarvon, Denbigh, Flint, Merioneth, and Montgomery, to which we add Cheshire, taken from the Lancashire District, and Shropshire, taken from the Central District. To the bishop of Menevia and Newport we assign for Diocese the Southern part of the District of Wales, namely Brecknockshire, Cardiganshire, Carmarthenshire, Glamorganshire, Pembrokeshire and Radnorshire, and also the English counties of Monmouth and Hereford.

In the Western District we constitute the two episcopal Sees of Clifton and Plymouth, assigning to the bishop of Clifton, for his Diocese, Gloucestershire, Somersetshire and Wiltshire. The Diocese of Plymouth shall comprise Devonshire, Dorsetshire and Cornwall. The Central District, from

which We have already detached Shropshire, shall have two Episcopal sees, at Nottingham and Birmingham. To Nottingham We assign for its Diocese Nottinghamshire, Derbyshire and Leicestershire, besides the counties of Lincoln and Rutland, which we separate from the Eastern District. Birmingham Diocese shall have Staffordshire, Warwickshire, Worcestershire and Oxfordshire. In the Eastern District will be but one bishopric, taking its name from Northampton, and it will comprise for its Diocese the former Eastern District, excepting the counties of Rutland and Lincoln, which We have already assigned to Nottingham. Thus in the very flourishing kingdom of England there will be one single Ecclesiastical Province, consisting of one Archbishop or Metropolitan, with twelve suffragan Bishops, whose zeal and pastoral labours will, We hope, through the grace of God, ever produce fresh increase of Catholicism. And therefore We desire at present to reserve it to Us and Our successors to divide this province still further and to augment the number of Dioceses, as necessity may arise, and in general to establish freely new boundaries of the same, according as it may seem fitting in the Lord's sight.

We command, meanwhile, the aforesaid archbishop and bishops, to send, at the appointed times, to the Congregation of the Propaganda, reports of the state of their churches, and to be diligent in informing Propaganda of every thing which they shall think profitable for the spiritual good of their flocks. We will continue, in effect, to use the ministry of this Congregation in every thing which concerns the churches in England. But in the sacred government of clergy and people, and in all that regards the pastoral office, the English archbishop and bishops will from the present time enjoy the rights and faculties

which are or can be used, according to the general dispositions of the sacred canons and apostolic constitutions, by the Catholic archbishops and bishops of other nations, and they will be equally bound by the obligations, by which other archbishops and bishops are bound according to the common discipline of the Church.

With regard to whatever now prevails or is in vigour, either in the ancient form of the English churches, or in the subsequent state of the missions, by virtue of special constitutions, privileges or peculiar customs, seeing that the circumstances are no longer the same, none of these things shall for the future import either right or obligation. And, that no doubt concerning this matter may remain, We, in the plenitude of Our Apostolic authority, suppress and entirely abrogate all the obligatory and juridical force of these peculiar constitutions, privileges and customs, whatever may be their antiquity. The archbishop and bishops of England shall accordingly possess the integral power of regulating all the things which pertain to the carrying out of the common law of the Church, or which are left to the authority of bishops by the general discipline of the Church. We, however, will certainly not omit to assist them with our Apostolic authority, and even with gladness will second their demands in every thing which may seem to Us conducive to the greater glory of God and the salvation of souls. In decreeing, by these Our Letters, the restoration of the ordinary Hierarchy of Bishops and the resumption of the common law of the Church, We had it principally in view to provide for the prosperity and increase of the Catholic religion in the kingdom of England, but at the same time We desired to grant the prayers as well of our Venerable Brothers, who govern the church in that kingdom as Vicars Apostolic of

the Holy See, as also of very many beloved children of the Catholic clergy and people, from whom We received most urgent solicitations in this behalf. Their forefathers made oftentimes similar demands to Our predecessors, who began to send Vicars Apostolic to England, when no Catholic prelates governing their own church by ordinary jurisdiction, were able to remain in that kingdom; and afterwards Our predecessors multiplied the number of Vicars and of Districts from time to time, not with the design of subjecting perpetually the Catholic Church in England to an extraordinary form of government, but rather with the intention that while they provided, according to circumstances, for its increase, they at the same time might prepare the way for the future restoration of the ordinary Hierarchy.

And therefore We, to whom the accomplishment of this great work has been vouchsafed by God's infinite goodness, do hereby expressly declare that it is far from Our mind and intention to cause the prelates of England, now invested with the name and rights of Bishops Ordinary, to be in any manner deprived of the advantages which they previously enjoyed under the title of Vicars Apostolic. For reason forbids that Our decrees, wherewith We grant the prayers of English Catholics for the good of religion, should turn out to the detriment of the Vicars. Furthermore, We rely with firmest confidence upon the hope that Our beloved children in Christ, who during such a variety of times have never failed in sustaining by their alms and donations the Catholic church in England and the prelates who governed it as Vicars Apostolic, will display even greater liberality towards the bishops themselves, now bound by a more stable bond to the English churches, to the end that they may never want the temporal supplies

needful for the adornment of churches, the splendour of Divine worship, the sustentation of the clergy, the relief of the poor, and other ecclesiastical purposes.

Finally, raising Our eyes to the hills from whence cometh Our help, We beseech God supremely good and great, with all prayer and supplication, with thanksgiving, that He, by the virtue of His Divine aid, may confirm the things by Us decreed for the welfare of the Church, and may grant the strength of his grace to those to whom appertains the execution of Our decrees, to the end that they may feed the flock of God committed to their charge, and apply their zeal more and more to propagate the greater glory of His name. And, to obtain more abundant aids from heavenly grace, We lastly invoke, as intercessors with God, the most holy Mother of God, the holy apostles Peter and Paul, with the other celestial Patrons of England, and by name we invoke also Saint Gregory the Great, that, since to Us, notwithstanding the insufficiency of Our merits, was granted the renewal of episcopal Sees in England, as he in his day established them to the great advantage of the Church, so the restoration of episcopal Dioceses, effected by Us in that kingdom, may prove for the benefit of the Catholic religion.

We decree that these Our Apostolic letters can never at any time be charged with the fault of omission or addition, or with defect of Our intention, or with any other defect, and that they can never be impugned in any way, but shall always be held valid and firm, and shall obtain effect in all things, and ought to be inviolably observed, notwithstanding general Apostolic edicts, and special sanctions of Synodal, Provincial and Universal Councils, and notwithstanding the rights and privileges of the ancient English Sees, and missions, and Apostolic vicariates sub-

sequently constituted, and of the rights of any churches or pious institutes whatsoever, even although ratified by oath, or by Apostolic, or any other confirmation, and notwithstanding anything whatever to the contrary. For We expressly abrogate all such things, as far as they contradict this Our decree, even although special mention ought to be made, or although some other particular formality ought to be observed in their abrogation. We decree moreover that whatever may be done to the contrary, knowingly or ignorantly, by any person, in the name of any authority whatsoever, shall be null and void. We decree also that copies, even printed, of these Our Letters, when subscribed by a Public Notary and confirmed by the seal of an Ecclesiastical Dignitary, shall have the same authenticity and credit, as would be given to the expression of Our will by the exhibition of the original Diploma itself.

Given at Rome, at St Peter's, under the Fisherman's ring, the 29th day of September, 1850, in the 5th year of Our Pontificate.

(signed) A. CARD. LAMBRUSCHINI.

DIOCESE OF WESTMINSTER.

(*Comprising Middlesex, Essex, and Hertfordshire.*)

PATRONS OF THE DIOCESE.

- I. Our Blessed Lady, conceived without sin. Dec. 8.—
II. S^t Peter, Prince of the Apostles, June 29; S^t Edward, Oct. 13. (The Diocese was solemnly consecrated to the Sacred Heart of Jesus in the 12th Diocesan Synod; June 17, 1873.)

CARDINAL WISEMAN.

1850. **Nicholas Patrick Stephen Wiseman**, Vicar Apostolic of the former London District, and bishop of Melipotamus *in partibus infidelium*, was translated to the archbishopric of Westminster by Propaganda decree, of September 21, 1850, approved by the Pope in audience of September 22, 1850. The Brief was dated September 29, 1850. At the

same time, and by the same Brief, Dr Wiseman was granted the administration of the see of Southwark, until other provision should be made for that bishopric. *Propaganda*.

It is said that the ancestors of Cardinal Wiseman belonged originally to the Wiseman family in Essex, a branch of which settled in the county Waterford in Ireland, and retained the Catholic faith. In 1632, one of the Essex Wisemans, named Francis, entered the English college, Rome, under the assumed name of Ignatius Siglœus, and after completing his studies, was ordained Priest, and went to the English mission in 1637.

In 1771, James Wiseman, a member of the Irish branch, left Ireland, to avoid the consequences of his refusal to comply with the requirements of the penal laws against the Catholic religion, and took refuge in Spain. In 1781, he married, at Seville, Miss Mariana Duunphy, who died in 1793, leaving him three daughters. He went to England, and married, in the year 1800, for his second wife, Xaviera, daughter of Peter Strange, Esq., of Aylwardstown Castle, county Kilkenny.

This marriage is registered in the church of SS. Mary and Michael, Commercial Road, London, and the following is a translation of the Latin of the register:— “No impediment existing, on the 18th of April, 1800, James Wiseman and Zaveria Strange; witnesses present being Lawrence Strange, Edw^d Murphy and others, (signed) M. E. Coen.” Mr James Wiseman had issue by this marriage, a son, James, born in 1801; and, in 1802, after returning with his family to Seville, another son, born August 2, half an hour past midnight, and baptized the following day in the parish church of S^{ta} Cruz in Seville by the names of Nicholas Patricio Estevan. The priest who officiated at the

baptism, was Fr. Bonaventura de Irlanda, alias James Ryan. The sponsor was Patrick Wiseman, uncle to the Cardinal. James Wiseman had a daughter Frances, born August 27, 1804, in Seville, who became the wife of Count Andrea Gabrielli, of Fano, Councillor of State under the Papal Government. She died at Fano, March 21, 1870, leaving issue a son, Count Randal Gabrielli. Mr James Wiseman, father of the Cardinal and of the Countess Gabrielli, died suddenly, on the 2nd of January, 1805, of apoplexy, just as he was going to the dinner table to celebrate the birthday of one of his daughters by his first marriage.

M^{rs} Wiseman, sometime after her husband's death, left Spain with her children. For two years she sent her son Nicholas to a school in Waterford, and afterwards she brought him to S^t Cuthbert's College, Ushaw, where his entrance was registered on March 23, 1809. During the residence of M^{rs} Wiseman in Ushaw, the boy Nicholas was witness of the celebration of a fifth of November anniversary. The mob passed by the house where the Wisemans lived, and Nicholas happened to be at the window at the time. The mob, knowing that the family were Catholics, began to shout and jeer, and did not cease their alarming demonstration until the boy Nicholas was drawn away from the window. After nine years study at Ushaw, Nicholas left the College, September 28, 1818, for Italy, and entered the English College, Rome, as a student, on the 18th of December, 1818. He studied the Syriac and other Oriental languages at the Sapienza.

Mr Wiseman carried off at the annual Roman examinations several prizes. In 1820, he was *inter pares* for second prize in *schola Phisico-Mathematicæ*, and obtained the second prize in *schola Phisico-Chimicæ*. In 1822 he

gained first prize in Dogmatic Theology, and the second in Scholastic Theology. In 1823 he again took first prize in Dogmatic, was *laudatus* in Scholastic, Theology, and gained the first prize in Hebrew. He was created Doctor in Divinity *cum præmio*, in 1824.

He was ordained subdeacon Dec. 18, 1824; deacon January 23, 1825; and priest, March 19, 1825.

D^r Wiseman, by special rescript of Pope Leo XII, dated October, 1827, was appointed assistant to the Abbe Molza for the Siriac Grammar, Antologia, and Lexicon, to be compiled by them. The better to enable D^r Wiseman to bear that charge, he was named Professor super-numerary in the two chairs, in the Roman Archigymnasium of the Sapienza, of Hebrew and Syro-Chaldee, with the extraordinary and provisional assignment of 100 scudi, until the vacancy of the said chairs, and with dispensation from examination. He became Vice-rector of the English College in November, 1827, and Rector in 1828. He retained the Rectorship until May, 1840, when he was appointed coadjutor, with succession, to bishop Walsh in the Midland District. See page 242. In July, 1840, bishop Wiseman was transferred, as coadjutor to bishop Walsh, to the newly created Central District. On the death of bishop Griffiths, the Holy See appointed bishop Wiseman to succeed him as Vicar Apostolic of the London District, but although the briefs were expedited, they were not issued, and bishop Wiseman became Pro-Vicar Apostolic of the London District in September, 1847. See page 324. In July, 1848, bishop Wiseman was made coadjutor with succession to bishop Walsh in the London District, and he succeeded to the London Vicariate, on the death of bishop Walsh, in February, 1849.

In 1850 he was translated from the see of Melipotamus

to that of Westminster, and was at the same time created Cardinal. Early in the month of July in that year, 1850, it was rumoured that Pius IX was about to raise Dr Wiseman to the purple. "On the 9th of July of that same year, writing to bishop Ullathorne on a matter of business, bishop Wiseman concluded a letter in these words:— '*In a few days I will write to you, uti frater studiosissimus.*' It at once struck me", so wrote Dr Ullathorne, "that he never used this style before, a style frequently used by Cardinals; and knowing, though few did, that the Pope contemplated elevating him to the purple, I at once wrote and told him that I was confident he had received notice of the red hat, and it was of no use concealing it. He replied by return of post in the following terms:—

'When I concluded my last letter, I certainly did not intend to convey the meaning your Lordship has drawn, though, as written, it struck me the last words might bear that construction. The rumour is now so public here (how it got out, I know not), that I feel almost justified in acknowledging its truth. To those who speak to me, I am obliged to content myself with not denying it; and I have written to Rome to say the matter is as good as public. This being the case I can assure your Lordship that I have been in a state of unnatural constraint, from not being able to write to my brethren on a matter in which naturally I should have wished to consult with them. I have written to Rome as much as one may write of himself, but in vain; and I fear my total separation from England in about a month is decided. What I have felt and what I feel is known to God alone. I dare not act in any way that would oppose His Holy rule; but to leave the work that is going on now here is to me the heaviest trial that has ever befallen me. Your Lordship will see

that I cannot act upon this matter otherwise than as a rumour which I do not contradict. Whether anything should be done, I feel unable to judge; for I ought to hold myself, if possible, indifferent. I propose being at Birmingham, *en passant*, early after the 21.st

"On receiving this letter", continues bishop Ullathorne, "I wrote to express, and with earnestness, my conviction that it was of great importance he should be with us in England to guide us through the early steps of the Hierarchy, and that it required a leader of his breadth of character as well to lead our ecclesiastical literature as for many other things. To this the Cardinal (then bishop merely) replied, that he had received a letter, in which the Pope had intimated that he should provide a successor to him in London, and that in a fortnight's time he should quit these shores for ever. After our meeting in Birmingham and the conversation which then took place, I have reason to believe that Cardinal (bishop?) Wiseman was more impressed with the difficulties that would attend his absence from England, especially in a time so critical for our ecclesiastical affairs. Representations from various persons reached Rome before him, the object of which was his retention in England. And bishop Grant says, in a letter to me, that the argument presented by the Abbé Quiblier, a Canadian Sulpician then in London, in favour of the Cardinal's return to England, had produced a considerable impression on the mind of the Pope. Finally, writes bishop Grant, it was represented to him that whilst other Cardinals could adequately fill his place in the Roman Congregations, his talents, learning, and many exalted qualities proved that his place could not be supplied at home."

In the Consistory of September 30, 1850, archbishop

Wiseman was created a Cardinal Priest. On the following Thursday October 3, His Eminence received, in Consistory, the Hat, and was assigned, for his title, the church of Sancta Pudentiana, where it is related that St Peter received hospitality from the patrician, and partly English, family of the Senator Pudentio. In the same Consistory, Cardinal Wiseman demanded the pall for his church of Westminster, and received it from the hands of Pius IX as a sign of his Metropolitan jurisdiction.

On the 7th of October, 1850, the Cardinal wrote his first pastoral, as archbishop of Westminster and Metropolitan of England, to the clergy and faithful of Westminster and Southwark, dating it from Rome, "outside the Porta Flaminia."

The news of the restoration of the Catholic hierarchy and of the elevation of archbishop Wiseman to the purple, created a ferment in England among protestants. The bishops of the Establishment were irritated, and complained that Pius IX had committed a political aggression upon the people and crown of England. Lord John Russell wrote, in hasty petulance, the famous Durham Letter, and the parliament enacted the Ecclesiastical Titles Bill, with a view to defeat the measures adopted by the Holy See for the ecclesiastical government of British Catholics. Cardinal Wiseman exerted himself to allay the popular ferment by appealing to the reason and sense of Englishmen. He issued an address to the English people and also to the Queen. The judgment he displayed in this emergency and the respect in which he was held by men of all creeds and conditions, had no slight influence in calming the agitation of the protestants, and inducing them to lay aside their fears of a measure, which was in no way intended as an attack upon protestantism, and

which was not introduced through any political enmity to Great Britain. His installation took place without disturbance. He received the congratulations of persons in high station. And on December 21, 1850, he was presented with an address by the English Catholics.

An eminent personage has undertaken the biography of Cardinal Wiseman, and therefore it is unnecessary to attempt here any detailed account of the events of his episcopate.

In 1855, Cardinal Wiseman obtained from the Holy See a coadjutor in the person of D^r ERRINGTON, then bishop of Plymouth. The election of D^r Errington, who was at the same time released from his see of Plymouth, to be archbishop of Trebizond *in partibus* and coadjutor *cum jure successionis* to the Cardinal archbishop of Westminster, was made by Propaganda decree, March 12; approved by the Pope, March 18; expedited, March 23; and with Brief, dated March 30, 1855. Archbishop Errington's tenure of the coadjutorship in Westminster ceased in July, 1862. An account of D^r Errington is given under the see of Plymouth.

After a prolonged and painful illness, endured with marvellous patience and courage, Cardinal Wiseman expired in London, on the 15th of February, 1865. His death was deplored by many protestants who respected the sanctity of his life and his wisdom and learning. On the 25th of February, his obsequies were performed in the pro-Cathedral of Moorfields, and were attended by many persons of distinction, including the Prince de La Tour Auvergne, Minister of France, the ambassadors of Austria, Belgium, Spain, and Italy, numbers of members of Parliament and of the Catholic aristocracy of England. The archbishop of Dublin (D^r Cullen) and the bishops of Newport, Birmingham,

Salford, Southwark, Shrewsbury, Nottingham, Liverpool, Plymouth, Clifton, Northampton and Beverley, were present. Over three hundred priests carried wax candles in their hands. Monsignor Morris, bishop of Troy *in partibus* celebrated the solemn Mass, and Dr Manning delivered the funeral oration. The funeral cortege had to travel more than seven miles from Moorfields to Kensal Green cemetery, and at all points of the way crowds of people were assembled to see it pass. In some places the roofs of the houses were occupied with spectators. Four thousand persons went to the Cemetery at 12 o'clock, and waited there until late in the afternoon. The hearse, drawn by six horses, was followed immediately by the carriage of Queen Maria Amalia, and afterwards came the carriages of the ambassadors, and of the relations and friends. Since the funeral of the great Duke of Wellington, nothing so solemn and imposing had occurred in London as that of Cardinal Wiseman. The funeral did not arrive at the cemetery, until nearly five o'clock in the afternoon. The final ceremonies were then performed, and the earth covered the remains of a prelate whose memory will long live, and who was one of the glories of Great Britain and of the Catholic Church.

In Moorfields the following memorial inscription was placed:—

“Omnia pro Christo Nicholaus, S. R. E. pr. Card. Wiseman, primus archiep^{us} Westmonast., ne de memoria Deum precantium merito excideret, hunc Lapidem vivus sibi posuit, qui cum ab ineunte adolescentia, apud animum suum stautisset, in Christiana Religione vindicanda, in fide Catholica illustranda, juribusque ecclesiæ et S. S. tuendis, vitam insumere, ab hoc proposito, usque ad extremum spiritum, sciens nunquam declinavit. A solo Deo mercedem expec-

tans, quam ad pedes indulgentissimi Domini rogaturus, diem suam obiit, Feb. 15, 1865. Orate pro eo."

An account of the last days of Cardinal Wiseman was published by Father John Morris, S. J.

The excellence of Cardinal Wiseman's administration may be inferred from some statistics found among his inedited papers, and giving an account of the progress of Catholicism in Great Britain during the twenty five years of his episcopate. During that period were erected seventy one churches, and twenty five Convents were founded in London and its neighbourhood. Under his jurisdiction the Catholic priests increased to the number of 1,338 in England alone, with seventeen bishops, and in Scotland to the number of 185 priests, with four bishops, forming a total of 1,521 clergymen. The importance of this increase may be better estimated from the consideration that in 1829 there were only twenty-nine Churches in London and one Convent, and in 1857 the Churches were forty-six and the Convents eleven.

On the 25th of May, 1865, a meeting was held to concert means for perpetuating the memory of Cardinal Wiseman. D^r Manning presided. It was proposed to erect a Cathedral Church, to be called S^t Nicholas', and which would be worthy, in splendour and size, of the metropolitan see of Westminster. After D^r Manning's address, the Catholics present subscribed for that purpose eleven thousand pounds.

The following is a list of Cardinal Wiseman's works:—
 1, *Horæ Syriacæ, seu commentationes et anecdota res vel litteras Syriacas spectantia.* 2, *Two Sermons delivered at Rome in the church of Gesù e Maria.* 1831. 3, *Remarks on Lady Morgan's statements regarding S^t Peter's chair.* 1833. 4, *Two Letters on some part of the Controversy*

concerning I John v. 7. Rome 1835. 5, Lectures on the principal Doctrines and Practices of the Catholic Church, delivered, first at the Sardinian Chapel, and subsequently at St Mary's, Moorfields, during the Lent of 1836. The success which attended these Discourses induced several gentlemen to open a subscription, to present to Dr Wiseman, prior to his departure for Rome, some mark of their gratitude—some permanent record of his services. A very considerable sum having been raised by small subscriptions, the Committee authorised Mr Scipio Clint to engrave a Medal—having on the obverse a Portrait of Dr Wiseman in his robes—and on the reverse a design emblematic of the several subjects discussed in the Lectures, surrounded by the following inscription:—

“Nicholao Wiseman, Avita Religione forti Suavique Eloquio Vindicata Catholici. Londinensis. MDCCCXXXIV.”

This Medal having been struck in gold, was appended to a costly enamelled gold chain, and Dr Wiseman having been invited to dinner at the London Tavern, it was there presented to him, in the presence of a numerous assemblage of Ladies and Gentlemen, by Mr Lynch, M. P., on behalf of the Catholics of London.

Copies, in silver gilt, were also prepared for His Holiness the Pope, Cardinal Weld, one for each of the Chapels at which the Lectures were delivered, and one for the Cabinet of the English College at Rome.

By referring to *The Morning Chronicle* of March 5, 1837, it will be found that His Holiness, in accepting the copy sent to him, took occasion to express his marked approbation of the execution, and of the fidelity of the likeness. Having requested to see the original Medal and chain, the Pope was pleased to place it on the neck of Dr Wiseman with many expressions of kindness. 6, *Lectures*

on the Real Presence of the Body and Blood of our Lord Jesus Christ in the Blessed Eucharist, proved from Scripture. In Eight Lectures delivered in the English College, Rome. 7, Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels. Delivered in Rome in the Lent of 1837. Illustrated with nine engravings, and a Plan of the Papal Chapels. 8, Letter to John Poynder, Esq., upon his work entitled "Popery in alliance with Heathendom." 9, Funeral Oration on Cardinal Weld, delivered at his Obsequies in the Church of St Maria in Aquiro, April 22, 1837. 9, A Letter to Rev. J. H. Newman. 10, Remarks on a Letter from Rev. W. Palmer, M.A., of Worcester College, Oxford. 11, Twelve Lectures on the Connection between Science and Revealed Religion. 12, A Reply to the Rev. Dr Turton's Roman Catholic Doctrine of the Eucharist Considered; Philalethes Cantabrigiensis; the British Critic and the Church of England Quarterly Review. London. Dolman. 1839. 13, Essays on Various Subjects. 3 vols 8.^{vo} 14, The Lives of St Alphonsus Liguori, St Francis de Girolamo, St John Joseph of the Cross, St Pacificus of San Severino, and St Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26, 1839. 15, A Sermon, etc., at the Consecration of R^t Rev. Dr T. J. Brown, bishop of Apollonia and First Vicar Apostolic of Wales, delivered in the Church in Pierrepont Street, Bath, on the Feast of S.S. Simon and Jude, 1840. 16, Fabiola. 17, The Stewardship of England in its Relation to our Indian Empire etc. A discourse delivered at St John's Cathedral, Salford, July 26, 1857. 18, Rome, Ancient and Modern, etc. 19, The Hidden Gem, A Drama in two Acts, composed for the College Jubilee of St Cuthbert's, Ushaw, 1858. 20, The Sermons, Lectures, and Speeches delivered by

His Eminence Cardinal Wiseman, during his Tour in Ireland, in August and September, 1858, with his Lecture, delivered in London, on the "Impressions" of his Tour. 21, Recollections of the Last Four Popes. 22, The Parables and Miracles etc. of the New Testament. 23, The Lamp of the Sanctuary. 24, Observations on the present circumstances of the Church. A Pastoral. Printed at the Propaganda Press, Rome. 1860. 25, On Shakspeare. 26, Sermons on our Lord and His Blessed Mother. 27, Sermons on Moral Subjects.

CARDINAL MANNING.

1865. Henry Edward Manning, DD., Domestic Prelate to His Holiness Pius IX, and Provost of the Chapter of Westminster, was appointed by the Pope, in an audience given to the Secretary of Propaganda, April 30, 1865, to the see of Westminster, vacant *per obitum Cardinalis Wiseman*. The appointment was expedited, May 4, and the Brief was dated May 16, 1865. He was consecrated June 8, 1865, at Moorfields, by D^r Ullathorne, bishop of Birmingham, assisted by D^r Turner, bishop of Salford, and D^r T.J. Brown, bishop of Newport and Menevia. In the Consistory of Sept. 25, 1865, instance for the pall was made in the usual manner by the Consistorial advocate, and His Holiness replied, *dabimus prope diem*. And on the morning of the 29th of September, Pius IX, in his private chapel at the Vatican, and after mass, himself conferred the pall on archbishop Manning, *assistente* Mgr de Avila, Auditor of the Rota. He was named Assistant at the Pontifical Throne, June 17, 1867.

Henry Edward (now Cardinal) Manning was born July

15, 1808, at Totteridge, Hertfordshire, being the youngest son of the late William Manning, Esq., a London merchant, formerly Governor of the Bank of England and sometime member of Parliament for Evesham and afterwards for Penrhyn.

He was educated at Harrow and Oxford. From 1822 to 1826 he continued at Harrow. In 1827, he matriculated at Balliol College, Oxford, and he took his degree in first class honours in 1830-1. He was elected Fellow of Merton in 1832. In 1833, Dr Manning was appointed Rector of Lavington and Graffham, in Sussex, in the diocese of Chichester, and, in 1840, he was made archdeacon of Chichester. The estimation, in which Dr Manning was at this time held by members of the Protestant Church, may be judged of from the following extract from a letter, dated in January, 1841, written by the archdeacon of Lewes, (Julius Hare) to his brother, Marcus Hare:—

“Our new bishop has just been bestowing a great blessing on the diocese by appointing Manning Archdeacon of Chichester. There is nothing in the world I have longed so anxiously for, the last seven or eight months, as to have him for my colleague, counsellor and helper; and there is hardly anything that could have given me so much delight. It is about the most perfect appointment that ever was made; but since my own beloved Bishop's death, I had hardly dared hope for it. Sterling knows him, and knows how much practical wisdom he has. He is holy, zealous, devoted, gentle, and, to me, almost as affectionate as a brother, so that to me he is an especial blessing.” Later on he again says:—“Manning . . . is a truly wise and holy man, devoted, self-sacrificing, mild and loving.” From *Memorials of a Quiet Life*. By Augustus J. C. Hare. Supplementary volume.

D^r Manning was appointed one of the select preachers in the University of Oxford, in 1846.

In April, 1851, D^r Manning, having previously resigned his office and benefice in the protestant church, was received into the Catholic church by the Rev. Francis Brownbill, in London. He was confirmed by His Eminence Cardinal Wiseman on Sunday April 13. The same Cardinal thought fit to promote him to Holy Orders, as follows;—namely, to First Tonsure April 29; to Four Minor Orders, April 30; to Subdiaconate May 25; to Diaconate, June 8; to the Priesthood June 15, 1851.

In the autumn of 1851, M^r Manning entered the Academia Ecclesiastica in Rome and remained there until 1854, returning, however, to England every summer.

The first Provincial Synod of Westminster was held at St Mary's College, Oscott, and was opened on the 6th of July, 1852. On the 7th of July, (Wednesday), Cardinal Wiseman preached before the Synod. M^r Manning was unanimously invited to attend this Synod as one of the Theologians, and on Sunday, the 11th of July, he preached before the Synod and a large congregation of clergy and laity on the text, *Misereor super turbas*, I will have compassion upon the multitudes etc.

On the 20th of January, 1854, on the application of Cardinal Wiseman, Pius IX authorised the Propaganda to create M^r Manning a Doctor of Divinity; and the requisite decree was expedited, January 25, 1854.

D^r Manning, on his return to England, was desired by Cardinal Wiseman to found the Congregation of the Oblates of St Charles at Bayswater. This work, under the Benediction of the Holy See, was successfully accomplished in June, 1857, and D^r Manning was elected Superior, and so continued until April, 1865. He was nominated Provost

of Westminster in 1857, and Protonotary Apostolic, June 12, 1860.

On the death of Cardinal Wiseman, in February, 1865, the subject of the appointment of his successor was anxiously considered by Pius IX, who chose Dr Manning for the arduous post, as one who had enjoyed the intimate confidence and the high esteem of the defunct Cardinal, and who seemed richly endowed with those gifts of nature and grace, which were required for such a difficult and responsible charge. In admitting the justice of this selection the English public, protestant as well as Catholic, concurred.

The consecration of Dr Manning in the pro-Cathedral of Moorfields, was performed on the 8th of June, 1865, the anniversary of the day of Cardinal Wiseman's consecration. Almost all the bishops of England were present, and great numbers of clergymen, secular and regular, from various dioceses, stood near the High Altar. The ambassadors of the Catholic Powers were in attendance, as also the representatives of the ancient and noble English Catholic families, who occupied tribunes reserved for them at either side of the Altar.

Archbishop Manning attended the great Vatican Council in Rome in 1869-70, and both by his speeches in the Council and by his writings, contributed in no inconsiderable degree towards the passing of the important decree concerning the infallibility of the Pontiff.

In 1872, archbishop Manning obtained an assistant in the work of his diocese in the person of the Very Rev. Canon WILLIAM WEATHERS, D.D., President of St Edmund's College, Ware, Herts. Dr Weathers, by Brief, dated Sept. 27, 1872, was appointed bishop of Amycla *in partibus infidelium* and auxiliary bishop for Westminster. He was

consecrated at Salford, October 28, 1872, by archbishop Manning.

Archbishop Manning was raised to the dignity of a Cardinal of the Holy Roman Church in the year, 1875. His elevation to the purple occasioned no surprise, for his fitness for such an honour had been long recognized by the public opinion of Europe and the Catholic world. He received, early in March, the notice of his approaching elevation, and left London for Rome on the 5th of that month. He was created a Cardinal Priest in consistory of March 15, took the oath and received the beretta on the day following, and received the ring and the title on the 31st of March. On the afternoon of the same day, he took possession of the church of his title, that of S.S. Andrew and Gregory on the Coelian. The following account of the ceremony is taken from the *Tablet* newspaper:—

His Eminence Cardinal Manning received possession of his titular church, that of S^t Andrew and S^t Gregory on the Coelian, on the afternoon of the 31st of March. It had been previously announced in the Roman papers that *the function would take place privately with closed doors and with the intervention only of the English residents in Rome.* No Italians, accordingly, save those belonging to the church, and few strangers, were present. So many inquiries and requests for permission to be present were made by the English-speaking visitors to Rome that it was deemed advisable to issue cards to enable the holders to enter the church and be present while Cardinal Manning was installed. About a thousand persons, including the leading Protestant and Catholic residents in Rome availed themselves of this privilege. The hour fixed for the ceremony was 3.30 p.m., but long before that time a large

assemblage had collected within the church, awaiting the arrival of his Eminence. The ceremony was simple. The Cardinal, accompanied by Mgr. Cataldi, Master of Pontifical Ceremonies, and by Mgrs. Howard, Stonor, Kirby, the Bishop of Bathurst, the Bishop of Ratisbon (who came specially to Rome for the occasion), and others, walked in procession down the middle of the church, visited the chapel of the Blessed Sacrament and the High Altar, and received the homage of the Monks of St. Gregory; the mandate of induction, which was in Latin, having been read in a clear and audible tone by Monsignor Cataldi. In this mandate or Brief it was stated that Archbishop Manning succeeded to the title of St. Gregory now vacant by death of Cardinal Quaglia, the last incumbent thereof. The monks then approached the throne, advancing one by one; the Superiors kissed the Cardinal's ring, and received the embrace; some others kissed the ring without embracing; and the lay brothers paid their appropriate mark of respect. During the procession already noticed, the hymn *Ecce Sacerdos* and the antiphon of St. Andrew and the antiphon of St. Gregory were sung to Gregorian tones. After an address in Italian to the monks, his Eminence, seated on his throne, delivered a short sermon in English to the congregation, which was listened to with breathless attention. The sermon was evidently unpremeditated, and was delivered with touching solemnity, it being evident to those in the immediate neighbourhood of the throne that his Eminence was endeavouring to suppress some strong inward feelings, and that the effort must have been painful. But whatever the Cardinal felt he did not suffer any trace of his emotion to appear in the words themselves of his address, nor was the effect of those words in any way

marred by the mode of their utterance. No professional reporters were present, but the correspondents of the *Times*, *Daily News*, and a special representative of the *New York Herald*, who had gained the privilege of admission, were observed to be taking copious notes. The following is a tolerably correct version of his Eminence's words:—

“Beloved and Dear Brethren,—It is not my purpose this day to deliver a long discourse. This is not in truth an occasion fit for speaking at great length, or with studied words. It will be more fitting to give brief utterance to those thoughts which are uppermost in our minds, concerning the object with which we have come here, to this place, so sacred to us from its historical associations. I can find no precedent for this day's meeting. Never before has any one of my race and nation received possession of this church of S^t Gregory for his title. Never hereafter shall any other Englishman, in all human probability at least, obtain as Cardinal this same title. Other Englishmen, worthier far than I am of such a dignity, will doubtless receive the same rank and office which I bear, but it is most unlikely that any one of them will find at the time of his creation the title of this church of S^t Gregory vacant. Were it not for the circumstance that this church happens at the opportune moment to be without a Cardinal I should not be now speaking to you here. Between this day's proceedings in this church of S^t Gregory and the history of our native land there is a peculiar fitness. From this very Cœlian hill, and from this spot whereon we now stand, went forth in holy mission, in days long past, the first Archbishop of Canterbury. The names of the first Bishop of the see of Rochester, that of the first Bishop of London, and that of the first Archbishop of York, are

inscribed on the walls of these cloisters. Here anciently was the house of Gordianus, the father of S. Gregory, and in that house was conceived the idea of despatching Christian missionaries to England. My own thoughts were early turned towards this spot, the birthplace of English Christianity. In days long before I could have dreamed of ever occupying my present position of a Catholic ecclesiastic, my heart yearned towards S^t Gregory's on the Cœlian, the cradle of the Christianity of my native land. There are many here whose hearts must be animated with feelings like my own. There are others present whose thoughts may not be altogether in unison with mine on this subject, yet I cannot think that any of you who have come here this day have come merely as if you came to gaze at a ceremony with idle curiosity. If any of you have so come I fear you have been disappointed. You all, however, have a common cause to come here. You are all, if not of one nation, at least of one speech and language, a language which extends far beyond the limits of the British isles, for it spreads over the vast colonial empire of Great Britain, and over the immense continent of North America. You all belong to the same race, and possess many interests in common. Although I am separated from some of you by the office wherewith I have been invested, I am joined to you by the fact that you are Christians of our English race, and as such sprang from S^t Gregory. You are his spiritual sons. Many of you, doubtless, are his true children, and would, if called on, lay down your lives for the name of Jesus. Many of you are well aware that if it had not been for the ardent love of that great Pontiff, the gates of the Church might never have been opened to our forefathers."

"If there be any here who, not knowing, would desire

to know the circumstances under which England became converted to Christianity, I would ask them to read the pages of the Venerable Bede, who lived within a century of the mission of S^t Augustine, and who pictures, in admirable faithfulness, the entry of that brave band of missionaries into England, and their successful progress in turning our pagan ancestors from their dark heathenism to the brightness of the Gospel. In the writings of that historian they will find an outline of the glorious work of S^t Gregory, as well as a record of the foundation of the bishoprics of England.”

“There is another motive which, perhaps, has brought many of you here, and that motive, the love of our country, proceeds from no less a source than the Holy Ghost. Piety is one of the sevenfold gifts of the Spirit of God, and although it has for its primary object the love of God himself and of His Kingdom, its second object is love for our kindred and family, and its third is love for our mother country. It is, then, a supernatural grace which causes us to love our native land.”

“As Englishmen, or descendants of Englishmen, we feel a sacred interest in the place to which we owe the conversion of England, and in S^t Gregory as the author of our English Christianity. The children of S^t Patrick, S^t Columba, and S^t Aidan will, I fear, think that I pass them over, and exaggerate the love we bear to England. But to them I would say that we are united with them in things Divine and eternal, and they with us have common cause in the work of S^t Gregory, in points not local, but of higher than local interest. We are all united in our belief that Christianity is the revelation of God, in our belief that the inspired Scriptures are His Word, and that our baptismal creed, even though some of its articles be

not perfectly understood by all, is a true summary of the Christian Faith. All this, if you have not all of you received from the great Apostle of England, you yet have received and hold as he did; and so far you have much in common with us. If then we be divided in much, in much also are we united."

"These are days when it behoves all of us to guard well that faith which we have inherited from S^t Gregory, and to beware of those enemies of all faith, who would destroy Christianity. We have to dread the open foes who war professedly against the Church, and those insidious ones who, by corrupting Christian education and Christian institutions, seek to undermine the faith and pervert the doctrines which we know to be Divine. The hearts of many are failing because the days are evil, and because they think the strong tide of the world to be setting in steadily towards unbelief. To these I say 'Stand firm in the faith. Be strong and of a perfect heart.' There was a time, just before S^t Gregory was called to his eternal reward, when the whole Christian world seemed to some to be drifting fast into spiritual ruin. When that sainted Pontiff died, Christianity appeared to be vanishing away. The far East was overrun by heresies. Constantinople was on the verge of schism. Russia, Germany, and the north of Europe had then no existence in Christendom. England had become heathen again. Spain was Arian. All things betokened a breaking up of the Kingdom of Christ. Yet notwithstanding all these outward signs of darkness and chaos, the Spirit of God was moving on the face of the floods, and evoking divine harmony out of threatening elements. The inward grace was fructifying and preparing fresh harvests from the seed sown upon waters of adversity. But at this day we possess no such grounds for alarm

as those which darkened the horizon of the Church at the time when Gregory died. Never indeed was the Church at any time so widely spread and so rapidly extending her borders as at the present. The increase of the Episcopate and of the faithful is beyond our fondest hopes. Never before was that Episcopacy so united in itself and to its Head. The Bishops were never so united to their Chief, nor the priests so united to their Bishops, nor the peoples so united to their pastors. Come what may, there is yet a future more glorious and fruitful than the past. We have no cause for despondency, but ought to be hopeful and courageous."

"We are met here this day, beloved brethren, as a multitude gathered from many lands. Many of those I see around me I know, and know them to belong to my flock. Some of them I have myself tended as a pastor, and until I die I mean to tend them still. Many others I know, and I know that they are not of my flock: I would to God they were. Others again I do not know even by name. We have come here from many lands, and have met together with one heart in some respects. Shall we ever meet again? Not on earth, my brethren. Never again shall we all meet together on this Coelian hill, where St Gregory once dwelt. We shall never again meet each other, all of us together, until we meet upon the everlasting hills at the moment when the Good Shepherd shall tell the full tale of his sheep. God grant that then, of all who are here present, not one shall be missing from the vision of peace."

When the sermon was over, the Cardinal gave his Benediction, and then retired into the Sacristy, followed by an immense number of the congregation, Protestant as well as Catholic, who all reverentially saluted his Eminence.

The Cardinal then returned to his residence in the English College and left Rome on the following morning for England. Cardinal Manning, as may be concluded from the multiplicity of his writings, has taken no ordinary part in the religious, social, and political affairs of his Church and country. He has, notwithstanding his conversion to Catholicism, retained considerable influence with successive governments, and his opinions upon political measures, such, for instance, as the repeal of the Ecclesiastical Titles Bill, the Education Bill, etc. were solicited on various occasions, while his views upon such topics as the Labour and Temperance questions and the improvement of the working classes, have always been received, by the British public, with attention and respect. Many of his literary works were, after their publication in England, translated and republished in Italy, France and Germany.

As a pulpit orator and as a speaker at public assemblies, the Cardinal enjoys a reputation second to few of his contemporaries. To his sermons or speeches, educated men, even although opposed to him in religion or politics, flock, as to an intellectual treat. His style of oratory, seldom impassioned or fervid to excess, is always vigorous, suggestive, and incisive, characterised by deep earnestness, and distinguished by a rare felicity of expression. His hearers, even although not immediately convinced by his arguments, never fail to acknowledge the sincerity and truthfulness with which they are urged. Hence, perhaps, it is that Dr Manning has been so successful in controversy, and has, directly and indirectly, been the instrument of bringing many hundreds of protestants to the bosom of the true Church.

The following is a list of the works up to the present date published by Cardinal Manning:—

Works Published before 1851.

1, *Tradition and the Rule of Faith*. 1838. 2, *The Unity of the Church*. circa 1841. 3, Four Volumes of *Sermons*. 1841-8. 4, *Sermons preached* (as Select Preacher) *before the University of Oxford*. 1847. 5, *Miscellanies: Charges, Pamphlets, and Letters on Ecclesiastical and Political Subjects*. Three Volumes. 1841-50.

Works published after 1851.

1, *The Grounds of Faith*. 1852. 2, *The Office of the Holy Ghost under the Gospel*. 1852. 3, *The Temporal Sovereignty of the Popes*. 1861. 4, *The Temporal Power of the Vicar of Jesus Christ*. The preceding works were translated into Italian, and printed at the Propaganda Press, Rome, in 1862. 5, *Le Relazioni dell' Inghilterra col Cristianesimo e con la Chiesa Cattolica*. A dissertation read in the *Accademia di Religione Cattolica*, at Rome, May 30, 1862, and printed at Rome, 1862. 6, *Sermons on "Ecclesiastical Subjects, with an Introduction on the Relations of England to Christianity,"* three vols., 1863. 7, *The Crown in Council on the "Essays and Reviews;" a Letter to an Anglican Friend*, 1864. 8, *The Convocation and the Crown in Council, a Second Letter to an Anglican Friend*, 1864. 9, *Il fatto e il da farsi dalla Chiesa Cattolica in Inghilterra; Ragionamento di Monsignor E. Manning, Protonotario Ap. Prevosto della Metropolitana di Westminster*. Rome. 1864. 10, *The Love of Jesus to Penitents*. 1864. This was translated into French by L. Pallard, D.D., and was published in Paris, in 1864, under the title:—"La Confession, ou l'amour de Jésus pour les Penitents."

It was also translated into Italian and was printed at Pisa in 1685. 11, *Omnia pro Christo*. The Sermon at the Solemn Requiem of His Eminence, Nicholas, Cardinal Archbishop of Westminster. 1865. This was published in Italian in Bologna, in 1865. 12, *The Temporal Mission of the Holy Ghost; or, Reason and Revelation*, 1865. Translated into Italian by Fr. Pamfilo da Magliano, M.O.R. dell'Ordine di S. Francesco, and printed in the Propaganda Press in Rome in 1869. 13, *The Reunion of Christendom: a Pastoral letter to the Clergy*, 1866. Translated into Italian and printed at Rome in 1866. 14, *The Temporal Power of the Pope in its Political Aspect*, 1866. Translated into Italian by Monsignor Ferdinando Mansi and printed at Rome in the Propaganda Press in 1867. 15, *The Centenary of Saint Peter and the General Council. A Pastoral letter by Henry Edward, Archbishop of Westminster*. London. Longmans. 1867. This was translated into Italian and printed at Rome in 1867. 16, *England and Christendom*, 1867. 17, *Ireland: A Letter to Earl Grey*. 1868. This was reprinted in America and 20,000 copies were sold in Boston alone in a few days. 18, *The Oecumenical Council and the Infallibility of the Roman Pontiff: a Pastoral letter to the Clergy*, 1869. This was published in Naples, in Italian, in 1869, and a French version was published in 1870. Portions of it were translated into German, Spanish and Arabic, during the sitting of the Council, by the Propaganda Press. 19, *Popular Objections to the Vatican Council, Answered by the Archbishop of Westminster*. "A Sermon preached by His Grace in the Church of St Mary's, Bayswater (Oblates of St Charles), 4th of November 1869, and published as a Supplement to the Tablet in its number of Nov. 13, 1869. 20, *Confidence in God*. 1860. 21, *Dæmon of Socrates*. 1868. 22, *Ed-*

ucation and Parental Rights. 1869. 23, *The Vatican Council and its Definitions: A Pastoral Letter.* 1870. 24, *Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese of Westminster,* 1871. 25, *Four Great Evils of the Day.* 1871. 26, *The Fourfold Sovereignty of God, A Series of Lectures.* 1871. 27, *Cæsarism and Ultramontanism.* 1873. 28, *Sin and its Consequences.* 1873. 29, *Internal Mission of the Holy Ghost,* 1875. 30, *Divine Glory of the Sacred Heart.* 1876. 31, *The Vatican Decrees in their bearing on Civil Allegiance, in answer to Mr Gladstone.* Longmans. 1876.

DIOCESE OF BEVERLEY.

(Comprising Yorkshire).

PATRONS OF THE DIOCESE.

I. The Blessed Virgin Mary, under the title of Her Patronage, 4th Sunday of Oct.

II. S^t John of Beverley, Oct. 25.

JOHN BRIGGS.

1850. **John Briggs**, D.D., Vicar Apostolic of the former Yorkshire District, and bishop of Trachis *in partibus*, was translated from Trachis to Beverley, by Propaganda decree Sept. 21, approved by the Pope, Sept. 23, expedited, Sept. 28, and with Brief dated Sept. 29, 1850. *Propaganda*.

John Briggs, born in the year 1789, was educated at Ushaw College, which he entered on the 13th of October, 1804. He received the Tonsure and four Minor Orders, Dec. 14, 1808, being then aged 19 years; Subdiaconate, Dec. 19, 1812; Diaconate, April 3, 1813; and Priesthood,

July 9, 1814, all at Ushaw, and from the bishop of Acanthus, William Gibson.

In 1816 he left the College, but being elected President, he returned to Ushaw on the 28th of March, 1832, and continued to reside there until August 11, 1836.

He was consecrated in 1833 (See p. 280) as bishop of Trachis and coadjutor in the Northern Vicariate; became Vic. Ap. Northern District in 1836; Vic. Ap. Yorkshire District in 1840; and bishop of Beverley in 1850.

Bishop Briggs, being in very infirm health, resigned his see on the 7th of November, 1860. He died in the seventy second year of his age, at his house in York, on the 4th of January, 1861, fortified with all the rights of the Church. On the 10th of January, his body was buried in the chapel of St Leonard, Hazlewood, Tadcaster, by the chaplain, Robert Tate, S.T.D., with the assistance of the Vicar Capitular and the Canons of the chapter of Beverley. On the 9th of January the office for the dead, and, on the 10th, a solemn Requiem Mass were sung in the Pro-Cathedral of St George at York. The Bishop of Southwark sung the Mass, and the bishops of Hexham, Birmingham, Salford and Liverpool were present.

The following inscription was placed on his tomb:—

‡ ORATE PRO ANIMA REV^{MI} IN CHRISTO PATRIS
 D^{NI} JOANNIS BRIGGS EPISCOPI TRACHINENSIS,
 ET IN DISTRICTU ANGLIÆ SEPTENTRIONALI,
 DEINDE IN DISTRICTU EBORACENSI
 PER ANNOS XVII VICARII APOSTOLICI,
 ANNO AUTEM SALUTIS MDCCCL RESTAURATA JAM HIERARCHIA
 PRIMI EPISCOPI BEVERLACENSIS
 QUO ONERE OB INFIRMAM VALETUDINEM PAUCIS
 ANTE MENSIBUS DEPOSITO,
 DECESSIT VIR PIETATE ÆTATE ET FORMA VENERABILIS
 EBORACI DIE IV JANUARIII A. D. MDCCCLXI, ÆTATIS LXXII.

On a portrait of bishop Briggs now in the possession of bishop Cornthwaite in the following inscription:—

R^{MVS} IN CHRISTO PATER AC D^{NVS} JOANNES BRIGGS
 PRIMUS POST HIERARCHIAM ANNO MDCCCL
 A PIO P.P. IX RESTAURATUM EP^{VVS} BEVERLACENSIS
 PRÆLATUS DOMESTICUS SUE SANCTITATIS
 ET SOLIO PONTIFICIO ASSISTENS
 PIE OBIT IN D,^{NO} EBORACI, DIE IV JANUARI A. D. MDCCCLX
 ANNOS NATUS LXI.
 EP^{VVS} TRACHINENSIS A.D. MDCCCXXXIII RENUNCIATUS
 COADJUTOR PRIMO, VICARIUS APOSTOLICUS
 POSTEA, A. D. MDCCCXXXVI DISTRICTUS SEPTENTR
 POST EJUSDEM IN TRES DISTRICTUS DIVISIONEM
 DISTRICTU EBORACENSI PRÆFECTUS

ROBERT CORNTHWAITE.

1861. Robert Cornthwaite, Canon of Hexham, succeeded. His election, made by Propaganda, August 19, was approved by the Pope, Aug. 25, and expedited, Aug. 29, 1861. Right was reserved to the Holy See to divide the diocese. The Briefs was dated Sept. 3, 1861.

Robert Cornthwaite, son of William Cornthwaite, Esq., by his wife, Elizabeth Cuerdon, was born at Preston, Lancashire, on the 9th of May, 1818. He entered St Cuthbert's College, Ushaw, May 9, 1830, and received the Tonsure and four Minor orders, on the 5th of June, 1841, from Bishop Mostyn. During the last year of his stay at Ushaw he taught Humanities. On the 30th of September, 1842, having left Ushaw, M^r Cornthwaite entered the English College, Rome; took the oath, July, 2, 1843; and was

ordained Subdeacon, Dec., 1843, in St John Lateran; Deacon, March 3, 1844, in English College, by bishop Baggs; and Priest, Nov. 9, 1845, by the Vice-gerent of Rome. He left the College, April 13, 1846, for England, and in the June following, he entered on the mission at Carlisle, in the diocese of Hexham and Newcastle. Being appointed on the 25th of August, 1851, Rector of the English College in Rome, in room of D^r Baggs created bishop of Southwark, D^r Cornthwaite returned to Rome, and remained there until the 7th of May, 1857, when he left for England. He resigned his office of Rector in September, 1857, on becoming the Missionary Rector of St Augustine's, Darlington, and Secretary to D^r Hogarth, Bishop of Hexham and Newcastle. He was appointed, on 27th November, 1857, "Cameriere d'onore extra Urbem" to His Holiness, and on the 16th of July, 1858, was made Canon and Theologian of the Chapter of the diocese of Hexham and Newcastle.

Monsignor Cornthwaite was consecrated for the see of Beverley on the tenth of November, 1861, by Cardinal Wiseman; the bishops of Southwark and Nottingham assisting. He was made Assistant at the Pontifical Throne, on the 8th of July, 1862.

Bishop Cornthwaite's printed Pastoral Letters and Instructions are numerous, and fill about four Volumes 8^{vo}.

DIOCESE OF BIRMINGHAM.

(*Comprising Oxfordshire, Staffordshire, Warwickshire, and Worcestershire.*)

PATRON OF THE DIOCESE.

Our Blessed Lady, conceived without sin, Dec. 8.

WILLIAM BERNARD ULLATHORNE.

1850. William Bernard Ullathorne, O. S. B., Vicar Apostolic of the former Central District and bishop of *Hetalonia in partibus*, was translated from Hetalonia to the newly erected see of Birmingham, by Propaganda decree, Sept. 21, approved by the Pope, Sept. 22, expedited, Sept. 28, and with Brief Sept. 29, 1850. He received at the same time the administration of the see of Nottingham. *Propaganda.*

William Ullathorne, who took the name of Bernard in Religion, was born of Catholic parents, at Pocklington in Yorkshire, on the 7th of May, 1806. After his earlier

education, from a love of adventure he went to sea for three years. But having received an unusual light in a Catholic church at Memel on the Baltic, he gave up his occupation in the merchant navy service, and on the 23rd of January, 1823, entered the Benedictine monastery of S^t Gregory's, Downside, near Bath, with the view of studying for the Order. At this time his age was only seventeen years and a half. On the 12th of March, 1824, he received, as "Brother Bernard," the Benedictine habit from Prior Barber, and upon the 5th of April, in the following year, was professed. On the 12th of Oct., 1828, he received Tonsure and minor orders at Downside, from Cardinal, then Bishop, Weld. He was ordained Deacon, Sept. 18, 1830, at Prior Park, by Bishop Baines. He was then sent to the Monastery of S^t Laurence, Ampleforth, near York, where he was Prefect of the lay College, until he received priesthood from Bishop Penswick, at Ushaw, on the 24th of September, 1831. In the following year he returned to Downside, and at the urgent advice of his superiors, went out to Australia in September, 1833, as Vicar General, over Australia, to Bishop Morris, whose jurisdiction as Visitor Apostolic of the Mauritius extended at that time to Australia, as well as to Oceanica and South Africa. As there were but three clergymen besides himself in New South Wales, he procured additional priests, and after two years moved for the appointment of a Bishop, upon which his old Prefect and novice master, Polding, the present Archbishop, was appointed. At his request, D^r Ullathorne went to England in the years 1836 and 1837, to obtain priests and nuns, also to raise resources; and then, upon the invitation of Cardinal Weld, he went to Rome to lay before the Holy See a report on the religious history and

condition of the Australian Colonies, and he likewise at this time contributed a copious article to the Annals of the Propagation of the Faith. Before Sir William Molesworth's Parliamentary Committee on Transportation, he gave important evidence, and, at the request of the Irish Government, wrote a little pamphlet entitled "Horrors of Transportation," which was printed and distributed in large numbers at the cost of the Irish Government. He also published "The Australasian Mission," which went through five editions and produced a strong impression. Then, after sending a number of priests before him, he returned to Australia. In 1839, as the Vicar Apostolic of Sydney insisted upon recommending him to the Holy See for appointment as First Bishop of Hobart Town, he returned to his order, preferring to be a monk rather than a bishop. Bishop Polding returned with him to Europe, and upon the voyage, Dr Ullathorne strongly urged his companion to seek at Rome for the erection of the Hierarchy in Australia, and he drew up the first sketch of a plan for its establishment, which Dr Polding afterwards completed. The Bishop proceeded to Rome, and Ullathorne to his Monastery. The Hierarchy was granted, and Dr Ullathorne, the originator of its establishment, was again recommended for Hobart Town, but for special reasons he declined it, and recommended Mr Wilson of Nottingham, who was therefore appointed. The see of Adelaide was then offered to him, but it was refused. Later on, the see of Perth was proposed to his acceptance, but again he declined. In 1841, he was placed at Coventry, where he built a church and, with the aid of the celebrated Mother Margaret, did much good, and the faithful became increased in number. Upon the death, in 1846, of Bishop Briggs, Vicar

Apostolic of the Western District, Dr Ullathorne was appointed by Gregory XVI to the vacant see, which he reluctantly accepted, owing to the urgency of Cardinal Acton, and the pressure of his own Benedictine Superiors. On the 21st of June, 1846, the day upon which the reigning Pontiff was crowned, he was consecrated in the church at Coventry by Bishop Briggs, assisted by Bishop Griffiths and Walsh. Bishop Wiseman preached.

In 1848, at the request of the other English Vicars Apostolic, Bishop Ullathorne went to Rome, to petition in their name for the restoration of the Hierarchy, and to represent the whole English Episcopacy in negotiating the hoped-for restoration. The history of this transaction is minutely detailed by the Bishop in his "History of the restoration of the English Hierarchy," as likewise the cause of his transfer from the Western to the Central Vicariate, and his appointment to the See of Birmingham.

The following is a list of some of Dr Ullathorne's works:—

- 1, In Australia, in 1833, "*A few words to the Rev^d Henry Fulton with a Glance at the Archdeacon.*"
- 2, In 1834, "*Observations on the use and abuse of the Sacred Scriptures.*"
- 3, In 1834, "*A sermon against Drunkenness.*" (This has often been reprinted in England and Ireland to the number of some 40,000 copies. Father Mathews alone printed 20,000).
- 4, In 1835, "*A Reply to Judge Burton,*" which contains, amongst other things, a history of the Catholics of N. S. Wales from the foundation of the Colony, and has been the repertory for the early religious history of the Colony.
- 5, On his return to England, in 1836-7, Dr Ullathorne published "*Horrors of Transportation, written at the request of the Secretary for Ireland, and circulated at the expense of the Irish Government.*"
- 6, "*Evidence before the Transportation Committee.*"

7, "*Treatise on the Management of Criminals.*" In this treatise Dr Ullathorne records how the publication of his "*Horrors of Transportation*" and "*Evidence before the Transportation Committee*" brought upon him a tremendous persecution from the employers of convict servants, from the whole population and the press. Eventually however, the colony became disgusted with the whole system, and 100,000 men met in Sydney Park, and swore they would not allow another convict ship to touch their shores. Upon this occasion the Bishop gained applause for what years before he had been so persecuted for maintaining. 8, In 1842, after bishop Ullathorne's final return to England, "*Sermons with Prefaces.*" 9, In 1843, "*Sermon at the Blessing of the Calvary on the Grace Dieu Rocks.*" 10, In 1848, "*Funeral oration on the Rev^d William Richmond.*" 11, In 1850, "*Remarks on the proposed Education Bill.*" 12, In 1850, "*The office of a Bishop, a Discourse at the solemn thanksgiving for the Re-establishment of the Hierarchy.*" 13, "*Remarks on the Proposed Education Bill.*" 1850. 14, "*A Plea for the Rights and Liberties of Religious Women.*" 1851. 15, "*Discourse at the close of the First Diocesan Synod of Birmingham,*" 1853. 16, "*The Holy Mountain of La Salette, a Pilgrimage of the year 1854,*" 17, "*Letter to Lord Edward Howard on the proposed Committee of Enquiry into Religious Communities.*" 1854. 18, "*A Pilgrimage to the Proto-Monastery of Subiaco and the Holy Grotto of St Benedict,*" 1856. 19, "*The Immaculate Conception of the Mother of God. An Exposition.*" 1855. 20, "*Notes on the Education Question.*" 1857. 21, "*Discourse Delivered at the opening Session of the Second Provincial Synod of Westminster.*" 1857. 22, "*Letters on La Salette.*" 1858. 23, "*Speech at the Town Hall, Birmingham, on the Pontifical States.*"

1860. *This was reprinted at Rome, with an Italian translation and curious preface, in "L' Orbe Cattolico a Pio IX."* 24, "A Letter on the Rambler, and the Home and Foreign Review." 1863. 25, "On certain Methods of the Rambler and Home and Foreign Review, a second Letter to the Clergy of the Diocese of Birmingham," 1863. 26, "A Letter to the Clergy of the Diocese of Birmingham on the Association for the Promotion of the Unity of Christendom." 1864. 27, "The Anglican Theory of Unity as maintained in the Appeal to Rome and in Dr Pusey's *Eirenicon*." 1864. 28, "Sermon at the obsequies of Very Rev. Canon Flanagan." 1865. 29, "On the Management of Criminals," a paper read before the Academia of the Catholic Religion. 1866. 30, "The Rock of the Church, a Discourse delivered at the opening of St Peter's Church, Belfast," 1866. 31, "Catholic Education, an Address delivered in the Town Hall of Birmingham," 1869. 32, "The History of the Restoration of the Catholic Hierarchy in England." 1869. 33, "The Council and Papal Infallibility." 1870. 34, "The Discourse delivered at the consecration of the bishops of Salford and Amycla." 1872. 35, "The Discourse delivered at the opening Session of the Fourth Provincial Synod of Westminster." 1873. 36, "The Dollingerites, Mr Gladstone, and Apostates from the Catholic Faith, a Letter to the Catholics of the Diocese." 1875. 37, "Mr Gladstone's Expostulation unravelled" 1875. (Three Editions.) 38, "The Discourse delivered at the Fifth Diocesan Synod of Birmingham." 1875. 39, "Ecclesiastical Discourses on Special Occasions." 1876.

Dr Ullathorne published also the Discourse delivered at the Opening Session of the Second Provincial Synod of Oscott, besides an interesting account of his visit to the Monastery of Subiaco, which appeared in the *Rambler*.

DIOCESE OF CLIFTON.

(*Comprising Gloucestershire, Somersetshire, and Wilts.*)

PATRONS OF THE DIOCESE.

- I. Our Blessed Lady, conceived without sin, Dec. 8.
- II. SS. Peter and Paul, Apostles, June 29.

JOSEPH WILLIAM HENDREN.

1850. Joseph William Hendren, O.S.F., Vicar Apostolic of the Western District and bishop of Uranopolis *in partibus*, was translated from Uranopolis to the newly created see of Clifton by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and with Brief, dated Sept. 29, 1850.

D^r Hendren was translated from Clifton to Nottingham, by Brief, dated June 27, 1851.

THOMAS BURGESS.

1851. **Thomas Burgess**, D.D., Vicar General of Newport, was appointed bishop of Clifton, by Propaganda decree, June 16; approved by the Pope, June 29; expedited, June 23; and by Brief dated June 27, 1851. *Propaganda*. He was consecrated, July 27, 1851, in St George's Cathedral, Southwark, by Cardinal Wiseman, assisted by bishops Wareing and Ullathorne.

Thomas Burgess was born Oct. 1, 1791, in Lancashire, and was educated at Ampleforth, where he took the profession as a Benedictine, October 13, 1807. He was elected Prior of Ampleforth, in July, 1818. He left Ampleforth, and the Benedictine Order, in 1830, and became secularized, in order to raise up a new Collegiate establishment at Prior Park, Bath. He was afterwards transferred by Bishop Baines, firstly to Cannington; then to Portland Chapel, dedicated to St Augustine, near Queen Street, Bath; and finally to Monmouth.

D^r Burgess died at Westbury-on-Trym, November 27, 1854.

On the death of D^r Burgess, Clifton was given in administration, provisionally, and until the appointment of a bishop, to archbishop Errington, the coadjutor to Cardinal Wiseman. This arrangement was approved by the Pope, Sept. 16, and expedited by Propaganda, Sept. 22, 1855.

THE HON^{BLE} WILLIAM JOSEPH HUGH CLIFFORD.

1857. The Hon^{ble} William Joseph Hugh Clifford, Canon of Plymouth, succeeded, per obitum Thomæ Burgess. His election by Propaganda, January 25, was approved by the

Pope, January 29, and expedited, January 31, 1857. The administration of archbishop Errington was at the same time declared at an end. The Brief was dated Feb. 6, 1857. He was consecrated in the Sixtine chapel, Rome, Feb. 15, 1857, by His Holiness Pius IX, assisted by archbishop Errington and Mgr. Bailes, formerly bishop of Luçon. Lord Clifford, his father, was present at the ceremony. He was made Assistant at the Pontifical Throne, March 3, 1857.

William Joseph Hugh Clifford, nephew to the Hon^{ble} Edward Charles Augustin Clifford, O.S.B., and to the Hon^{ble} Walter Charles Clifford, S.J., was born at Irnham, December 24, 1823, and is the second surviving son of Hugh Charles, seventh Baron Clifford, of Chudleigh.

After studying for a time at Hodder-place, near Stonyhurst, and at Prior Park, he entered the Collegio Pio, Rome, as *convictor*, December 2, 1855. While at Rome he delivered a Latin panegyric, in honour of the blessed Virgin Mary, in the Templo Liberiano, on the 15th of August, 1840, before Pope Gregory XVI.

He was ordained sub-deacon at Bruges, July 2, 1849, and deacon, July 26, 1849. He was ordained priest at Clifton, in the church of the Twelve Apostles, by bishop Hendren, August 25, 1850. To the service of that church he remained attached, until the 16th of September, 1851, when he went to Rome, but soon returned, having obtained the degree of Doctor in Divinity, to assist D^r Errington, the recently consecrated bishop of Plymouth, as secretary to the bishop, and as parish priest of St Mary's, Stonehouse. He accompanied bishop Errington to the first provincial council, held at Oscott, in July, 1852, and was one of the three Secretaries of that council. When the Plymouth chapter was formed in 1853, D^r Clifford was installed on the 6th of December, that year, as canon, theologian, and

secretary. He acted also as treasurer of the Chapter, and was donor of the official seal, of which the design was furnished by Charles Weld, Esq., of Chidiock.

On the translation of bishop Errington from Plymouth to Trebizonde, with the coadjutorship to Cardinal Wiseman, Dr Clifford was elected, by the Chapter, on the 10th of May, 1855, to be Vicar Capitular during the vacancy of the see. In that capacity he assisted at the second provincial council, held at Oscott in July, 1855. When Dr Vaughan was appointed to the see of Plymouth, Dr Clifford was continued in his office of Grand Vicar until the 25th of September, 1855.

Dr Clifford, in 1857, was promoted to the see of Clifton, and was present at the Vatican Council, which was held in Rome in 1869-70.

DIOCESE OF HEXHAM AND NEWCASTLE.

*(Comprising Cumberland, Durham, Northumberland,
and Westmorland.)*

PATRONS OF THE DIOCESE.

Our Blessed Lady Immaculate, Dec. 8. S^t Cuthbert,
March 20.

WILLIAM HOGARTH.

1850. William Hogarth, Vicar Apostolic of the later Northern District, and bishop of Samosata *in partibus infidelium*, was translated from Samosata to Hexham, by Propaganda decree, September 21; approved by the Pope, September 22; expedited, September 28; and with Brief dated September 29, 1850. *Propaganda*.

In 1861, in a Propaganda Congregation, held April 22, it was decreed that Newcastle should be the Cathedral city, and that the see should be entitled the see of Hexham

and Newcastle. This decree was approved by the Pope, March 7, and was expedited, May 23, 1861.

William Hogarth was born March 25, 1786, at Dodding Green in the valley of Kendal, Westmoreland, where his family had for centuries possessed landed property. He was sent first to the Catholic College, established at Crook Hall, near Consett, and which was subsequently removed to Ushaw. He entered the College August 29, 1796, and on the 19th of March, 1807, received the Tonsure and four Minor Orders at Durham, from bishop William Gibson. He was ordained Subdeacon, April 2, 1808, by bishop Gibson, at Durham, being then 21 years old. He was ordained deacon, at Ushaw, by the same prelate, December 14, 1808, and priest, December 20, 1809. When ordained priest, he was destined for the mission of Blackburn, Lancashire. But his services were too useful to the Ushaw community to allow of his removal at that time from the College, and he was made one of the Professors, and became General Prefect. In 1816, on the 31st of October, he left Ushaw for the chaplaincy at Cliffe Hall, and remained there for eight years. He was transferred, on the 9th of November, 1824, to the mission of Darlington, the Catholics being then two hundred in number, whereas they numbered, in 1866, three thousand. At Darlington he remained until his death. He was sometime Vicar General to bishops Briggs, Mostyn and Riddell. He was elected Vicar Apostolic of the later Northern District in 1848, and was translated to Hexham in 1850.

Bishop Hogarth was the first of the restored Hierarchy to sign a public document with his new title as "William, bishop of Hexham," in defiance of the threatened consequences of the Ecclesiastical Titles Bill. He was the trusted friend and adviser of Cardinal Wiseman. His

charity to the poor at Darlington, endeared him to persons of every creed, and such was his excellent management of his diocese, that every chapel or church in the entire of the four northern counties was either built or enlarged under his episcopate.

The death of bishop Hogarth was sudden, although it occurred when he was within a few weeks of completing his eightieth year. He was in his accustomed health up to a few hours of his demise. On the evening of Saturday, January 27, 1866, the bishop was seen walking in the streets of Darlington, and conversing with several of his intimate friends. On Sunday morning he said the parochial mass, and at two o'clock in the afternoon of that day, was seized with an attack of paralysis, and, although he rallied for a few hours, expired calmly at a quarter to four o'clock in the afternoon of the next day. The body of the deceased prelate lay in state in the church of St. Augustine, Darlington, on the 30th and 31st of January, and on the 1st of February, a solemn Requiem mass was celebrated in the same church, and a sermon was preached by the Rev. Henry Coll, the pastor of Darlington and chaplain to the deceased. The church was thronged on the occasion, and admission was given by ticket, to avoid over crowding. The sermon was printed in the *Stockton and Darlington Times*, a protestant newspaper, which contained also a long account of the functions, and a notice of the life of bishop Hogarth. At one o'clock p.m. of the same day (Feb. 1.), the body of the bishop was removed from Darlington to Ushaw College, where it arrived at seven o'clock the same evening. The streets of Darlington, along which the funeral procession passed, were almost impassable from the dense crowd of spectators. On Tuesday, the 6th of February, the remains were deposited in the

cloisters of Ushaw College cemetery, after the performance of solemn mass and the delivery of a sermon by bishop Ullathorne. The inscription on his tomb at Ushaw is the following:—

ILL^{MUS} ET REV^{MUS} D^{NUS} GULIELM. HOGARTH
 EPISC. SAMOSAT.
 IN DISTRICTU SEPTENT. VIC. AP.
 1848-1850
 IN SEDEM HAGULST. TRANSLATUS
 SEPT. 29, 1850
 OB. JAN. 29, 1866
 ÆT. 80
 EJUS MEMORIAM ALMA MATER
 GRATO ANIMO VENERATUR.
 PATER VENERANDE VIVAS CUM XTO.

Bishop Hogarth's monument at Darlington, by the late Pugin, Jun^r, is an elegant obelisk of polished granite, thirty feet high, bearing this inscription:—"To the R^t Rev. W^m Hogarth, D.D., First Bishop of Hexham and Newcastle, the Father of his clergy and the poor, who by a saintly life, great labours and charity unbounded, won love and veneration from all, this monument was erected by his flock and fellow townsmen of every creed and party. Born at Dodding Green, Westmoreland. Died at Darlington 29th of Jan. 1866. Buried at St Cuthbert's College, Ushaw, aged 80 years. R. I. P."

JAMES CHADWICK.

1866. James Chadwick, D.D., and Canon of Beverley, was appointed, *per obitum Hogarth*, to be bishop of Hexham and Newcastle, by Propaganda decree, July 30; approved by the Pope, August 12; and expedited, August 23, 1866. The Brief bears date August 31, 1866.

James Chadwick was born at Drogheda in Ireland on the 24th of April, 1813. His father, John Chadwick, was one of the family of the Chadwicks of Barth in Lancashire, who came from Haslingden or Haselden in same county. They suffered fines and imprisonment for siding with Prince Charles in 1745. His mother was Frances Dromgoole, of an old and persecuted Catholic family who lived at Dromgoolestown, in county Louth, Ireland. The surviving brothers of bishop James Chadwick are John and Frank Chadwick, Esq^{res}. For other notice of the Chadwick family, see above, page 265.

James Chadwick was educated from a boy at S^t Cuthbert's College, Ushaw, which he entered on the 26th of May, 1825. He received Tonsure and four Minor Orders, December 18, 1835, from Bishop Briggs, at Ushaw. By the same bishop, and at the same place, he was ordained sub-deacon, Dec. 19, 1835; deacon, May 28, 1836; and priest, December 17, 1836. He continued to reside at S^t Cuthbert's until the year 1850, being employed as Professor of Humanities, Mental Philosophy and Pastoral Theology. He resided also in S^t Cuthbert's from 1856 to 1859. Dr Chadwick, for seven years of his ecclesiastical career, was occupied in preaching missions, and for fours years was chaplain to the late Lord Stourton.

He was consecrated to Hexham and Newcastle, Oc-

tober 28, 1866, at S^t Cuthbert's, by archbishop (now Cardinal) Manning, with the assistance of the bishops of Salford, Beverley, Southwark, Shrewsbury and Northampton. The consecration sermon was preached by D^r Amherst, bishop of Northampton.

D^r Chadwick has published several pastorals, and some small, but very useful, works on 'Catholic doctrine.

DIOCESE OF LIVERPOOL.

(*Comprising the Hundreds of West Derby, Leyland, Amounderness, and Lonsdale in Lancashire, and the Isle of Man.*)

PATRON OF THE DIOCESE.

Our Blessed Lady, conceived without sin, Dec. 8.

GEORGE HILARY BROWN.

1850. George Hilary Brown, D.D., Vicar Apostolic of the former Lancashire District and bishop of Tloa *in partibus*, was translated from Tloa to the newly created see of Liverpool, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and with Brief, dated Sept. 29, 1850. *Propaganda.*

By Brief dated Sept. 29, 1850, the Hundred of Leyland was severed from Salford and added to Liverpool diocese. *Propaganda.*

George Hilary Brown, (first cousin to bishop Robert Gradwell) born in 1786, was the son of William Brown, Esq., by his wife, Helen, daughter of Richard Gradwell, Esq., of Clifton, Lancashire. He entered St Cuthbert's College, Ushaw, Sept. 25, 1799, and received the Tonsure, the four Minor Orders, and the sub-diaconate, April 2, 1808, at Ushaw, from bishop William Gibson. By the same bishop, he was ordained, at Ushaw, deacon, Dec. 14, 1808; and priest, June 13, 1810. He left Ushaw College on the 8th of April, 1819, and went to Lancaster as successor to D^r Rigby, and continued in charge of that mission until he was nominated to the Lancashire Vicariate.

He was made bishop of Bugia *in partibus*, and V. A. Lancashire district in 1840, and was consecrated, August 24, 1840, at Liverpool, by bishop Briggs, assisted by bishops Griffiths and Walsh. The consecration sermon was preached by bishop Murdoch, of Glasgow. In 1842, D^r Brown was translated from Bugia to Tloa *in partibus*. In 1843, he was appointed Assistant at the Pontifical Throne. In 1850 he was translated from the Lancashire District to the see of Liverpool.

Cardinal Wiseman wrote, June 10, 1851, to the authorities at Rome, to say that "bishep Brown of Liverpool was *quasi imbecile*, and that his physician, sir Arnold Knight, pronounced his health to be so utterly shattered that he could not last much longer." In 1853, D^r Goss was appointed to be coadjutor with succession. Bishop Brown died at Liverpool, January 25, 1856, and was buried on the 29th, in the cemetery attached to St Oswald's church, Old Swan, near Liverpool, where a handsome monument was erected to his memory, bearing the following inscription:—



HIC JACET
 GEORGIUS BROWN
 PRIMUS

LIVERPOLITANÆ ECCLESIÆ EPISCOPUS
 QUI OBIT DIE JANUARI II XXV
 ANNO ÆTATIS SUÆ LXX
 ET REPARATÆ SALUTIS
 MDCCCLVI
 CUJUS ANIMÆ
 PROPITIETUR DEUS
 R. I. P.



ALEXANDER GOSS.

1856. **Alexander Goss**, D.D., succeeded *per coadjutoriam*. He was elected by Propaganda, as coadjutor to Dr Brown, June 20, 1853, and this election was approved by the Pope, June 26, and expedited, July 14, 1853. His Brief to the coadjutorship and see of Gerra *in partibus* was dated July 29, 1853. Dr Goss was consecrated, Sept. 25, 1853, by Cardinal Wiseman.

Alexander Goss was born of Catholic parents at Ormskirk, in Lancashire, on the 5th of July, 1814. His father died when he was young, and his early lessons were received from his mother, a woman of great piety and virtue. When he was twelve years old, his uncle, the Rev. Henry Rutter, sent him to St Cuthbert's College, Ushaw, which he entered on the 20th of June, 1827, and where he distin-

guished himself in various branches of study. He received the Tonsure and four Minor Orders from Bishop Briggs at Ushaw on the 17th of December, 1836. On the termination of his course of humanities and philosophy he was appointed to teach one of the highest classes in humanities, and while thus engaged he formed the design of going to Rome to study theology and perfect his education. By the death of an uncle he became possessed of a small sum of money, which enabled him to carry out his purpose. He left Ushaw in September, 1838. He entered the English College, Rome, October 30, 1839; took the oath, November 14, 1840; and was ordained subdeacon, November 15, 1840; deacon, June 27, 1841; and priest, by Cardinal Franson, July 4, 1841. He left the College on the 3rd of March, 1842, having been hastily summoned by the late bishop Brown to serve on the mission of S^t Wilfrid's, which was then about to be opened in Manchester. He never entered upon this appointment, but served for a time the mission of Mawdesley during the illness of its incumbent. In October, 1842, he was named by the bishop to join D^r Fisher as one of the superiors in S^t Edward's college, Everton, which, under their management, was first opened as a Catholic College, on the 16th of January, 1843. D^r Goss continued with D^r Fisher as vice-president, until June 21, 1853.

D^r Goss was with D^r Fisher at Ardrisghaig in Argyleshire with some of the S^t Edward's students, spending their summer vacation, when he received the news of his appointment as coadjutor bishop for Liverpool. Soon after his consecration, bishop Goss went to Rome to ask the blessing of Pius IX upon his work. During his episcopate quite an impetus was given to Catholicism in Liverpool, not only in the erection of new churches and the enlarge-

ment and improvement of those already built, but also in the cause of education, particularly with reference to the operation of the education act, the bishop uncompromisingly claiming for Catholics the right to educate their children in the tenets of their own faith. Many social evils prevalent among Catholics in Liverpool were fearlessly denounced by him, and he endeavoured to check the celebration of Irish wakes which always proved demoralizing, and sometimes led to increased mortality by the spread of epidemics. He was in favour of recreation and certain amusements on Sundays. He was a vigorous controversialist, and in politics was a supporter of the Tory party. His position and his temperament brought him much before the public, and as a kindly, manly-spirited Englishman, as an accomplished scholar, an eloquent preacher and a consistent divine, he gained the respect of opponents and the love of friends. His bearing was dignified and his stature beyond the common, for he stood six feet and three inches. His political adversaries confessed that by his decease the Catholic church lost a most distinguished prelate, and Lancashire one of her representative men.

For some years before his death, bishop Goss was in failing health, but to the last strove to conquer physical weakness and to perform his work. On the morning of Thursday, October 3, 1872, he said mass, and in the afternoon visited the schools then in course of erection in Sylvester Street. He returned to his residence in St Edward's college, and was dining with Dr Fisher, the vicar general, in the dining room of the college, about half past six o'clock, p.m., when he was suddenly seized with a fit, and sank senseless into Dr Fisher's arms. Medical assistance was instantly procured, but in vain. The bishop

never recovered consciousness, and he expired about nine o'clock that evening. His obsequies were performed with much solemnity. The body was removed to the pro-Cathedral on the evening of Sunday, the 6th of October, and vespers for the dead were sung. The office for the dead was sung on the evening of the 7th. On the 8th, in the church of S^t Nicholas, Copperas Hill, the pro-Cathedral, the solemn requiem mass was sung by the Vicar General, Canon John Henry Fisher, D.D., and a sermon was preached by archbishop Manning, before a crowded audience. Archbishop Errington and six other bishops were present. After the sermon the body was removed for interment to the Catholic cemetery of S^t Sepulchre, at Ford. The hearse was followed by more than two hundred carriages. The burial service was read by archbishop Errington. The shield on the leaden coffin was inscribed:—

✠ ALEXANDER, EPISCOPUS SECUNDUS LIVERPOLITANUS
 PIE OBIIT
 DIE TERTIA MENSIS OCTOBRIS, ANNO SALUTIS MDCCCLXXII
 VIXIT ANNOS QUINQUAGINTA OCTO, DIOECESI PRÆFUIT
 ANNOS XIX., CUJUS ANIMÆ
 PROPITIETUR DEUS.

The inscription over the tomb is:—

✠
 PRAY FOR THE SOUL OF
 THE RIGHT REV. ALEXANDER GOSS, D.D.,
 SECOND BISHOP OF LIVERPOOL.
 BORN 5, JULY, 1814. DECEASED 3 OCTOBER 1872.
 R. I. P.

D^r Goss, while serving, under Monsignor Fisher, as vice-president of S^t Edward's college, and afterwards while bishop of Liverpool, was a constant contributor to the Chetham and Holbein Societies and also to the Manx Society. In 1864 he edited the Chetham Society's number for that year, consisting of Abbott's Journal, giving an account of Richard Abbott's (he was a servant of Caryll, Lord Molineux) apprehension, imprisonment and release, in the years 1689-91. The second part of the same volume consists of an account of the "Tryalls at Manchester—October 1694—of Caryll, Lord Molineux, Sir William Gerard, Sir Rowland Stanley, Barr^{rs}—Sir Thomas Clifton, Bart., Bartholomew Walmesley, William Dicconson, Philip Langton, Esq^{rs}, and William Blundell, Jun^r, Gent."

For the Manx Society he edited the "Chronicle of Man and the Sudreys" of P. A. Munch, Professor of History in the University of Christiana. This work D^r Goss revised, annotated, and furnished with additional documents and with an English translation of the Chronica and of the Latin documents, and it was published in two volumes in 1874.

At the time of his death he was engaged in collecting materials for a history of the Northern Bishops, which was to have been published by the Manx Society.

After the interment of bishop Goss, the Chapter of the Liverpool Cathedral met and elected the Vicar General, the Very Rev. John Henry Fisher, D.D., and Canon, and President of S^t Edward's College, to be Vicar Capitular and administrator of the diocese *sede vacante*.

BERNARD O'REILLY.

1873. **Bernard O'Reilly**, D.D., was appointed by Brief, dated February 28, 1873.

D^r Bernard O'Reilly was born at Ballybay, county Monaghan, June 10, 1824. He was educated for a short time at the Seminary in Navan, county Meath, and afterwards at St Cuthbert's College, Ushaw, Durham.

He entered Ushaw College, June 10, 1836, and received the Tonsure and four Minor Orders, Feb. 15, 1845, at Ushaw, from the bishop of Longo, William Riddell. By the same bishop, at the same place, he was ordained subdeacon, Sept. 20, 1845; deacon, Dec. 19, 1846; and priest, May 9, 1847. He left Ushaw College, May 17, 1847. On the 18th of May, 1847, he entered on the Mission at St Patrick's, Liverpool. He was removed to the new Mission of St Vincent of Paul, December 8, 1852, and received the appointment of Canon of the Chapter of Liverpool, December 24, 1860.

He was elected Bishop, February 2, 1873, and was consecrated on the 19th of March, 1873, at St Vincent's, Liverpool, by archbishop Manning, assisted by the bishops of Beverley and of Hexham and Newcastle.

DIOCESE OF NEWPORT AND MENEVIA.

(Comprising Herefordshire, Monmouthshire, and South Wales: namely, Brecknockshire, Cardiganshire, Carmarthenshire, Glamorganshire, Pembrokeshire, and Radnorshire.)

PATRON OF THE DIOCESE.

Our Blessed Lady, conceived without sin, Dec. 8.

THOMAS JOSEPH BROWN.

1850. **Thomas Joseph Brown**, O.S.B., Vicar Apostolic of the former Welsh District and bishop of Apollonia in the province of Thessalonica *in partibus infidelium*, was translated from Apollonia to the newly created see of Newport and Menevia, and with the administration of the see of Shrewsbury, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and by Brief, dated Sept. 29, 1850. *Propaganda*.

D^r Thomas Brown, who took the name of Joseph in Religion, was born of Catholic parents at Bath, on the 2nd of May, 1798. He received his primary education at a Protestant school until he was ten years old, when he was sent to a small College of English Benedictines, who had escaped from Douay and lived at Acton Burnell, a few miles from Shrewsbury, in a house belonging to Sir Edward Smythe, Baronet. The College at Acton Burnell was removed to Downside, near Bath, in April, 1814. T. J. Brown entered the Novitiate at Acton Burnell, April 17, 1813; and made his solemn vows at Downside, October 28, 1814. He received the Tonsure and Minor Orders, Dec. 29, 1814, from bishop Collingridge at Downside; and the sub-diaconate, August 22, 1819, from bishop Slater, O.S.B., V.A. Mauritius. He was ordained deacon, March 9, 1823, at Old Hall, by bishop Poynter; and priest, March 12, 1823, in London, by the same bishop, as bishop Collingridge was then too infirm to perform the ordination.

From 1822 to 1840 he was Professor of Theology at Downside College, holding also, from the year 1834, the office of Prior of St Gregory's College, Downside. In 1829 he went to Rome as *socius* of Fr. Richard Marsh, President General, D.D. etc.

He was appointed bishop of Apollonia *in partibus*, and Vicar Apostolic of Wales, by Bulls of election, dated May 11, 1840. He endeavoured to avoid the promotion thus given him, and wrote, from Downside, to Propaganda on the 5th of June, praying to be excused from the office of bishop, to which he had been elected. The Holy See did not consider his reasons sufficient, and he was consecrated in St John's Chapel, Bath, October 28, 1840, by bishop Griffiths, V.A. of London District, assisted by bishops Wareing and Collier. Bishop Wiseman preached the consecration sermon.

He was translated to the united sees of Newport and Menevia, by Bulls, dated September 29, 1850. He was appointed Assistant at the Pontifical Throne, November 29, 1854.

In 1858, bishop Brown obtained the establishment of a Monastic Chapter, at the pro-Cathedral Monastery of S^t Michael and all the Holy Angels, at Clehonger, Hereford.

D^r Brown published various pamphlets in defence of Catholic doctrines, and also a refutation of "Popery unmasked." In 1826, he published an able letter, addressed to archdeacon Daubeny, prebendary of Sarum, exposing his misrepresentations of the Eucharist. 8.^{vo} London. pp. 45. He was compelled by his Religious Superior to take part in a public oral discussion against Delegates of the Reformation Society, at Cheltenham, in 1830, and afterwards in Birmingham, Bath, and at Downside College. The discussion at Downside was published from the pages of short-hand writers engaged by both sides, with the title of "The Downside Discussion." He vindicated Catholic truth against Messrs Batcheller and Newenham in 1833, and against M^c Ghee in 1838. A volume was also printed of a series of controversial letters, between D^r Brown and the Rev. Joseph Baylee, Principal of S^t Aidan's College, Birkenhead, "on the Infallibility of the Church of Rome, and the doctrine of Article VI of the Church of England." D^r Brown subsequently published a pamphlet exposing the conduct of the Reformation Society and its principal representative, who refused to permit the publication of the Downside Discussion, until they extracted D^r Brown's consent to various additions and omissions of speeches on their side.

D^r Brown's Pastoral Charges upon the Lenten Fasts and other occurrences were published annually from 1840, with the exception of three or four years, to 1874.

BISHOP AUXILIARY.

By Brief, dated July 22, 1873, John Edward Cuthbert Hedley, O.S.B., was appointed bishop of Cæsaropolis and Auxiliary to the bishop of Newport and Menevia.

J. C. Hedley, son of Edward Anthony Hedley, M. D., by his wife, Mary Anne Davison, was born at Morpeth, April 15, 1837.

He was educated at Morpeth Grammar School and at the Anglo-Benedictine College of S^t Lawrence, at Ampleforth in Yorkshire. He received Priest's Orders at Ampleforth College, October 19, 1862.

From 1862 to 1873 he was Professor of Theology in S^t Michael's Cathedral Priory (Anglo-Benedictine), Hereford, and during the same period was Canon of the diocese of Newport and Menevia. He was Canon Theological from 1866 to 1873.

He was consecrated, as bishop of Cæsaropolis and Auxiliary of Newport and Menevia, September 29, 1873, at S^t Michael's Priory, by archbishop Manning, the assistant bishops being D^r T. J. Brown, O.S.B., of Newport and Menevia, and D^r James Chadwick, of Hexham and Newcastle. The bishops (Ullathorne) of Birmingham and (Herbert Vaughan) of Salford were present.

Bishop Hedley published three volumes of Lectures, namely:—"The Light of the Holy Spirit in the World:" Five lectures; "Who is Jesus Christ:" Five lectures; and "The Spirit of Truth:" Five lectures. The bishop contributed also twelve articles to the Dublin Review.

DIOCESE OF NORTHAMPTON.

(*Comprising Bedfordshire, Buckinghamshire, Cambridgeshire, Huntingdonshire, Norfolk, Northamptonshire and Suffolk.*)

PATRONS OF THE DIOCESE.

Our Blessed Lady conceived without sin, Dec. 8.
St Thomas of Canterbury, Dec. 29.

WILLIAM WAREING.

1850. William Wareing, D.D., Vicar Apostolic of the former Eastern District, and bishop of Ariopolis *in partibus*, was translated from Ariopolis to the newly created see of Northampton, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and with Brief dated, Sept. 29, 1850. *Propaganda*.

William Wareing was born in London on the 14th of February, 1791. He went to Sedgeley Park School on the

5th of May, 1801, and entered St Mary's, Oscott on the 26th of March, 1806. He was ordained subdeacon, at Wolverhampton, by bishop Milner, May 26, 1812; deacon, April 15, 1813; and priest, September 28, 1815.

His first mission was at Moseley; from 1819 to February 1823, he was at Cresswell, where he superintended the small Seminary; and he subsequently served the missions at Grantham, and Stamford.

From Stamford he was called, in 1838, to be Vice-President of the new College at Oscott.

In Sept., 1840, he was made V.A. Eastern District and bishop of Ariopolis *in partibus*, and on the restoration of the Hierarchy became the first bishop of Northampton.

Bishop Wareing was appointed Assistant at the Pontifical Throne on the 29th of November, 1854.

Bishop Wareing resigned his see of Northampton February 11, 1858, and in a Propaganda Congregation, held December 18, 1858, it was resolved to give him a title *in partibus*. By Brief, dated December 21, 1858, he was made bishop of Rhitymna.

Bishop Wareing, on his resignation of Northampton, retired to the Convent of East Bergholt, Suffolk, where he died, on the 26th of December, 1865.

FRANCIS KERRIL AMHERST.

1858. Francis Kerril Amherst, D.D., was appointed by Brief, dated May 14, 1858, *vice* Dr Wareing, resigned.

Francis Kerril Amherst, bishop of Northampton, and of Field Gate House, near Kenilworth, Warwickshire, is the eldest son of the late William Kerril Amherst, Esq., of Parndon, in Essex, by Mary Louisa, daughter of Francis Fortescue Turvile, Esq., of Bosworth Hall, Leicestershire,

Dr Amherst was born in London, March 21, 1819, and was sent, in August, 1830, to Oscott, where he remained eight years, and then left, with no intention of embracing the ecclesiastical state. He returned to Oscott in May, 1841, and was ordained Priest June 6, 1846, by Cardinal (then bishop) Wiseman. Shortly afterwards he joined the Third Order of S. Dominic, but again returned to Oscott, as Professor, in November, 1855. After staying eleven months, he was appointed to the Mission of Stafford, whence he was raised to the see of Nottingham.

He was consecrated, July 4, 1858, by Cardinal Wiseman, the present bishops of Birmingham and Plymouth assisting. He was appointed Assistant at the Pontifical Throne, June 8, 1862.

He has published "Lenten Thoughts;" "A Sermon on the death of Cardinal Wiseman;" and several Annual Pastoral Letters.

DIOCESE OF NOTTINGHAM.

(Comprising Derbyshire, Leicestershire, Lincolnshire, Nottinghamshire, and Rutlandshire.)

PATRONS OF THE DIOCESE.

- I. Our Blessed Lady, conceived without sin, Dec. 8.
- II. S^t Hugh, Nov. 17.

ADMINISTRATOR.

1850. **William Bernard Ullathorne**, O. S. B., Vicar Apostolic of the former Central District, bishop of Hetalonia *in partibus*, and bishop elect of Birmingham, was appointed to be administrator of the newly created see of Nottingham, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28, and with Brief, dated Sept. 29, 1850. *Propaganda.*

JOSEPH WILLIAM HENDREN.

1851. Joseph William Hendren, O. S. F., bishop of Clifton, was translated to Nottingham, by Propaganda decree, June 22; expedited, June 23; and with Brief, dated June 27, 1851. *Propaganda.*

Joseph William Hendren was born in Birmingham, October, 19, 1791, and was baptized by Rev. Pacificus Nutt, O. S. F. When in his fifteenth year, he received, August 2, 1806, the Franciscan habit from Father Grafton, and he made his solemn profession on the 19th of November, 1807. He received minor orders from bishop Collingridge in the summer of 1808, at Abergavenny. On the 15th of October, 1808, the novitiate was removed to Perthyre. Four years later, brother Hendren was sent to Baddesley School to teach Latin, Greek and Mathematics, and while so engaged was ordained sub-deacon by bishop Milner, at Wolverhampton, on the 4th of April, 1814. By the same bishop he was ordained deacon on the 26th, and priest on the 28th of September, 1815. In January, 1816, he was removed to Perthyre, to teach philosophy and divinity, and when the community was transferred to Aston, in October, 1818, he was continued in the same employment until the end of April, 1823, when he took charge of Baddesley Academy.

Father Hendren was sent to the mission at Abergavenny in 1826, and remained there for thirteen years. On the 9th of February, 1839, he commenced duty as confessor and spiritual director to the nuns and pensioners of the Franciscan Convent at Taunton.

In January, 1847, bishop Ullathorne, then Vicar Apostolic of the Western District, made him his Grand Vicar,

and recommended him as his successor in that Vicariate, in 1848.

Bishop Hendren took the title of Uranopolis at consecration, was transferred from the Western Vicariate to the see of Clifton in 1850, and in 1851 was translated from Clifton to Nottingham.

D^r Hendren, from considerations of health, resigned Nottingham in 1852. The Pope in audience of Dec. 26, 1852, gave permission for the Chapter of Nottingham to meet under the Presidency of the archbishop of Westminster to elect a Vicar Capitular to govern *sede vacante*, and same day the Cardinal archbishop was authorized to convoke the Chapter to recommend fit persons to succeed D^r Hendren. This permission was expedited in February, 1853.

D^r Hendren was translated to the see of Martyropolis *in partibus* by Brief, dated Feb. 25, 1853, and, in May, 1853, went to reside in Birmingham, his native town.

He died on the 14th of November, 1866, aged seventy five years.

RICHARD ROSKELL.

1853. Richard Roskell, D.D. His election by Propaganda, June 20, was approved by the Pope and was expedited, July 13, 1853. His Brief bears date July 29, 1853. He was consecrated at Nottingham, Sept. 21, 1853, by Cardinal Wiseman.

Richard Roskell, born at Gateacre, near Liverpool, August 15, 1817, entered S^t Cuthbert's College, Ushaw, July 20, 1825, and left it on the 16th of November, 1832, to proceed to the English College, Rome. He was ordained subdeacon in August, 1839; deacon in the following Sep-

tember; and priest in June, 1840. After his ordination he left Rome for the English mission. In 1848, he was on the mission at S^t Patrick's, Manchester.

D^r Roskell was Provost of the Chapter of Salford, and Vicar General of that Diocese when he was elected bishop.

D^r Roskell resigned this see in 1874, and on the 2nd of July, 1875, was appointed by Brief to the see of Abdera *in partibus*.

EDWARD GILPIN BAGSHAWE.

1874. Edward Gilpin Bagshawe, D.D., an Oratorian, was appointed to the see of Nottingham, vacant by resignation of D^r Roskell, by Brief, dated the 14th of October, 1874.

D^r Edward Gilpin Bagshawe, son of Ridgard Bagshawe, Esq., Q. C., by his wife, a Miss Gunning, was born in London, January 12, 1829.

He went to Oscott College in September, 1838, and left it in October 1843. He joined the Oratory in King William Street, Strand, London, in October, 1849; and was ordained Priest on the 6th of March, 1852.

His Brief as bishop of Nottingham, was dated October 10, 1874, and he was consecrated, November 12, 1874, at the church of the Oratory, London, by the archbishop of Westminster, bishop Amherst of Northampton and bishop Vaughan of Salford assisting.

Bishop Bagshawe has published three Pastorals, and a small book entitled;—*The Life of Our Lord commemorated in the Mass*.

DIOCESE OF PLYMOUTH.

(*Comprising Devonshire, Dorsetshire, and Cornwall,
with the Scilly Islands.*)

PATRON OF THE DIOCESE.

S^t Boniface, Bishop and Martyr, June 5.

ADMINISTRATOR.

1850. Joseph William Hendren, O. S. F., Vicar Apostolic of the Western District, bishop of Uranopolis *in partibus* and bishop elect of Clifton, was appointed to be *administrator* of Plymouth diocese, now newly created, *durante beneplacito Sanctæ Sedis*, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and with Brief, dated September 29, 1850. *Propaganda*.

For an account of bishop Hendren, see under Nottingham.

GEORGE ERRINGTON.

1851. George Errington, D.D., was appointed the first bishop of the see of Plymouth, by Propaganda decree, June 16; approved by the Pope, June 22; expedited, June 23; and with Brief, dated June 27, 1851. *Propaganda*. He was consecrated, July 25, 1851, in the Church of St John, Salford, by archbishop Wiseman.

George Errington was born at Clintz, near Richmond in Yorkshire, about the Feast of the Exaltation of the Holy Cross, in September 1804. He was educated firstly at St Cuthbert's College, Ushaw, and subsequently at Rome. He entered Ushaw, August 16, 1814, and left it in 1821. On the 21st of November, 1821, he entered the English College, Rome, where, as also at Ushaw, he was contemporary with Nicholas Wiseman, afterwards Cardinal. Mr Errington distinguished himself in his Academic career, and at the annual examinations in Rome, obtained honorable mention. In the year 1824, he received a "*proxime accessit*" in Dogmatic Theology, and the second prize in Scholastic Theology. In 1825, and in 1826, he competed by lot for the second prize in Moral Theology, obtaining also in the latter year a "*proxime accessit, e schola Licorum Theologicorum.*"

He was ordained sub-deacon at Rome, Dec., 17, 1825; deacon, Dec., 23, 1826; and priest Dec., 22, 1827. He was created Doctor in Divinity, *cum præmio*, in 1827, and was made Vice rector of the English College, May 29, 1832.

D^r Errington, returning to England from Rome, presided for some time over the studies in St Mary's college, Oscott, and subsequently, in 1848, was employed at St Nicholas, Liverpool, and at Salford, where he opened the

church of St John. He was promoted from his post at Salford to the see of Plymouth; and in March, 1855, was removed from Plymouth and made coadjutor to Cardinal Wiseman, with the title of archbishop *in partibus*. He was made Assistant at the Pontifical Throne, December 5, 1856.

On the 2nd of July, 1862, archbishop Errington was relieved from his connexion with the see of Westminster, and from right of succession thereto, and was proposed for the bishopric of Port of Spain in the island of Trinidad, and for the Apostolic Delegation in the Republic of Hayti. This appointment was not accepted by archbishop Errington. In 1868, archbishop Errington was elected by Propaganda to be Apostolic Delegate for the Missions in Scotland. The Propaganda decree was approved by the Pope, June 21; expedited, the following day; and the Brief was dated June 23, 1868. The archbishop, however, although he at first accepted, subsequently resigned this appointment. He attended the Vatican Council, as archbishop of Trebizond, in 1869 and 1870.

WILLIAM VAUGHAN.

1855. William Vaughan, D.D., was appointed to this bishopric by decree of Propaganda, June 18; approved by the Pope, June 26; and expedited, July 3, 1855. His Brief was dated July 10, 1855.

William Vaughan, of the ancient family of Vaughans of Courtfield, was born in London, February 14, 1814, and is the second son of William Vaughan, Esquire, of Courtfield House, near Ross, Herefordshire, by his wife, Teresa, sister of Cardinal Weld. She died in 1833. He was sent to school at the Jesuit College of Stonyhurst, in 1823, but

after one year in Lancashire, he was sent abroad to the school of S^t Achuel, near Amiens, where he remained for three years. Thence he passed to S^t Mary's College, Oscott, near Birmingham, in 1827. But the state of his health rendered removal to a southern climate necessary, and he left Birmingham for "the Eternal City." While in Rome he received the minor orders and subdeaconship from his Uncle, Cardinal Weld, and on his return to Oscott, in 1837, he received the order of deacon from D^r Walsh, the Vicar Apostolic of the Midland district. In 1838 he went to Prior Park College, near Bath, where he was ordained priest by D^r Baines, the Vicar Apostolic of the Western district. After ordination he was appointed to the mission of Lyme Regis, Dorsetshire, where he remained for seven years. His residence in that place was signalized by an act of marked generosity. He built with his own means a residence for the priest. He also established Poor Schools, and he purchased a garden adjoining the chapel property, which he made over to the Lyme mission for ever. On the 19th of May, 1839, he commenced a series of public lectures on the doctrines and practices of the Catholic Church that were well received. D^r Baggs, the then Vicar Apostolic, transferred him in Midsummer, 1845, to Prior Park, as president of S^t Paul's College. In January, 1847, he was appointed to S^t Joseph's Mission, Trenchard-street, Bristol; and in October, 1847, he became director at Sales House. In November, 1848, he was transferred to the Church of the Twelve Apostles, Clifton, to assist bishop Hendren. That church is now the Catholic Cathedral of Clifton. D^r Vaughan superintended the erection of the bishop's residence at Clifton.

When the Chapter of Clifton Cathedral was formed in June, 1852, D^r Vaughan was appointed Canon Penitentiary.

When Dr Errington, the first bishop of the diocese of Plymouth, was appointed coadjutor to the late Cardinal Wiseman, Dr Vaughan was elected by the Chapter of Plymouth to the vacant episcopal office. The Pope confirmed the election by Brief of July 10, 1855, and the consecration ceremony was performed by Cardinal Wiseman, in the Cathedral of Clifton, on September 16, in the same year. Dr Vaughan took possession of his bishopric on the 25th of September, 1855.

Bishop Vaughan laid the first stone of the Plymouth Cathedral on the 28th of June, 1856, and the following legend, inclosed in a glass bottle, was placed beneath the foundation stones:—

A. D. MDCCCLVI, DIE XXVIII JUNII,
 LAPIDEM ISTUM PRIMARIUM HUIUS ECCLESIAE CATHEDRALIS,
 DEO DICTATAE SUB INVOCATIONE BEATISSIMAE VIRGINIS MARIAE
 SINE LABE CONCEPTAE, ET SANCTI WINFREDI (SEU BONIFACII),
 EPISCOPI ET MARTYRIS, GERMANIAE APOSTOLI
 POSUIT REVERENDISSIMUS D'US GULIELMUS VAUGHAN,
 EP^{US} II. PLYMUTHENSIS ANNO XI SANCTISSIMI
 D'NI NOSTRI PII PAPAE IX. VICTORIA IN
 BRITANNIIS FELICITER REGNANTE
 HERBERTO WOOLLETT, CAN. POEN. PLYMUTHENSIS, ET EDUARDO
 WINDEYER ASSISTENTIBUS.
 † GULIELMUS, EP^{US} PLYM.

This new cathedral was opened for public service in 1858. He brought the Sisters of Notre Dame to Plymouth, where they occupy the nunnery and schools adjacent to the Cathedral; and he brought the Little Sisters of the

Poor to Gascoigne-street, where he opened a new mission about two years ago. During his tenure of office the Convent at Abbotsleigh has been built, and important additions have been made to the facilities for the public worship of the Roman Catholics of Teignmouth, Marychurch (Torquay), Dartmouth, Camborne, Falmouth, Portland, and Weymouth.

1875
1876

DIOCESE OF SALFORD.

(*Comprising the Hundreds of Salford and Blackburn.*)

PATRONS OF THE DIOCESE.

I. Our Blessed Lady of Mount Carmel, July 16; S^t Joseph, Mar. 19.—II. S^t John, Apostle, Dec. 27; S^t Augustine, Apostle of England, May 26.

(Consecrated to the Sacred Heart, Sept. 21, 1873.)

ADMINISTRATOR.

1850. **George Brown**, D.D., Vic. Ap. of the former Lancashire District, bishop of Tloa *in partibus*, and bishop elect of Liverpool, was appointed to be *administrator* of the newly created see of Salford, by Propaganda decree, Sept., 21; approved by the Pope, Sept., 22; expedited, Sept., 23; and with Brief, dated Sept. 29, 1850. *Propaganda*,

WILLIAM TURNER.

1851. William Turner, D.D., Vicar General for a long time to D^r George Brown, bishop of Liverpool, was appointed to the see of Salford, by Propaganda decree, June 16; approved June 22; expedited, June 23; and with Brief, dated June 27, 1851. *Propaganda*. D^r Turner was consecrated in the church of St John, Salford, July 25, 1851, by archbishop Wiseman.

The hundred of Leyland was severed from Salford and added to Liverpool diocese by Brief dated June 27, 1851. *Propaganda*.

William Turner entered St Cuthbert's College, Ushaw, September 2, 1815, and remained there five years, and proceeded to Rome to complete his studies. He entered the English College, Rome, November 3, 1820; was ordained subdeacon, March 13, and deacon, December 18, 1824; and was ordained priest, December 17, 1825. He left Rome, October 9, 1826, to serve on the English mission in the Northern District. In 1848 he was on the mission at Manchester.

Bishop Turner died at Salford, July 13, 1872.

HERBERT VAUGHAN.

1872. Herbert Vaughan, D.D., was appointed by Brief, dated September 27, 1872, and was consecrated, October 28, 1872, by archbishop, now Cardinal, Manning, assisted by the bishops of Newport and Beverley.

Herbert Vaughan, son of Colonel John Vaughan, of Courtfield, Herefordshire, was born in Gloucester, April 15, 1832.

He was educated at Stonyhurst, where he remained for four years, from April 3, 1841, to April 1845; at Downside; and at the *Academia Ecclesiastica*, Rome.

He was ordained priest at Lucca, October 28, 1854, by the archbishop of Lucca, Monsignor Giulio Arrigoni.

He was Vice-President of St Edmund's College, Oldhall; and was founder and Rector of S. Joseph's Foreign Missionary College, Mill-hill, Middlesex, and towards the close of the year 1871, accompanied to Maryland the first detachment of priests who were sent from St Joseph's on a special mission to the coloured population of the United States of America.

D^r Vaughan is ranked among "Men of the Time," by the editor of that publication, Thompson Cooper F.S.A., and is said to have "acquired a considerable reputation as a preacher." The bishop "has published several pamphlets and is the proprietor of the *Tablet* newspaper."

Bishop Vaughan visited Rome twice since his elevation to the see of Salford.

DIOCESE OF SHREWSBURY.

(*Comprising Cheshire, Shropshire, and North Wales: namely Anglesea, Caernarvonshire, Denbighshire, Flintshire, Merionethshire and Montgomeryshire.*)

PATRONS OF THE DIOCESE.

- I. Our Blessed Lady, Help of Christians, May 24.—
- II. S^t Winefride, Nov. 3.

ADMINISTRATOR.

1850. Thomas Joseph Brown, O.S.B., Vicar Apostolic of the former Welsh District and bishop of Apollonia *in partibus*, was appointed bishop of Newport and Menevia, and *administrator* of the newly created see of Shrewsbury, by Propaganda decree, Sept. 21; approved by the Pope, Sept. 22; expedited, Sept. 28; and with Brief, dated Sept. 29, 1850. *Propaganda.*

JAMES BROWN.

1851. James Brown, D.D., rector of Sedgely Park Seminary, was appointed to be the first bishop of the see of Shrewsbury, by Propaganda decree, June 16; approved by the Pope, June 22; expedited, June 23; and with Brief, dated June 27, 1851. *Propaganda*.

James Brown, whose parents resided at Sedgley, was born at Wolverhampton, on the 11th of January, 1812. He was placed, when nine years old, at Sedgley Park School, which he left in June 1826. He was sent in August, 1826, to St Mary's College, Oscott, where he prosecuted his studies for the sacred ministry. He was ordained priest by bishop Walsh, February 18, 1837, and remained at Oscott, as Professor and Prefect of Studies, until January 1844. He then returned to Sedgley Park as Vice-President, and in 1844, he became President of that Institute.

He was consecrated for the see of Shrewsbury, July 27, 1851, in St George's Cathedral, Southwark, by Cardinal Wiseman, assisted by bishops Wareing and Ullathorne. Dr Burgess, bishop of Clifton, was consecrated at the same time, and by these consecrations the whole number of bishops forming the new hierarchy of England, was filled up, a short time before the passing of the "Ecclesiastical Titles Bill."

DIOCESE OF SOUTHWARK.

(Comprising Surrey, Berkshire, Hampshire, Kent, Sussex, the Islands of Wight, Guernsey, Jersey, and the adjacent isles.)

PATRONS OF THE DIOCESE.

- I. Our Blessed Lady, conceived without sin, Dec. 8.
- II. S^t Thomas of Canterbury, Dec. 29; S^t Augustin^e, Apostle of England, May 26.

ADMINISTRATOR.

1850. Nicholas Wiseman, D.D., Vicar Apostolic of the former London District and bishop of Melipotamus *in partibus*, was appointed to be archbishop of Westminster and *Administrator* of the newly created see of Southwark, by Propaganda decree, Sept. 21; approved, Sept. 22; expedited, Sept. 20; and with Brief, dated Sept. 1850. *Propaganda*.

THOMAS GRANT.

1851. Thomas Grant, D.D., Rector of the English College in Rome, was appointed to the see of Southwark, by Propaganda decree, June 16; approved by the Pope, June 22; expedited, June 23; and with Brief, dated June 27, 1851. *Propaganda*. He was consecrated, July 6, 1851, in the church of the English College, Rome, by Cardinal Fransoni, Prefect of the Propaganda.

Thomas Grant was born, November 5, 1816, at Ligny-les-Aires, in France. His father was Bernard Grant, of Ackerson's Mill near Newry, who enlisted in the 71st Regiment (Highlanders), and afterwards purchased a commission and became Quarter master in the 82nd Regiment. His mother was Ann Mac Gowan, of the north of Ireland.

Thomas Grant received his early education in Chester, under the care of his patron, D^r Briggs, afterwards bishop of Beverley. He entered S^t Cuthbert's College, Ushaw, on the 1st of January, 1829, and, in 1836, he was sent to the English College, Rome, which he entered on the 1st of December in that year. He took the Oath, November 21, 1837. He received the Tonsure, November 25, 1837, and the Minor Orders on the day following. He was ordained sub-deacon by D^r Brown, bishop of Tloa, Nov. 14, 1841, in the chapel of the English College; deacon, Nov. 21, 1841, in the church of the Nuns of the Visitation; and priest, Nov. 28, 1841. Two days afterwards he said his first mass in the chapel of the English College. He was created Doctor in Theology, August 27, 1841.

Soon after his ordination, he was named Secretary to Cardinal Acton. He was a proficient in the Latin, French and Italian languages, and was well versed in Canon Law,

and through his connection with Cardinal Acton, he was initiated into the method of Roman and ecclesiastical business. On the 13th of April, 1844, he became Pro-rector, and on the 13th of October, same year, Rector of the English College, in succession to D^r Baggs, and not long after was appointed agent for the English bishops. His opinion was frequently requested by the authorities at Rome, during the preparation of the plans for restoration of the Hierarchy in England, and he supplied the Cardinals of the Congregation of the Propaganda with much valuable information on this subject. By him the materials were furnished which enabled Monsignor Palma to write the historical preface to the Apostolic decree by which the Hierarchy was established, and he it was who translated into Italian for the use of Propaganda the numerous English documents and papers which were sent to the Holy See during the progress of the Hierarchy negotiations.

Bishop Grant, after his consecration, proceeded to England, to take possession of his see. In 1851 Southwark contained 67 priests; 58 churches and chapels, with 4 stations; and 2 Religious Houses of Men, and 10 Religious Houses of women.

Bishop Grant visited Rome in December, 1854, on the occasion of the definition of the dogma of the Immaculate Conception; and in June, 1862, for the cause of the Japanese Martyrs; and in June, 1867, for the Canonization of the Japanese Martyrs; and in December, 1869, for the Vatican Council.

In 1869, the diocese of Southwark contained 183 priests; 159 churches, chapels and stations; 13 Religious Houses of men; and 25 Religious Houses of women.

Bishop Grant, for some time before his final visit to

Rome, was in a dying state. He was suffering from cancer in the stomach, a disease which made its first approaches in June, 1862, at which time the bishop experienced intense internal pains, which were relieved by the skill of his physicians. In 1867 his sufferings became still more severe. As the time drew near for the opening of the great Vatican Council, it was apparent that bishop Grant would be either unable to travel to Rome, or that if he ventured on the journey, it would be impossible for him to return. The Pope gave him an exemption from attendance, and the bishop gave up the idea of being present at the council. But some slight alleviation of his sufferings induced him to make the attempt, and he left England on the 14th of November, 1869, for Rome, Sir William Gull, his physician, giving it, at the same time, as his opinion that he would not return alive. Bishop Grant was prepared for the worst, and had desired that if he died in Rome, his body should be brought to Norwood for interment.

When bishop Grant arrived in Rome, he took up his residence in the English College, and seemed to have supported the fatigues of his journey in a wonderful manner. Every sympathy was shown to him in Rome. Pius IX exempted him from taking part in the opening procession of the Council. He was appointed Latinist to the Council and member of the Congregation for the Oriental Rite and the Apostolic Missions. He was to have spoken in the Council on the 14th of February, 1870, but on that day was seized with a paroxysm of pain in the Council Hall, fell down, and had to be carried back to the English College. He was somewhat better the next morning, and said Mass. He received Extreme Unction, after which he rallied a little. On the 7th of March he was honoured with a visit

in his sick soom, from Pius IX, and accompanied His Holiness to see the new church, which is still unfinished, of S^t Thomas of Canterbury. He lingered for more than two months after this, until at last the cancer burst, on the 31st of May, and the good bishop of Southwark was relieved, on the 1st of June, 1870, from all earthly anguish.

Every honour was paid to his remains. The Pope's guard escorted the body to the chapel in the College, and Mass was sung by the archbishop of Westminster, the present Cardinal Manning. The body, according to arrangement, was sent to England, and left Civita Vecchia on the 16th of June, arriving at S^t George's, Southwark, on the 23rd of June. His coffin was inscribed:—

THOMAS GRANT, FIRST BISHOP OF SOUTHWARK,
IN THE FIFTY FOURTH YEAR OF HIS AGE,
DIED IN ROME JUNE, 1, 1870.

The mortal remains of bishop Grant were laid in the cemetery of the Orphanage at Norwood, with the following inscription over his grave:—

IN PACE CHRISTI
THOMAS GRANT
PRIMUS EPISCOPUS SUTHWARCENSIS.
NATUS DIE XXV NOVEMBRIS MDCCCXVI
DECESSIT ROMÆ I. JUNII MDCCCLXX

PIUS, PRUDENS, HUMILIS, PUDICUS
ORPHANORUM PATER

REQUIESCAT IN PACE.

A memorial was erected in memory of bishop Grant in St George's Cathedral, and under his bust is written:—

THOMAS GRANT
 PRIMUS EPISCOPUS SUTHWARCENSIS
 OBIT I JUNII MDCCCLXX
 SUI INEXPLICABILE DESIDERIUM RELINQUENS
 EJUS ANIMÆ PROPITIETUR DEUS.

Pius IX, when he heard of bishop Grant's death, observed:—“Un altro santo in Paradiso.”

“Dr Grant,” so wrote Dr Ullathorne, “was the ablest, most judicious, and influential agent that the English bishops ever had in Rome. He kept them at all times well informed on whatever concerned their interests; whilst he overlooked nothing in Rome in which he could serve them. To him, more than to any one, as far as our part was concerned, from the beginning to the end of these negotiations, the success was mainly due. When he was proposed for the See of Southwark, Monsignor Barnabò told Cardinal Wiseman that we should regret his removal from Rome; that he had never misled them in any transaction; and that his documents were so complete and accurate, that they depended on them, and it was never requisite to draw them up anew. His acuteness, learning, readiness of resource, and knowledge of the forms of ecclesiastical business, made him invaluable to our joint counsels at home, whether in Synods, or in our yearly episcopal meetings; and his obligingness, his untiring spirit of work, and the expedition and accuracy with which he struck off documents in Latin, Italian or English, naturally brought the greater part of such work on his shoulders. In his gentle humility he completely effaced the con-

sciousness that he was of especial use and importance to us."

A biography of bishop Grant has been published, in an octavo volume entitled:—"Thomas Grant, First bishop of Southwark, by Grace Ramsay. London: Smith, Elder and Co. 1874."

JAMES DANELL.

1871. James Danell, Canon of Southwark, and Vicar Capitular, succeeded. His election by Propaganda was approved by the Pope in audience of January 4, and was expedited January 2, 1871. The Brief was dated January 10, 1871. He was consecrated, March 25, 1871, at St George's Cathedral, by archbishop (now Cardinal) Manning, assisted by Dr Brown, bishop of Newport and Menevia, and Dr Morris, bishop of Troy.

Dr Danell was born in London, of English Catholic parents, July 14, 1821. He was educated at Mr Kenney's school; St Edmund's College; and St Sulpice, Paris, (for Theology).

He was ordained Priest, June 6, 1846, in the Parish church of St Sulpice, by Monsignor Affre, archbishop of Paris.

From August 20, 1846, to his election as bishop, he served the Mission at St George's, Southwark.

He was appointed Canon of Southwark, January 27, 1857; and was made Vicar General, May 16, 1862; and Vicar Capitular June 2, 1870.

He has published occasional Pastorals, etc.

SCOTLAND.

PREFECTS OF THE MISSION.

1653. **William Bannatine** (otherwise called **Ballentyne** or **Bellenden**) was declared the first Prefect of the Mission, in a Propaganda Congregation, held October 13, 1653.

William Ballentine, born at Douglas, took the oath, November 1, 1641, in the Scotch College, Rome, and studied philosophy and theology for five years. He was ordained priest earlier than usual, in consequence of his delicate health—factus ob infirmitatem citius sacerdos. He left the College, March 15, 1646, for the mission, and died, after a few years, much lauded for his services. *Records of the Scotch College.*

He died, September 2, 1661.

1662. **Alexander Winster**, alias, **Dunbar**, was elected Prefect of the Mission, in succession to Bannatine, deceased, in Propaganda Congregation, held June 12, 1662. He was described as a Missionary who had laboured for seven years with extraordinary success. The late Prefect had recommended him as the fittest person to be his successor,

According to the records in the Scotch College, Rome, "Alexander Winster, alias Dunbar," a native of Moray diocese, took the oath in that establishment, May 27, 1651, and studied philosophy and theology for seven years. He was ordained priest in the College, and left it in 1657. "He was a long time missionary and even prefect of the mission." *College Register*.

Bishop Leyburne, Vicar Apostolic of England, wrote to Propaganda, Feb. 19, 1686, stating that he could only recommend, as bishop for Scotland, "the Superior of that mission, who is known to the King, and much esteemed by his Majesty and by the noble Catholics of this realm. He, (Mr Winster), passed the winter in this Court, with his patron the Duke of Gordon . . . His mode of life was always most exemplary and his conduct irreproachable."

Mr Winster's functions, as Prefect of the mission, ceased, in 1694, on the appointment of a Vicar Apostolic. He died, aged 83, January 14, 1708.

VICARS APOSTOLIC OF SCOTLAND.

1694. **Thomas Nicholson**, the first Vicar Apostolic of Scotland, was proposed in a general Congregation of Propaganda, held, July 17, 1694, and again was named in a particular Congregation, held August 17, 1694, concerning the affairs of Holland. The Pope approved his election in audience of August 24, 1694. *Propaganda*. He was consecrated to the see of Peristachium *in partibus infidelium*; Feb. 27, 1695, at Paris, in the archbishop's private chapel, by Mgr Mascaron, bishop of Agen, assisted by bishop Barillon, of Luçon, and bishop Ratabon, of Ypres.

In 1704, bishop Nicholson applied to Propaganda for a coadjutor, and George Adamson was appointed in Congregation, held January 12, 1705. Mr Adamson declined the charge owing to the state of his health, and James Gordon was subsequently elected.

Bishop Nicholson died, Oct. 23, 1718.

1718. James Gordon, bishop of Nicopolis *in partibus infidelium*, succeeded *per coadjutoriam*.

He had been proposed in Propaganda Congregation, held March 16, 1705, as coadjutor, *cum futura successione*, to bishop Nicholson, and was elected shortly afterwards, for faculties were granted to him in Congregation, held Sept. 27, 1705. Owing to the severity of the persecution to which Catholics in Scotland were now subjected, extraordinary pains were taken to keep Gordon's appointment and consecration secret. By direction of Clement XI, Gordon was consecrated at Montefiascone, with all secrecy, by Cardinal Barberigo, on the 11th of April (Low Sunday), 1706, for the see of Nicopolis *in partibus*. On the 17th of March, 1706, James Gordon, *destinato* coadjutor of the Vicar Apostolic of Scotland, and being about to set out soon for that country, asks Propaganda for twenty Roman Rituals in 16^{mo}, and for twenty Catechisms printed in the Irish tongue, for the use of the Scotch mission. The receipt for these books was dated March 29, 1706.

In 1702 Mr Gordon was Roman agent for the Scotch clergy, and he was also Proctor, 1703, for the English Vicars Apostolic, as well as for the Scotch Vicar Apostolic.

On the 13th of January, 1720, bishop Gordon wrote to Propaganda, soliciting a coadjutor, and recommending JOHN WALLACE, who is at present on the mission, and therefore does not require to be brought from foreign

parts. Wallace was highly commended by King James, who intended to write to the Pope, as soon as he had heard that Propaganda advised the appointment of a coadjutor. Wallace was born at Angus, in the northern part of Scotland, of parents of good condition but protestants. He studied the Fathers and Ecclesiastical history, and, after frequent conferences with Father Withrington, S. J., abjured heresy. He afterwards went twice to Rome with the Duke of Perth, in time of Innocent XII. During two years which he spent in Rome, he gave the most excellent proofs of an exemplary life. The Duke of Perth became afterwards tutor at St Germain's to King James, and Wallace was made private almoner to His Majesty. After two years spent in this employment, he had license from the said King, now defunct, to retire to the Scots College in Paris, where he applied himself to private studies, without ever contracting any taint from the Sorbonne, where he lectured. He was brought to Scotland by bishop Gordon, and was by him ordained priest, and laboured on the mission for fourteen years, with great success. He is now about sixty years old and is in good health. The Propaganda considered bishop Gordon's application, in Congregation, held April 8, 1720, and the Pope assented, in audience of April 9, to the appointment of Wallace, as coadjutor with succession. On the 23rd of September, bishop Gordon and bishop Wallace both wrote to Propaganda, saying that Wallace had been consecrated in Edinburgh with all secrecy. They have no secure means of forwarding the authentic acts and oath of consecration. Wallace is poor, was once a famous heretic preacher, and was thirty years ago converted with loss of all his substance, and has ever since remained in irremovable disgrace with all his relations. Five hundred scudi were granted by Prop-

aganda, Dec. 2, 1720, to bishop Wallace, to defray the costs of his consecration.

In 1726, bishops Gordon and Wallace were made, the one, Vicar Apostolic, the other, coadjutor, in the newly created Lowland District.

CREATION OF TWO VICARIATES IN 1727.

The Propaganda, in a Congregation held December 17, 1726, upon the instance of bishops Gordon and Wallace, resolved upon the division of Scotland into two Vicariates, the Lowland and the Highland Districts. Pope Benedict XIII ratified this decree of Propaganda, in audience of July 23, 1727.

THE LOWLAND DISTRICT. CREATED 1727.

(Comprising the Southern half of Scotland).

1727. James Gordon, previously Vicar Apostolic of all Scotland, became, in 1727, Vicar Apostolic of the newly created Lowland District, and John Wallace became his coadjutor therein. The actual division of Scotland into two Vicariates was delayed until the arrival of a Vicar Apostolic for the Highland District, in 1731, when the limits of each District were settled.

On the 11th of July, 1733, bishop Wallace, the coadjutor, died in a most edifying manner, but in poverty, leaving not enough for his funeral charges.

Bishop Gordon died, March 1, 1746.

1746. Alexander Smith succeeded *per coadjutoriam*. He had been made coadjutor to bishop Gordon, by Prop-

aganda election, made Sept. 5, 1735; and confirmed by the Pope in audience of Sept. 6, 1735. His Briefs for the coadjutorship with succession, and for the see of Mosinopoli *in partibus infidelium*, were dated Sept. 19, 1735. He was consecrated in Edinburgh, November 13, 1735, by bishops Gordon and Macdonald.

Alexander Smith, when elected coadjutor in 1735, was described as a missionary of twenty four years' experience. He was first proposed for the coadjutorship in a Propaganda Congregation, held May 2, 1735.

He died Aug. 21, 1766.

1766. James Grant, bishop of Sinita *in partibus infidelium*, succeeded *per coadjutoriam*. He had been elected coadjutor *cum jure successionis*, by Propaganda decree, January 20; approved by the Pope, January 26; and expedited, February 1, 1755. His Briefs were dated Feb. 21, 1755. He was consecrated, November 13, 1755, at Edinburgh, by bishop Smith.

James Grant, "filius D. Petri Grant et D. Annæ Reid, Banfiensis, dicec. Moraviensis, ex parentibus Catholicis natus . . . Julii, 1706, baptizatus et confirmatus, ingressus est hoc Collegium die 16 Januarii, 1726". He took the oath, July 25, 1725. He received the first Tonsure, March 12, 1729, in St Peter's, from Pope Benedict XIII; the two first Minor Orders, April 2, and the two last, April 16, 1729, in St John Lateran, from the Vice-gerent, Mgr Baccari. He was ordained subdeacon, Feb. 28, 1733, in the Lateran, by the Vice-gerent, Baccari, and deacon, by the same, March 21; and priest, April 4, 1733, by the Vicar, Cardinal Guadagni. He left the College, for the Mission, May 2, 1734. *Records in Scotch College, Rome.*

Bishop Grant died, at Aberdeen, December 3, 1778.

1778. **George Hay**, bishop of Daulia *in partibus infidelium*, succeeded *per coadjutoriam*. His election by Propaganda to the coadjutorship *cum jure successionis*, was made Sept. 20; approved by the Pope, Sept. 25; and expedited, Sept. 26, 1768. His Briefs were dated Oct. 5, 1768, and he was consecrated at Scalon, near Glenlivet, May 21, 1769, by bishop Grant, assisted by bishops Hugh Macdonald and John Macdonald.

“Georgius Haius, dioec. Hedenburg., ex parentibus hæreticis ad ecclesiam Catholicam revocatus ab hæresi Calviniana, natus die 24 Aug. anno 1729. Baptizatus et confirmatus. Ingressus est hoc Collegium die 10 Septembris, anno 1751. Emisit juramentum die 10 Martii anno 1752”. He received the Tonsure, March 27, 1754, and the four Minor Orders, March 31, 1754, from Cardinal Joseph Spinelli (the Protector), in his private chapel. He was ordained subdeacon, Feb. 18, 1758, in St John Lateran, by Mgr Mattei; deacon, March 11, 1758, by Mgr Ferdinand de Rossi, in his private chapel; and priest, April 2, 1758, by Cardinal Spinelli, in his private chapel. “Die 19 Aprilis, 1759, cum facultate Emⁱ Protectoris, discessit ad missionem sacerdos, absolutis studiis theologiæ scholasticæ, dogmaticæ et moralis”. *Register of Scotch College, Rome.*

In 1779, **JOHN GEDDES**, ad præsens Doctor Collegii Scottorum Vallisolan., was made coadjutor *cum jure successionis*. His election by Propaganda was made Sept. 13; approved by the Pope Sept. 19, and expedited Sept. 28, 1779. His Brief to Marochien. *in partibus infidelium*, was dated Sept. 30, 1779. He was consecrated Nov. 30, (S. Andrew's day), 1780, at Madrid, by the archbishop of Toledo, assisted by the bishops of Urgel and Almeria. John Geddes, born in Aberdeen diocese, of Catholic parents, on the 29th of July, 1734, entered the Scotch College, Rome,

Feb. 6, 1750, and took the oath, July 31, 1750. He received the Tonsure, March 27, 1754, and the four Minor Orders, March 31, 1754, from Cardinal Spinelli, in his private chapel. He was ordained subdeacon, March 4, 1759, by Mgr de Rossi, in his private chapel; deacon, March 10, in the Lateran, by Mgr Mattei; and priest, March 18, 1759, by Cardinal Spinelli, in his private chapel. He left Rome, for the Mission, April 19, 1759. He died, at Aberdeen, February 11, 1799.

Bishop Hay died, in his Seminary at Aqhorties, Oct. 15, 1811.

1805. Alexander Cameron, bishop of Maximianopoli *in partibus infidelium*, succeeded *per coadjutoriam*. He had been appointed a second coadjutor to bishop Hay, the other coadjutor, bishop Geddes, being incurably ill, in September, 1797. The Pope gave his consent, September 10, and the Brief to Alexander Cameron, *Presbytero Seculari, electo Maximianopolitano*, was dated Sept. 19, 1797. He was consecrated, at Madrid, Oct. 28, 1798.

Alexander Cameron, son of James Cameron and Margery Mackintosh, both of them Catholics, was born, August 8, 1747, in the diocese of Aberdeen. He entered the Scotch College, Rome Dec. 22, 1764, and took the oath, June 1, 1795. He received the orders of subdeacon, January 19, 1772; deacon, Jan. 26; and priest, Feb. 2, 1772, all from Mgr Francesco Maria Piccolomini, bishop of Pienza, and in the chapel of the College. He left the College, April 30, 1772, and was described as *optime capacitatis et ingenii, prudentiæ morum probitate, superioribus charus, dignus propterea a Sacra Congregatione prae oculis habeatur. Reg. Scot. Coll. Rome.*

He resigned, August 20, 1825; and died, February 7, 1828.

1825. Alexander Patterson, bishop of Cybristra *in partibus infidelium*, *sub archiepiscopo Tyanen.*, succeeded. He had been elected coadjutor *cum jure successionis*, by Propaganda, and approved by the Pope April 7, 1816. His Brief to Cybristra was dated May 14, 1816. *Propaganda*. He was consecrated, August 15, 1816, by bishop Cameron.

He became, in 1826, the first Vicar Apostolic of the Eastern District.

THE HIGHLAND DISTRICT. CREATED 1727.

(Comprising the Western part of Scotland, with the adjacent islands.)

On the 13th of August, 1726, bishops Gordon and Wallace wrote a joint letter to Propaganda, giving an account of the Mission, and recommending the division of Scotland into two Vicariates, the Lowland and the Highland. Bishop Wallace was seventy-six years old, and was not versed in the language spoken by the Highlanders, which is akin to that spoken by the Irish, and therefore, for the new Vicariate is recommended Alexander John Grant, aged 33 years, born in the Highlands, and educated in the Scotch College, Rome. He was recommended also by King James. Propaganda considered this application in Congregation, held December 17, 1726, and resolved to grant it, and Pope Benedict XIII gave his approbation, July 23, 1727.

(1727. Alexander John Grant, formerly an alumnus of the Scotch College, Rome, was appointed to this Vicariate by

Propaganda election, made, December 17, 1726; approved by the Pope, August 6; and expedited, August 23, 1727. It was related in a Propaganda Congregation, held Dec. 16, 1727, that Briefs were duly sent by Pope Benedict appointing Grant to be Vicar Apostolic and bishop of Sura *in partibus infidelium*. These Briefs contained no *indulto* for consecration by one bishop, with assistance of two priests, for it was intended that Grant should be consecrated in Italy. Mr Grant came to Rome, and was there advised by the Agent of the Scotch clergy to keep himself concealed, until the Pope's confirmation of his election was ascertained. Grant, thereupon, went away to Loreto, and from Loreto to Genoa, intending to proceed thence to Scotland. In Genoa he fell sick, and lost all his strength, and his money failed him, and being without acquaintances he was in sore straits. He wrote to the Agent in these terms:—"As regards my health, it is in the same state as when I wrote to you in October last. I am able to get up to say Mass and take a little air, but I am wasted away and consumed inwardly. I have no strength, nor can I feel any pulse beating nor any sign of blood in my veins. Whence this inward consumption proceeds I know not. Without a miracle, I have not the least hope of recovering, nor of living for long in this world. I shall never be a bishop, and I have written to the Congregation, and also to Monsignor Gordon, to say that as I have lost my health by reason of a long malady and from internal wasting, it is impossible for me to undertake the burden of a bishopric in any part of Scotland, since I have no strength for ecclesiastical functions and the fatigues incident to the episcopate." Propaganda sent 36 scudi to relieve the immediate wants of Mr Grant, who shortly afterwards, as was related in another Congregation, died.)

1731. Hugh Macdonald, a Secular Priest, and *nobilis*, was appointed *in locum Presbyteri Alexandri Johannis Grant, electi Episcopi Surensis, eique assignare omnes provincias Montanas ejusdem Regni unacum insulis adjacentibus etc.* This election, made by Propaganda, January 15; was approved by the Pope, Jan. 18; and was expedited, Jan. 20, 1731. The Briefs to this Vicariate and the see of Diana in Numidia *in partibus infidelium*, were dated February 12, and he was consecrated, October 18, 1731, in Edinburgh, by bishop Gordon, assisted by bishop Wallace and a Priest.

Hugh Macdonald was described in the Propaganda papers as a man of most noble birth, educated in the Seminary erected in Scotland, of considerable learning, and of great influence among the Catholic families.

The Brief issued by Clement XII. for making Macdonald bishop of Diana, contained a clause empowering him and bishop Gordon to define the limits of their respective districts. The partition was arranged in October, 1731, and Scotland was about equally divided between the two Vicars. The Lowland District contained the Southern part where the Scotch language was spoken. The Highland contained the Western part with the islands, where the language of the people was different, and was more like the Irish language. This division was approved by Propaganda, in Congregation, held January 7, 1732.

Bishop Hugh Macdonald died, March 12, 1773.

1773. John Macdonald, bishop of Tiberiopolis, succeeded *per coadjutoriam*. He was elected in Propaganda Congregation, held January 12, 1764, as coadjutor with succession to bishop Hugh Macdonald. He was then thirty-

three years old. He was consecrated for the see of Tiberiopolis *in partibus infidelium*, Sept. 27, 1761, at Preshome.

John Macdonald, nephew, by his mother, to bishop Hugh Macdonald, was born in the diocese of the Isles in 1727. His father was a Heretic and his mother a Catholic. He entered the Scotch College, Rome, March 21, 1743 and on the 21st of June, 1744, took the oath *protractum jussu Emⁱ Protectoris propter incertam ætatem*. He received the first Tonsure, March 9, 1748, at St John Lateran, from Ferdinand Maria de Rubeis (Rossi) the Vice-gerent; the two first Minor Orders, March 30; the two last, April 13, 1748; sub-diaconate, March 12, 1752 (in the Vice-gerent's private chapel); diaconate, March 18, in the Lateran, from Cardinal Guadagni; and the priesthood, April 1, 1752, from the Vice-gerent, de Rubeis (Rossi), the patriarch of Constantinople. He left the College, April 30, 1753, for the mission in Scotland. *Records in Scotch College, Rome.*

He died, May 9, 1779.

1779. Alexander Macdonald. He was appointed *per obitum Johannis Macdonald, episcopi Tyberiopolitani*, by Propaganda election, Sept. 13, approved by the Pope, Sept. 19, and expedited, Sept. 28, 1779. His Brief for Polemonium *in partibus infidelium*, was dated Sept. 30, 1779. He was consecrated, at Scalán, by bishop Hay, assisted by Rev. Alexander Cameron and Rev. James Macgillivray, on Passion Sunday, March 12, 1780.

Alexander Macdonald, born in 1736, of Catholic parents, in the diocese of the Isles, entered the Scotch College, Rome, January 20, 1754, and took the oath, July 20, 1754. He received the first Tonsure, March 16, 1760, from Mgr. Giordani,

the Vice-gerent, in his private chapel; the two first Minor Orders, March 22, from the same, in the Lateran; the two last, from Cardinal Odescalchi, the Vicar, in the Lateran. He was ordained subdeacon, June 16, 1764, in the Lateran, by Mgr. Mark Antony Colonna; deacon, July 15, 1764, by Mgr. Gagliardi, in the Church of the Missions in Monte Citorio; and priest, August 10, 1764, by Mgr. Giordani, the Vice-gerent, in his private chapel. He left the College, April 27, 1765, for the mission in Scotland. *Scotch Coll. Records.*

He died, Sept. 9, 1791.

1791. John Chisholm, was appointed by Brief, dated November 8, 1791, to this Vicariate and to the see of Oria *in partibus infidelium.* During the lifetime of his predecessor he had been appointed coadjutor, by Propaganda election, dated Sept. 19, and approved by the Pope Sept. 25, 1791. He was consecrated by bishop Hay, with the assistance of two priests, February 12, 1792, at Edinburgh.

He died, July 8, 1814.

1814. Æneas Chisholm, brother to his predecessor, succeeded *per coadjutorium.* His election to the coadjutorship *cum jure successionis*, and the see of Diocæsaria *in partibus infidelium*, was made by Propaganda, March 12; approved by the Pope, March 25; and expedited, April 21, 1804. The Briefs were dated May 19, 1804. He was consecrated Sept. 15, 1805, by bishop Cameron, at Lismore Seminary.

He died July 31, 1818, at Lismore.

1819. Ranald Macdonald, an old and most deserving Missionary in those parts, succeeded *per obitum Æneæ*

Chisholm. His election by Propaganda, made August 2, was approved by the Pope, August 8, 1819; and his Brief to the Vicariate and see of *Æryndela*, sub archiepiscopo Tarsen., *in partibus infidelium*, was dated August 24, 1819. He was consecrated, Feb. 25, 1820, at Edinburgh, by bishop Paterson.

Bishop Macdonald became Vic. Ap. Western District in 1828.

Coadjutor. *Andrew Scott*.

Bishop Scott became coadjutor in the Western District in 1828.

CREATION OF THREE VICARIATES IN 1827.

On the 25th of January, 1827, the Propaganda decreed the division of Scotland into three Districts or Vicariates, namely the Eastern, Western, and Northern. This decree was approved by the Pope in audience of January 26, and was expedited, February 3, 1827; with briefs dated February 13, 1827.

EASTERN DISTRICT. CREATED 1827.

1827. *Alexander Paterson*, bishop of Cybistra, and Vic. Ap. of the former Lowland District, became the first Vicar Apostolic of the newly created Eastern District.

He died, Oct. 30, 1831.

On the death of Alexander Paterson, this Vicariate was given in administration to Andrew Scott, bishop of Erythræ, Vicar Apostolic of the Western District, until other arrangements. This election was approved by the

Pope, Dec. 24; and expedited, Dec. 24, 1831. At the same time it was arranged that James Kyle should be Superior of Blair Seminary, *vice* Paterson, deceased.

1832. **Andrew Carruthers.** His election by Propaganda, to this Vicariate, vacant *per obitum Paterson*, was made by Propaganda, Sept. 13; approved by the Pope, Sept. 16; and expedited, Sept. 22, 1832. His Brief to *Ceramen. sub archiepiscopo Stauropolitano*, was dated Sept. 28, 1832, and he was consecrated to that see, January 13, 1833, by bishop Penswick, V. A. Northern District of England, assisted by bishops Scott and Kyle. *Propaganda.*

He died, May 24, 1852, aged 83 years.

1852. **James Gillis**, bishop of Limyra *in partibus infidelium sub archiepiscopo Myrensi*, succeeded *per coadjutoriam*. He had been elected by Propaganda, July 3; approved by the Pope, July 9; and expedited, July 15, 1837. His Brief for Limyra was dated July 28, 1837. He was consecrated, July 22, 1838, at St. Mary's church, Edinburgh, by bishop Baines, V. A. Western District, England, assisted by bishops Scott and Kyle.

Bishop Gillis died, Feb. 24, 1864.

1864. **John Strain**, President of the College of S. Mary de Blairs, was elected by Propaganda decree, August 22; approved by the Pope, August 28; and expedited, August 29; 1864. His Brief to Abila *in partibus infidelium* was dated September 11, 1864.

John Strain, son of Hugh Strain and his wife Cecilia Mc Kenzie, was born in Edinburgh, December 8, 1810. He was a pupil at the High School, Edinburgh, where he commenced classics in 1819. He was sent in 1820 to the

Catholic College of Aquhorties, in Aberdeenshire, from whence he removed to the Scots College, Rome, which he entered, July 20, 1826. He took the oath, April 6, 1827. He received Tonsure, Aug. 10, 1827, from Mgr Della Porta, the Vice-gerent; the two first Minor Orders, August 25; the two last, Dec. 22, 1827, from the same prelate. He studied Philosophy and Theology at the Roman College, and finished his course in the College of the Propaganda in 1833. In that year he was ordained priest on the 9th of June, in the chapel of the Propaganda, having been ordained subdeacon and deacon in St John Lateran's, at the two preceding public Ordinations.

He left Rome, August 3, 1833, to return to Scotland, and after serving at St Mary's, Edinburgh, for two months, was appointed assistant to Rev. W. Reed, Dumfries. He was appointed, March 17, 1835, to take charge of the Mission of Dalbeattie, which included the greater part of Kirkcudburghshire. He was removed, in 1857, back to Dumfries to take principal charge of that Mission. In 1859 he became the President of St Mary's College, Blairs, near Aberdeen.

He was nominated, in 1864, Vicar Apostolic of the Eastern District of Scotland, and on the 25th of September, 1864, was consecrated bishop of Abila *in partibus infidelium* by His Holiness Pius IX in his private chapel in the Vatican. One of the assistant bishops was the present Cardinal Berardi.

He attended the centenary of S. Peter in Rome in 1867, and on the 17th of June in that year was made Assistant at the Pontifical Throne. He was at Rome again during the Vatican Council, and assisted at every session until its prorogation.

WESTERN DISTRICT. CREATED 1827.

1827. **Ranald Macdonald**, bishop of Arindela, and Vicar Apostolic of the former Highland District, became the first Vicar Apostolic of the Western District, created by Brief, dated February 13, 1827.

He died, Sept. 30, 1832.

1832. **Andrew Scott**, bishop of Erythræ, and formerly coadjutor to bishop Macdonald in the Highland and in the Western Districts, succeeded *per coadjutoriam*. He had been made coadjutor by Propaganda election, January 25, 1827, approved by the Pope, January 28, and expedited, Feb. 3, 1827. His Brief to the see of Erythræ *in partibus infidelium*, was dated Feb. 13, 1827, and he was consecrated Sept. 21, 1828, in St Andrew's, Glasgow, by bishop Paterson, assisted by bishops Macdonald and Penswick.

He died, December 4, 1846.

1846. **John Murdoch**, bishop of Castabala *in partibus infidelium*, *sub archiepiscopo Anazarbeno*, succeeded *per coadjutoriam*. He had been elected, May 20, 1833, to be coadjutor with succession to bishop Scott, and his election, after approval by the Pope, was expedited, May 25, 1833, and his Brief to Castabala and the Vicariate, was dated June 4, 1833. He was consecrated, Oct. 20, 1833, in St Andrew's, Glasgow, by bishop Kyle, assisted by bishops Scott and Carruthers.

Bishop Murdoch, before his appointment to the coadjutorship, had been offered, by Brief, dated March 8, 1833, another post, that of coadjutor, with succession, to the bishop of Kingston, in Upper Canada, with the title of

Trabacen. *in partibus infidelium*, but bishop Scott and others prevailed on Propaganda to retain M^r Murdoch in Scotland.

In 1847, on the supplication of D^r Murdoch, a coadjutor was granted to him in the person of ALEXANDER SMITH. The election of D^r Smith by Propaganda was made June 7; approved by the Pope, June 14; and expedited, June 18, 1847. His Brief to "Parium sub archiepiscopo Cyziceno," was dated July 6, 1847. He was consecrated in S^t Andrew's church, Glasgow, Oct. 3, 1847, by bishop Murdoch, assisted by bishops Kyle and Carruthers. He died, June 15, 1861.

Bishop Murdoch died, December 15, 1865.

see THE SCOTLAND PROPAGANDA WESTERN DISTRICT. *created*, 1827.

1865. John Gray, bishop of Hypsopolis *in partibus infidelium*, succeeded *per coadjutoriam*. He had been elected by Propaganda, March 10, 1862, to the coadjutorship, vacant by death of D^r Alexander Smith; and this election was approved by the Pope, March 23, and expedited, April 26, 1862. His Brief for Hypsopolis was dated May 4, and to the coadjutorship May 6, 1862. He was consecrated, Oct. 19, 1862, in S^t Andrew's, Glasgow, by D^r David Moriarty, bishop of Ardfert and Aghadoe (Kerry) in Ireland, assisted by bishops Kyle and Murdoch.

John Gray, born June 16, 1817, in the Enzies, of Catholic parents, namely, William Gray and Joanna Scott, entered the Scotch College, Rome, Sept. 30, 1838, and took the oath, March 25, 1839. He received the Tonsure, March 30, 1839, from Mgr. Piatti, in the chapel of the Roman Seminary at the Apollinare, and the four Minor Orders, in May, 1839, from the same prelate, in the Lateran. He was ordained subdeacon, March 27, 1841, by Mgr. Vespi gnani, in the Lateran; deacon, April 10, by Cardinal Patrizi, in the Lateran; and priest, May 1, 1841, by Mgr

Vespignani, in his private chapel. He left the College for the mission in Scotland, April 17, 1843.

Bishop Gray resigned the Vicariate in 1869, and died, January 14, 1872.

James Lynch, a Priest of the Congregation of S. Vincent de Paul, and Rector of the Irish College, Paris, was made coadjutor to bishop Gray in 1866. Dr Lynch's election by Propaganda, made July 30, was approved by the Pope, August 5; and expedited, August 23, 1866. His Brief to Arcadiopolis *in partibus infidelium* was dated August 31, 1866. Dr Lynch, who was educated at Maynooth, and ordained priest by archbishop Murray, in 1833, was consecrated in the Irish College, Paris. For an account of bishop Lynch, see Vol. I, 360, and Vol. II, 372.

Dr Lynch, in audience of April 4, 1869, was relieved of his Scotch coadjutorship and translated to the coadjutorship, *cum jure successionis*, of Kildare in Ireland.

ADMINISTRATOR.

1869. **Charles Eyre**, archbishop of Anazarba and Apostolic Delegate for Scotland, was appointed *Administrator Apostolic* of the Western District.

The election of George Errington, archbishop of Trebizond, to be Delegate Apostolic for the Missions in Scotland, was approved by the Pope, June 21, 1868, and was expedited, the following day. The Brief was dated June 23, 1868. But archbishop Errington resigned this post. Monsignor Charles Eyre, Domestic Prelate to His Holiness and Canon of Hexham, was elected *vice* Errington; and this election was approved by the Pope, Nov. 29, and expedited, Nov. 30, 1868. Monsignor Eyre's Brief as Apostolic Del-

legate for Scotland, and archbishop of Anazarba *in partibus infidelium* was dated Dec. 11, 1868. His election to be Administrator Apostolic of the Western District was approved by the Pope, March 4, and expedited, April 6, 1869; the Brief being dated April 16, 1869.

Charles Peter Eyre, third son of John Lewis Eyre, Count of the Lateran Hall and Apostolic Palace, by Sarah, daughter of William Parker, Esq., of Kingston-upon-Hull (See Burke's Landed Gentry), was born, Nov. 7, 1817, at Askam Bryan Hall, York. He was educated at Ushaw. He entered that College, March 28, 1826; received Tonsure and four Minor Orders, Dec. 17, 1836, from bishop Briggs; and was ordained subdeacon by the same prelate, at the same place, Ushaw, May 25, 1839. He left Ushaw in 1839, and went afterwards to Rome. He was appointed assistant priest at S^t Andrew's Church, Newcastle-on-Tyne, in 1843; removed to S^t Mary's, Newcastle, in 1844; became senior priest at S^t Mary's Cathedral, Newcastle, in 1847, and remained there, with a short interval, till Christmas, 1868. He was for many years canon of the diocese of Hexham and Newcastle; and for some time was Vicar General. He was consecrated to the see of Anazarba, in the Church of S^t Andrea della Valle, Rome, January 31, 1869, by Cardinal Reisach, assisted by archbishop Manning and Mgr De Mérode, archbishop of Mitylene.

Archbishop Eyre is the author of a "History of S^t Cuthbert," published in London in 1849.

NORTHERN DISTRICT. CREATED 1827.

1827. James Francis Kyle, the first Vicar Apostolic of the Northern District, was elected by Propaganda decree, Jan-

uary 28; approved by the Pope, same day; and expedited, February 3, 1827. His Brief to Germanicia *in partibus infidelium* was dated Feb. 13, 1827.

He was consecrated, September 28, 1828, at Aberdeen, by bishop Paterson.

He died, February 23, 1869.

1869. John Macdonald succeeded *per coadjutoriam*. He was elected by Propaganda decree to the coadjutorship, *cum jure successionis*, Nov. 23; approved by the Pope, Nov. 26; and expedited, Nov. 28, 1868. His Brief to Nicopoli *in partibus infidelium* was dated Dec. 11, 1868. He was a priest of the District, and had a dispensation *super defectu Laureæ*.

The jurisdiction over the Shetland and Arcadia isles was transferred from the Northern District to the Prefecture of the Arctic Pole, by the Pope, in audience of Nov. 17, 1860, the expediting by Propaganda taking place Nov. 26, 1860.

John Macdonald, son of William Macdonald and Harriet Fraser, his wife, both being Catholics, was born July 2, 1818, at Strathglass, Inverness-shire.

He received his early education at a local school, and at the age of twelve years was sent to the Scots Seminary in Ratisbon, which was under the charge of the Scots Benedictine Fathers of St James' Convent, where he remained for seven years. On the 6th of June, 1837, he entered the Scots College in Rome, and took the oath, April 22, 1838. He received first Tonsure, March 10, 1838; and the four Minor Orders, March 31, from Mgr Piatti, the Vicegerent of Rome, in St John Lateran. He was ordained subdeacon by the same prelate, May 10, 1840, in the chapel of the Congregation of the Nobles, at the Gesù. He at-

tended the Roman College. He left the Scotch College, June 11, 1840, and returned to Scotland as subdeacon, and in 1841 was ordained deacon and priest (November 4) by bishop James Kyle, at Preshome.

He served the following missions, namely from Dec. 1841 to Feb. 1842, that of Tombae, Banffshire; from Feb. 1842, to May, 1844, that of Glenmoriston, Inverness-shire, with that of Dornie Kintail, Ross-shire, in addition, for about a year; from May, 1844, to May, 1845, that of Bræmar, Aberdeen-shire; from May, 1845, to May, 1846, he was assistant at Inverness, and from 1846 to 1848, he had sole charge of that mission; from summer of 1848 to Whitsunday, 1856, he held the mission of Fassnakyle, in Upper Strathglass; and from 1856 to 1868, was incumbent of Eskadale in Lower Strathglass.

His Bulls for the see of Nicopolis *in partibus infidelium* and coadjutor to the late bishop Kyle, V. A. of the Northern district, were dated December 11, 1868.

He was consecrated February 24, 1869, in the Church of St Mary of the Assumption, Aberdeen, by bishop James Chadwick, of Hexham and Newcastle, assisted by bishop John Gray and bishop John Strain.

Bishop James Kyle died at Preshome on the day previous to this consecration, and consequently all the rights and duties involved in the succession to this Vicariate devolved *ipso facto* upon bishop Macdonald.

ADDITIONS AND CORRECTIONS.

VOLUME I.

Page 23, line 22. Insert:—"1514. February 6. Thomas Wolsey, decanus Capellæ S^{ti} Stephani intra planum regium Westmonasteriens., London. dioc." etc. was appointed in Consistory of February 6, 1514, to Lincoln, vacant per obitum Wilhelmi. *Cedula Consist. in Archivio di Stato.*

Page 69, line 12. Add:—"The appointment of Maurice Griffin to Rochester, which was confirmed by Pope Julius III, in Consistory of July 6, 1554, was subsequently ratified by Pope Paul IV, by letters Apostolic, dated May 26, 1555. These letters Apostolic were thus worded:—

Paulus (IV) etc., Ven^{ti} fratri Mauritio, episcopo Roffen., Salutem etc. Et cum reputamus et rationi consonum ut quæ de Romana Pontificia provisione processerunt, licet cujus superveniente obitu literæ Apostolicæ desuper confectæ non fuerint, suum consequantur effectum. Dudum siquidem postquam ecclesia Roffen. certo modo pastoralis solatio destituta, dilectus filius Reginaldus, S. Mariæ in Cosmedin., Diaconus Cardinalis Polus nuncupatus, noster et Apostolicæ Sedis in regno Angliæ Legatus de Latere; cui

antea fe. re. Julius Papa III, prædecessor noster, ut quibusvis Cathedralibus, etiam Metropolitanis, ipsius regni ecclesiis quovismodo pro tempore vacantibus, de personis idoneis, pro quibus Charissima in Christo filia nostra tunc serenissima Maria, Angliæ, Franciæ, Regina illustris, juxta ejusdem regni consuetudinem sibi supplicasset, apostolica auctoritate providere, ipsasque personas eidem ecclesiæ in Episcopos et archiepiscopos præficere posset, plenam et liberam facultatem per suas in forma Brevis literas concesserat, circa provisionem ejusdem ecclesiæ intendens et ad te de legitimo matrimonio procreatum, in Theologia baccalaureum ac in presbyteratus ordine et ætate legitima constitutum, cui apud eum de vitæ munditia, honestate, morum spiritualium providentia, et temporalium circumspeditione, aliisque multiplicium virtutum donis fide digna testimonia perhibebantur, et pro quo præfata Maria Regina juxta eamdem consuetudinem sibi supplicaverat, dirigens aciem suæ mentis his omnibus debita meditatione pensatis, de persona sua sibi ob tuorum exigentiam meritorum accepta præfate ecclesiæ dicta auctoritate providerat, teque illi in Episcopum præfecerat, et pastorem, curam et administrationem ipsius ecclesiæ tibi in spiritualibus et temporalibus plenarie committendo, prout in prædictis et super provisione et præfectione hujusmodi confectis ipsius Reginaldi Cardinalis et Legati literis dicitur plenius contineri, tuque provisionis et præfectionis earundem vigore possessionem, seu quasi regiminis et administrationis ipsius ecclesiæ, pacifice assecutus fueras, et munus consecrationis tibi alias rite et realiter impensum susceperas. Cum sicut dictus prædecessor acceperat, a nonnullis asseretur, ecclesiam prædictam etiam tunc, ut præfertur, seu alias certo modo vacare, Idem prædecessor, verum et ultimum dictæ ecclesiæ vacationis modum etiamsi ex illo quævis generalis reservatio etiam in

corpore Juris clausa resultaret, pro expresso habens, et ad provisionem ejusdem ecclesiæ celerem et felicem, ne longa vacatione exponeretur incommodis, paternis et sollicitis studiis intendens post deliberationem quam super præmissis cum fratribus suis, de quorum numero tunc eramus, habuit diligentiam. Demum ad te consideratis grandium virtutum meritis, quibus personam tuam illarum Largitor Altissimus insignerat, et quod tu, pro quo præfata Maria Regina sibi super eo supplicaverat, eidem ecclesiæ eatenus laudabiliter præficeras, eamque salubriter rexeras et feliciter gubernaveras, direxit oculos suæ mentis et intendens jam eidem ecclesiæ quam ejus gregi Dominico salubriter providere, et a quibusvis excommunicationis etc., si quibus quomodolibet innodatus existebas, ad effectum infrascriptorum dumtaxat consequendum, absolvens et absolutum fore censens sub data, videlicet, pridie Nonas Julii Pontificatus sui anno quinto, de persona tua prædictæ ecclesiæ de ipsorum fratrum consilio dicta auctoritate de novo providere, teque illi in episcopum præfecit et pastorem, curam et administrationem ipsius ecclesiæ tibi in ejusdem spiritualibus et temporalibus plenariè committendo, in illo qui dat gratias et largitur præmia confidens quod, dirigente Domino gressus tuos, præfata ecclesia per tuæ diligentiae studium laudabile regeretur utiliter et prospere dirigetur, ac grata in spiritualibus et temporalibus hujusmodi susciperet incrementa. Et insuper ut statum tuum, juxta Pontificalis dignitatis exigentiam, decentius tenere valeres, motu proprio, non ad tuam vel alterius pro te sibi super eo oblatæ petitionis instantiam, sed de sua mera liberalitate, te, cumque etiam postquam in vim provisionis et præfectionis tuarum prædictarum pacificam possessionem seu quasi regiminis et administrationis dictæ ecclesiæ ac illius bonorum seu majoris partis eorum assecutus foret, omnia et singula beneficia ecclesiastica cum cura et sine

cura, secularia et quorumvis ordinum regularia, quæ tempore provisionis et præfectionis earundem ex quibusvis concessionibus et dispensationibus Apostolicis in titulum et commendam, ac alias obtinebas ac in quibus et ad quæ jus tibi quomodolibet competebat, quæcunque, quotcunque et qualiacunque essent, etiam si regularia, Parochiales ecclesiarum, vel earum perpetuæ vicariæ, aut cantoriæ liberæ, capellæ, hospitalia, vel annualia servitia clericis secularibus in titulum perpetui beneficii ecclesiastici assignari solita, seu canonicatus et præbendæ, dignitates, personatus, administrationes vel officia in Cathedralibus etiam Metropolitanis vel collegiatis, et dignitates ipsæ in Cathedralibus etiam Metropolitanis post Pontificales majores seu collegiatis ecclesiis hujusmodi principales, regularia vero beneficia hujusmodi prioratus, præposituræ, præpositatus dignitates, etiam conventuales, personatus, administrationes vel officia, etiam claustralia, et tam secularia quam regularia beneficia hujusmodi inter te et quoscunque alios litigiosi existerent, et ad prioratus, præposituras, præpositatus dignitates, personatus administrationes vel officia consuevisent, qui per electionem assum. (assumuntur?), eisque cura immineret animarum, ut prius quoad viveres etiam unacum dicta ecclesia quamdiu illi præesses retinere, necnon jus tibi in illis vel ad illa competere prosequi, et non deductum deducere ac si illa consequi et similiter retinere, necnon quoscunque fructus etc. etc.

Tuque illorum fructeveris effectum volumus et Apostolica auctoritate decernimus, quod absolut. posterior. provisio et præfectio prædecessoris hujusmodi a dicta die pridie Nonas Julii suum sortiantur effectum.

Dat. Romæ apud S. Petrum Anno 1555, Septimo Calendæ Junii." *Ex Secretario Archivio Vaticano.*

Page 87, line 3. For "1581" read "1585."

Page 110 line 13. Insert:—1513, April 14. John Young, magister domi hospitalis nuncupati S^t Thomæ Martyris de Acon, London. dioc., O. S. A., was appointed in Consistory of April 14, 1513, to the see of Callipolis *in partibus infidelium*. The value of S^t Thomas was said to be thirty-six pounds yearly. Young was to serve as Suffragan in London diocese. *Cedule Consist. in Archivio di Stato.*

Page 164. Insert, under Aberbrothock:—“1424. D^{nus} Waltherus (Paniter), Abbas mon. S. Thomæ Martyris, de Scotia, S^t Andreæ dioc. etc., was in Rome, and on the 11th of December in that year, 1424, undertook not to leave Rome, until a certain anangement was effected touching the possession of the church of Hadington, in said diocese of S^t. Andrew's, which church was claimed by one Donaldus. *Obligazioni in Archivio di Stato.*

Page 168, line 22. The original Cedula, preserved in the Archivio di Stato, gives Dec. 14, not Dec. 2, as the date of the appointment, in Consistory, of Thomas Ker to Calco.

Page 173, line 4. Insert:—1510. April 15. John Innes, a monk of Deer Monastery, was appointed, in Consistory of April 15, 1510, to be Abbat of the Monastery de Deyr, in room of James Lomher, (or Loneher?) the late Abbat, who had resigned and perhaps died—“jam forse defuncti.” *Cedule Consist. in Archivio di Stato.*

Page 195, line 12, Add:—Perhaps this Abbat William was William Bunche or Bunsh, who had a dispute concerning his Monastery in 1513, with one of his monks named John Forman, and who appears to have resigned the Abbacy before his death on the Field of Flodden in 1513.

Page 195, line 13, Insert:—1514. January 9. James Beaton, archbishop of Glasgow, was appointed in Consistory

of January 9, 1514, to this Abbacy, said to be then vacant by the resignation of William Bunche, whose death was not known at the time in Rome. At the same time it was provided that Bunche, the outgoing Abbat, should receive the fruits of certain lands and tithes belonging to the Monastery, and arising out of the lands of Berth in Ayrshire, and of Boysid, and out of the churches of Dalry, and Berth, annexed to the Monastery, provided, however, the amount of such fruits reserved for Bunche, should not exceed the third part of the revenues of the Monastery. *Cedule Consist. in Archivio di Stato.*

Page 215, line 23. Insert:—1513. October 24. JOHN KITE, a Canon of Salisbury, Prebendary of Credington in Exeter diocese, and Rector of St Stephen's, Walbrook, London diocese, was appointed to the see of Armagh, vacant *per obitum Octaviani*, in Consistory of October, 24, 1513. *Cedule Consist. in Archivio di Stato.*

Page 229, line 17. Insert:—Father Dominic Maguire joined the Dominican Order in Spain. He became honorary chaplain to the Spanish ambassador in London, and, at the time of the "Popish Plot" in November, 1678, was brought up before the House of Lords as a suspected person. When brought to the bar, he said that he was born in Spain and not naturalized. As there was no charge against him and as he was a Spaniard, it was ordered that he should be returned to the Spanish ambassador. *Palmer's Life of Cardinal Howard, pp. 185 and 186.*

Page 297, line 24. For "Thomas Bay," read "Thomas" only. And in line 26, for "Thomæ Bai," read "Thomæ, Bai," the latter word being a contraction of Baccalaurei.

Page 299, line 5. For "Thadeus Irril," read "Thadeus O'Reilly, O. S. A." The following is a copy of the original Consistorial *Cedula* for O'Reilly's appointment:—

Hodie etc. S^{mus} etc., ad relationem R. P. D. Francesci etc. Card^{lis} Papien., ecclesiæ Dromoren. ex eo quod dudum fe. rec. Alexander Papa VI R. P. Dominum Georgium tunc Episcopum Dromoren. a vinculo quo eidem ecclesiæ tenebatur, de R. D. S. R. E. Cardinalium consilio et apostolicæ potestatis plenitudine, absolvens, ad ecclesiam Elphinens. tunc certo modo vacantem apostolica auctoritate transtulit, præficiendo eum ipsum ecclesiæ Elphynens. in Episcopum et pastorem, per translationem et præfectionem hujusmodi apud Sedem Apostolicam pastoris solatio destitutæ, de persona Ven^{lis} et Religiosi viri Thadei Oreyllæ, fratris Ordinis Sancti Augustini, in presbyteratus ordine constituti, de similibus consilio et auctoritate providit, ipsumque Thadeum eidem ecclesiæ Dromorens. in Episcopum et Pastorem præfecit, curam et administrationem dictæ ecclesiæ ipsi in spiritualibus et temporalibus plenarie committendo; Absolvens dictum Thadeum a censuris ad effectum. In cujus rei fidem presentem Cedulam fieri Sigillique nunc jussimus Impressione comuniri. Datum, Bononiæ, A. D. Incar. 1511. Die vero ultimo mensis Aprilis, Pontificatus præfati Dñi Nri Anno octavo. *Cedule Consist. in Archivio di Stato.*

Page 306, line 24. Insert:—1514, February 6. Cornelius O'Cahan or O'Kane, Baccalaureus in Decretis, pro quo Rex Angliæ supplicavit, was appointed in Consistory of February 6, 1514. The Consistorial Cedula states that Menelaus, bishop of Raphoe, being senio confectus et viribus sui corporis destitutus, had resigned, and that the Pope accepted the resignation, and appointed the Venerable "Cornelius Okhan" to Raphoe, vacant per cessionem hujusmodi, sive per obitum ejusdem Menelai, ex Romana Curia defuncti sive alias quovismodo aut ex alius cujuscunque persona vacanti. Cedule Consist. in Archivio di Stato.

Page 377, line 6. Nicholas French was a Dominican,

and, when in exile, spent much of his time at Bornhem. He was at that convent for six months a few weeks before his death.

Many of his letters have been printed by D^r Moran, bishop of Ossory, in his *Spicilegium*, and some were printed by De Burgo in *Hibernia Dominicana*. In the public library in Siena, the following documents are preserved in Manuscript, and have not hitherto been printed:

N.º 1. *The bishop of Ferns to the Internuncio.*

Illustrissime Domine

Serenissimus Lotharingarius Dux et DD. Deputati a Populo Hibernico cum D. V^{am} Illus^{mam} (cujus adventum in Civitatem avidè expectaverant) moram in illis partibus cernerent trahentem, voluerunt inclusum submissionis Instrumentum per me ad D. V^{am} Ill^{mam} transmitti, ut per vos cito et feliciter eat ad Beatissimi Patris pedes cum maxima (quam summæ atque sacratissimæ Dignitati in terris debent) veneratione.

Noluit Dux vere Catholicus (licet ab ordinibus Nationis Hibernicæ precibus vehementissimis rogatus ad suscipiendam Sanctæ Religionis, vitarum ac justæ libertatis protectionem) cum D.D. Deputatis ullatenus pacisci, donec profunda humiliatione prostrati supplicarent pro abolitione omnium, quas Populus incurrere poterat censurarum; etiam cum illis seipsum provolvit ad pedum oscula pro Sanctissimi Patris benedictione; a qua vult rem totam auspicari: nam nescit præclara domus Lotharingicæ pietas consuetudinem disputandi contra sacram et summam Authoritatem, pro qua defendenda portat gladium Domini. Quare et Dux Serenissimus et D.D. Deputati adeunt cum fiducia ad thronum gratiæ, ut pro Natione Hibernica nimium humiliata misericordiam consequantur et gratiam inveniant in auxilio opportuno.

Obsecrant interim D. V^{am} Illus^{mam} ut ipsum Instrumentum continuo ad Suam Sanctitatem transumptum vero manu D. V^a Ill^{ma} authenticatum ad me mittatur; quod sua Celsitudo per unum expressum ad urbem curabit destinari. In causa tam pia cunctationi non debet esse locus, ita sentit manus vestras exosculans

D. V^o Ills^{mo}
 addictissimus
 Nicholaus Fernensis

Bruxelles 17, Sept.^{bris} 1651.

N.º 2. *Narratio ad Ill^{mum} D. Internuncium Bruxellæ residentem facto per me Nicholaum, Fernensem Ep^{um}, de meâ a Clero Hibernicæ ad Ser^{mum} Lotharingicæ Ducem Legatione.*

Primo ostendi Ill^{mo} D. Internuncio Commissionem cum mandatis amplissimis mihi et D. Hugoni Rochford, jurisconsulto, viro prudenti et Ecclesiæ fido, conjunctius et separatim datam: Cujus et copiam dedi.

Indicavi ipsi omnes trium Prov^{arum}, Ultoniæ sc. Lageniæ et Connaciæ, Ep^{os}, ministros; Provinciales Ordinum SS. Dominici et Francisci, necnon prælatos Regularis et Secularis Cleri, cum aliis Dignitariis et viris Ecclesiasticis, unanimi consensu, contra Marchionem Ormoniaë Proregem Declarationem promulgasse, et omnes illi adhærentes Excommunicationis majoris vinculo innodasse, apud oppidum Jamestown, 12º Augusti, 1650. Cui declarationi subscripserunt Galviæ 23º ejusdem mensis, omnes Prov. Momoniæ præsules; nam priori Congregationi interesse non potuerunt. Hujus declarationis et Excommunicationis copias Parisiis per manus Nuncii Apostolici Galliarum Romam ad Ill^{mum} D. Alisium misi, necnon narrationem rerum Hibernicarum quam ipse Parisiis scripseram, quæ etiam Ill^{mo} D. Internuncio perlegenda dedi.

Significavi ulterius graves Marchioni Ormoïdo et Clero intercessisse similtates et lites, divisio propterea non minus animis quam armis, ac Civitatibus Lymericensi et Galviensi Proregem inter sua moenia admittere recusantibus, quare e Regno excedere mensis Decembris coactus fuit.

Habeo præterea auctoritatem dictarum Civitatum nomine transigendi cum Ser^{mo} Duce Lotharingæ, cui literas exhibui Credentiales dictarum Civitatum nomine, quarum similiter copiam dedi.

Quum venissem Bruxellas, decreveram nihil mihi futurum comūne cum Vicecomite Taafflo, qui transactionem cum Ser^{mo} Duce inchoaverat. Sed cum ejusdem Ser^{mi} Ducis animum fluctuantem et in expeditionis Hibernicæ proposito non adeo firmum offendissem, veritus ne propter meas cum Taafflo discordias Ser^{mus} Dux a proposito resiliendi occasionem forte captaret, in rebus generalibus et omnibus fere notis cum Taafflo concurrendum mihi duxi, interim non comūnicatis illi Comissione mea vel mandatis secretioribus, de quibus clam illum cum Ser^{mo} Duce frequenter egi.

Itidem nonnulla Transactionum capita Ecclesiæ Catholicæ et populo Hibernico persalutaria Ser^{mo} D^{no} obtuli manu proprio et sigillo munienda, quibus si Ser^{mus} annueret, eaque pro sua parte rata faceret, cum ejusdem Ducis exercitu in Hiberniam regredi, eidem in omni eventu hærerere, meque quibuscumque periculis exponere spondi, omnibus D^{no} Internuncio (priusquam Ser^{mo} Duci exhiberentur) ostensis. Quæ omnia accurate perpensa sibi arridere, utpote rationi et æquitati consona Ser^{mus} respondit; sui tamen honoris interesse responsum Abbatis S^{ts} Catharinæ (quem in Hiberniam antea miserat) expectari; quo accepto nulli se sumptui, nulli labori in proseguenda Hibernica expeditione parciturum. Addiditque se impatienter expectare Suæ Sanctitatis responsum ad Epistolam qua significaverat se vitam et fortunas

pro incolunitate fidei Catholicæ in Hibernorum protectione velle exponere.

Ulterius Celsitudo Sua, post impetratam Suæ Sanctitatis benedictionem, etiam Sedis Apostolicæ liberalitatem in promovenda dicta expeditione manifestari cupit, ejusque ad Principes Catholicos brevia, ad Nuncios apud dictos Principes residentes, necnon ad omnes Archiepiscopos, Episcopos, prælatos et Capitula, literas ad conferenda ulteriora subsidia exhortatorias emanari desiderat.

Petit præterea Sua Celsitudo Nuncium Apostolicum in Hiberniam destinari quod ut fieret me cum Archiep^o Mechliensi et cum Ill^{mo} D. Internuncio, sollicité agere jussit, et idcirco eidem D^{no} Internuncio infrascripta motiva Romam transmittenda obtuli, nimirum

Nationem Hibernicam in tantis versari angustiis ut ejus conservandæ nulla spes humana supersit, nisi vel Ser^{mus} Lotharingiæ Dux ejus protectionem aggrediatur (quam nullus alius princeps id suscipere velit), vel cum parlamento Angliæ paciscantur. Quod autem parlamentum cum illis pacisci velit, non est verisimile et si velit, non nisi cum religionis et Ecclesiarum factura paciscetur.

2.^o In Rege Magnæ Britanniæ nihil esse spei clarum est hinc, quia jam est in potestate Scotorum juratorum Hiberniæ hostium: tum quia ictam cum Hibernis pacem rescidit, illos sanguinarios rebelles declaravit et impio se Scotorum de expugnanda fide Catholica sacramento obstrinxit, quod sine professorum ejus extirpatione fieri non potest.

3.^o Synceriores Catholicos a Ser^{mo} Lotharigo adjutos minus bene affectis prævalituros non ambigo, ideoque Triticum a Zizaniis omnino non extinguendum.

Quum Ill^{mus} D. Internuncius subintulisset Sanctitatem Suam Legatum aliquem expectare Hibernorum nomine pro

injuriis Archiep^o Firmano illatis submissionem facturum, respondi epistolam ad Archiep^{um} Firmanum Galviam missam cum annexo accusationum Catalogo damnatam fuisse per quandam declarationem in Comitibus generalibus nuper apud Loughreagh habitis factam, et Ep^{um} Dunensem cum dicta declaratione et aliis mandatis ad Summum Pontificem designatum fuisse a novo Prorege Clanricardio, quem tamen Romam non iturum certo mihi persuasum est, sicuti nec dictum Clanricardium aliquid boni facturum, utpote qui partes Ormonii contra Clerum acerrime semper propugnavit. Dixi præterea patrem Roe, Carmelitam, fœderatorum Concilii nuper in Urbe procuratorem egregiè illuisse illis a quibus missus fuerat, quippe qui dixit negotium Appellationis ex parte Concilii bene procedere, et quid de isto negotio sentiret Sanc^{mus} D^{nus} regno Hiberniæ brevi significandum, adeoque victoriam contra Ill^{imum} D^{num} Rinuccini obtinendam promisit, unde factum ut illi in cœcitate sua permaneant, nempe Sua Sanc^{ti}s sententiam pro se pronuntiandam brevi sperantes. Ulterius dixi, non nisi paucos incurrisse dictam excommunicationem habito respectu ad universum populum, immo et multos jam se submisisse et absolutionem impetrasse ab illis quibus D^{nus} Nuncius id muneris commiserat. Ulterius existimo omnes illos se submissuros, et pœnitentiam acturos quancumque illis innotuerit appellationem Sux Sanct^{ti} displicuisse. Id omne et ipsos Conciliarios et Copiarum Duces dicentes audivi, quod et jamdudum fecissent nisi per imposturas fratris istius fuissent decepti, nimirum per literas ipsius quamdiu Romæ hærebat, et per mendacia post appulsum in Hiberniam. Præterea nonnulli eorum in Parlamentariorum quartariis viventes Romam nullum mittere possunt quantumvis id vellent.

Quum hanc relationem adornarem, huc appulerunt ex Hibernia Nicholas Plunkettus, eques auratus, et Galfridus

Brunius, armiger, Commissione sibi et Vice Comiti Taaffio directa instructi, a Clanricardio Ormonii deputato in Hiberniæ administratione (nonvero a Comitibus generalibus vel corpore regni) ad transigendum cum Ser^{mo} Lotharingiæ Duce missi. Ostendi ipsam commissionem, ejusque copiam Ill^{mo} D. Internuncio dedi, sicuti et mandata illorum secretiora ab amico mihi communicata, quorum uno (numero sc 5^o) inquirere in meas actiones et auctoritatem et contra me (si opus esset) declarare jubentur tacito tamen nomine. Numero tamen 4^o Instructionum jubentur cum Henrico de Vic, hæretico, arcana sua communicare, in quo patet quo animo in religionem Catholicam sit Clanricardius.

Simul cum his Commissariis venit etiam Jacobus Prestonius, Eques auratus, cum Commissione ab Ep^{is} et Civitatibus Corpus regni (ut jam sunt res) constituentibus sibi et mihi directa. Hic, mea opera ab Ormonio alienatus, in duobus ultimis Comitibus generalibus Clanricardium et factionem Ormonii acerrimè siquis alius persecutus est. Originale instrumentum D^{no} Internuncio ostensi ejusque copiam dedi.

Aliqui conventionum articuli tractati fuerunt inter Clanricardium Deputatum et R^{mu} Abbatem S^æ Catharinæ, Cels^{nis} suæ ad Hibernos oratorem, qui piam, prudentem, fortem Causæ Dei in Hibernia navavit operam. Eorum copiam dedi Domino Internuncio.

Episcopi alique regni Ordines in Comitibus assenserant in uberiores articulos quibus Clanricardius regiam auctoritatem gerens omnino renuit assentiri, donec Reginæ assensus et Ducis Eboracensis vel saltem Ormonii obtineretur, ut ex dictis mandatis arcanis apparet. De his articulis jam deliberatur inter dictos Commissarios et Ser^{mu} Dominum, qui tamen maximam confidentiam collocat in me, Jacobo Prestonio et Nicholao Plunketto. Hic in casu

dissensus reliquorum Commissariorum a nostris partibus stare decrevit. Deo favente omnia bene procedent ante proximum tabellarium.

Taaffius hinc discessit Parisios 19 hujus ad impetrandum Reginæ consensum, cui ut et reliquis duobus Commissariis ego et Prestonius diximus, quod si Regina gentis nostræ conservationem a Lotharingo citra omnem spem susceptam suo assensu promovere negligeret nos Episcoporum et regni nomine cum Lotharingo transigeremus nulla facta capitulatione pro conservatione jurium regis filii ejus.

Taaffius et reliqui Commissarii multis rationibus ostenderunt Reginæ assensum ut et Eboracensis et Ormonii fore pernecessarium: qui si non possit obtineri saltem occulte, quod sufficerat, omnes nobiscum convenire decreverunt et Lotharingum ejusque heredes et successores in regium protectorem adscissere, cum omni autoritate et privilegiis ejusmodi titulo debitis.

Rebus ut sic stantibus, nihil amplius Ill^{mo} D^{no} Nuncio dicendum habui nisi me summopere cupere Sanct^{iss} Dominum bene inclinari posse, ut benedictionem suam Ser^{mo} Duci impartiri, et reliquis ejus justis petitionibus annuere velit, unde maxima ipsi obligatio incumberet tam gloriosum exitum ad finem perducendi.

Quod alterius his in rebus occurrat, fideliter de tempore in tempus Romam significabitur.

VOLUME II.

Page 33. *Dele* the words "and to Elphin in 1449."

Page 60, last line. For "1617," read "1717."

Page 64, line 19. The "Roger" here mentioned was Roger Appylby, who was probably translated from Ossory, making an exchange with bishop Snell.

Page 84, line 19. For "died," read "did."

Page 108, line 12. Edmund Courcey was a Friar.

Page 109, line 7. For "Thady Irril," read "Thady O'Reilly," and at *line 16,* for "Irril," read "O'Reilly."

Page 177, line 12. Bishop Kirwan's death is dated, in his published Life, August 27, 1661.

Page 196, line 20. For "Cornelius O'Cunlis," read "Cornelius O'Mullaye." The Book of Clonmacnoise gives a Cornelius O'Finneachta as bishop of Elphin in 1450.

Page 196, line 4 from bottom. According to Wadding, the appointment of Nicholas O'Flanagan was null and void, being obtained by false pretences, and there was no such bishop as "John," whom he represented as deceased.

Page 217, lines 12 and 14. For "Jauvin," read "Jaurin;" Jaurinium or Raab.

Page 270, line 16. For "Bellomen.," read "Bellunen." This was John da Casale, bishop of Belluno.

From a Manuscript volume in the *Archivio di Stato*, Rome, entitled "Liber Officialium Rom. Ecclesiæ et S. S. in X^{to} Patris et Dⁿⁱ N^{ri} Domini Martini, etc., Papæ V," it appears that the following Englishmen were present at Constance, during the sitting of the Council, in various capacities:—

On the 11th of November, 1417, "Nationis vero Anglican. deputatorum nomina sunt hæc: Primo, D^{ns} Nicholaus, Ep^s Bathonen. Item, Richardus, Ep^s Londonen. Item, Johannes, Ep^s Lichefelden. Item, Johannes, Ep^s Norwichen. Item, D^{ns} Thomas, Abbas monasterii Sanctæ Mariæ, Eboracen. Item, D^{ns} Thomas, Decanus Eboracen., Sedis Ap^{te} Prothonotarius."

November 27, 1417, "D^{ns} Walterus Medford, Decanus Wellen., fuit receptus per bullam in Collectorem fructuum cameræ Ap^{licæ} in regno Angliæ debitor', p^{ntibus} D^{nis} Jacobo de Calvis, Paulo de Sulmona, Ambrosio de Vicecomitibus, Benedicto de Guindatto et Bartolomeo de Lante, dictæ Cameræ clericis."

July 27, 1417, "D^{ns} Johannes Wadrix (Wadux?), Anglicus, fuit receptus in Cappellanum et Referendarium Dⁿⁱ N^{ri} Papæ et juravit."

November 13, 1417, "Præfatus D^{nus} Noster recepit ad supp^{nem} duorum Ambaxiatorum Illustrissimi Principis Domini Regis Angliæ, in suum et Sedis Ap^{licæ} ac Sanctæ Romanæ Ecclesiæ Cursorem, Johannem Welby, clericum Lincolnien. diocesis, qui eadem die juravit in manibus Vice-cancellarii in forma consueta."

December 6, 1417, "Nobilis Thomas Gretham, domicellus Lincolnien. dioc., fuit receptus in Magistrum hostiarum cameræ paramenti cum honoribus, privilegiis, libertatibus ac omnibus consuetis, et juravit in forma consueta."

September 23, 1425, "Ven^{lis} vir, D^{ns} Robertus Frend, Canonicus Ecclesiæ S^{ti} Petri de Huneden, Eboracen. dioc., fuit receptus ad Cappellanum honoris per bullam. Juravit ut supra."

VOLUME III.

Page 18, last line. For "rehabilitated," read "rehabilitated."

Page 100, line 2. To the foregoing account of the Catholic peers of England in the time of Charles I, may be added a copy of part of a curious document written in the year 1537 or 1538, and found lately among some loose papers in the *Archivio di Stato*, Rome. The writer mentions the Earl of Hertford, brother of the late Queen deceased, that is, Jane Seymour, who died, October 12, 1537. He also mentions the Earl of Wiltshire, Queen Anne's (Anna Boleyn's) father, who died in 1538. The paper, therefore, must have been written between October, 1537, and some time in 1538. It is as follows, the spelling being modernized:—

"The names of all the nobility of England, their ages and their activeness:—

The Duke of Norfolke, lxxii. years, the chief and best captain.

The Duke of Suffolke, of the same age, a good man and captain, sickly and half lame.

The marquess of Exeter, of xxxvi. (years), lusty and strong of power, specially beloved, diseased often with the gout, and next (nearest) unto the Crown of any man within England.

The marquess Dorset, xxvi. (years old), young, lusty, and poor, of great possessions, but which (?) are not in his hands, many friends of great power, with little or no experience, well learned and a great wit.

The Earl of Oxford, of lxvi. years, a man of great power and little experience.

The Earl of Arundel, (aged) lx., a man of great power, little wit, and less experience: his son (is) young and lusty, of good wit, and like to do well.

The Earl of Shrewsbury, of great power, young and lusty, and little wit, and no experience.

The Earl of Derby, the greatest of power and land: young, and a child in wisdom, and half a fool.

The Earl of Cumberland, a man of l. years, of good power, without discretion or conduct.

The Earl of Westmoreland, of like age, of a great power, without wit or knowledge.

The Earl of Rutland, of like age, of great power, with small wit and little discretion.

The Earl of Essex, an old man, of little wit and less experience, without power.

The Earl of Sussex, of l. years, of small power, and little discretion, and many words.

The Earl of Wiltshire, of lx. (years), of small power, wise, and little experience: Queen Anne's father.

The Earl of Hampton and Admiral of England, made by the King; wise, active, and of good experience: one of the best captains in England.

The Earl of Bathe, old and foolish.

The Earl of Worcester, young and foolish, and of great power in Wales.

The Earl of Hertford, young and wise, of small power, and brother unto the last Queen deceased.

The Earl of Huntingdon, of lx. years, of great power, little discretion, and less experience."

The same sheet of paper which contains the above account of the English nobles, contains also a Prophecy in Wales concerning a Red Hat. Another sheet, of the same date and in the same writing, sets forth three methods, suitable, in the writer's opinion, to be adopted "to bring the King of England and his Realm to reconciliation and to the Catholic faith." Firstly, he would, by money, "win and get the lord Cromwell to reformation, and three or four persons more, or else dispatch them to death." The second means was policy, the policy, namely, of placing England under an interdict, and of getting the Emperor and the French King and other Christian princes to compel their subjects to cease to hold traffic or communication of any kind with Englishmen, until such time as the King should be reconciled. The King's commandments, meanwhile, were to be disobeyed and his subjects were to rise in revolt. Thirdly, "by the sword, at which times I shall open such knowledge to those who shall invade the land with power, that I suppose every poor counsell and knowledge shall do as much as the power of twenty thousand men or more." These notions were accompanied by a rough pen and ink plan of Great Britain, shewing its geographical position. All these documents, being found among the criminal records of the Dataria, were probably sequestered to form the basis of a criminal process against the writer. It is likely, however, that the authorities of the day suffered the matter to drop, considering the writer to be in a worse mental predicament than that assigned to the Earl of Derby, and to be much more than "half a fool."

Page 107, line 11. For "corrispondence." read "correspondence."

Page 142, line 18. For “cantious,” read “cautious.”

Page 145, line 4 from bottom. For “Amasis,” read “Amasia.”

Page 174, line 12. For “some,” read “come.”

Page 207, line 24. The following is a copy of the Bull of Benedict XIV. It is taken from the Bullarium of the Propaganda, a work of which the present Cardinal Cullen was editor, and in the preparation of which Monsignor Francesco Rosi Bernardini, then Archivist of the Propaganda, and lately made Prefect of the Vatican Archives, assisted:—

Regulae observandae in Anglicanis Missionibus, ab Apostolicis Vicariis nec non a Sacerdotibus Missionariis Saecularibus, ac Regularibus.

Venerabilibus Fratribus, Episcopis, Vicariis Apostolicis, et Dilectis Filiis, Sacerdotibus tam Saecularibus, quam cujusvis Ordinis et Instituti, etiam Societatis Jesu, Regularibus, Missionariis Apostolicis Anglicanarum Missionum.

BENEDICTUS PAPA XIV.

*Venerabilis Fratres, Dilecti Filii, Salutem,
et Apostolicam Benedictionem.*

Apostolicum ministerium, quod vos, Venerabiles Fratres, Dilecti Filii, tanta cum alacritate suscepistis, satis superque admonere vos, et assidue in memoriam revocare non dubitamus, praeceptum mandatumque Supremi Pastorum Principis Jesu Christi Apostolos suos edocentis, cujus divina legatione in procuranda aeterna Christifidelium salute fun-

gimini cooperatores; nimirum, ut mutua vosmetipsi invicem charitate diligentes opus vobis injunctum consummare satagatis, quo debitam laboribus vestris mercedem in Coelis a justo remuneratore Deo recipere valeatis Nobis sane, qui gravissimas Sacrosancti Apostolatus curas, et omnium Ecclesiarum sollicitudinem gerentes, pene deficimus, nihil accidere potest molestius, quam cum accipimus scissuras esse inter vos, propter quas propagatio Catholicae Fidei, et Christifidelium salus retardatur. Ea propter, ut opportunum, consentaneumque praescindendis, et e medio auferendis dissidiis, quae jamdudum inter vos exorta, saepe saepius emergere, ac magis invalescere plenissime docti vehementer delemus, et pristinae animorum concordiae conciliandae, et in perpetuum confirmandae remedium afferremus; primum quidem non solum exhibita Nobis utriusque partis rationum momenta per Nos ipsos accurate expendimus; sed nonnullis etiam Venerabilibus Fratribus nostris Sanctae Romanae Ecclesiae Cardinalibus negotiis Congregationis Propagandae fidei praepositis examinanda mandavimus; deinde vero iisdem Cardinalibus ad Nos accitis, eorumdem sententiam consiliumque requisivimus. Quos postquam Nobiscum convenire, et consentire comperimus, haec, quae sequuntur, statuimus, decrevimus, et a vobis districte servanda proponimus, et mandamus.

§. 1. Cum ab anno 1688, constitutum fuerit, ut Missio Anglicana per quatuor Apostolicos Vicarios administretur qui Episcopi in *Partibus* Infidelium existant; cumque sui limites, et confinia praescripta sint, in quibus ipsorum singuli suo munere perfungantur, nihil omnino immutetur in iis omnibus, quae pertinent ad eosdem Vicarios Apostolicos, eorumque deputationem, et limites, quos modo indicavimus.

§. 2. Cum nonnulla Seminaria, et Collegia instituta sint,

ex quibus Missionarii Cleri Saecularis in Angliam mittuntur, nulla diligentia, et cura praetermittatur, ut Alumni ad Sacras Missiones obeundas destinati, optimis moribus, pietate, ingenio, doctrina exornentur, et ut periti sint in exercendis Functionibus Ecclesiasticis, et Cantu Gregoriano, quantum fieri poterit, imbuti. Praeses Collegii Duacensis in Belgico, Litteris datis die 15 Januarii, Congregationem de Propaganda Fide sincere certiore fecit de ratione, qua Alumni in praedicto Collegio instituuntur. Hisce proinde Litteris perhonorificum responsum redditum fuit. Romae existit Collegium Anglicanum a Sancto Thoma nuncupatum, curae ac disciplinae Patrum Societatis Jesu commissum, cujus visitationem susceperunt jussu Praedecessoris nostri Clementis XII. duo Cardinales vita jam functi, Davia scilicet, et Riviera, sustinuitque Secretarii munus Cardinalis Monti, vitam adhuc agens, qui id temporis munus a Secretis Congregationis de Propaganda Fide gerebat. Itaque plurima statuta fuere, peculiari Decreto Summi Pontificis confirmata, quod die 28. Septembris anno 1739. in lucem emanavit. Sancitum in primis est, ut eodem in Collegio duo Praeceptores in posterum commorentur, quorum unus Controversiis, et Sacris Scripturis explanandis, alter Theologiae Morali tradendae incumberet, eorumque Lectiones Anglicanae Missionis utilitati forent maxime accomodatae. Quamobrem operam suam impendet Cardinalis, cujus in fide, et patrocinio Collegium *pro tempore* recipitur, ut executioni mandentur quae eadem in Visitatione salubriter decreta fuere; atque illud in primis, quod paulo ante innuimus, quippe quod ad finem propositum unice conducere videantur. Pariter compertum est, Collegium Ulissipone Anglis recipiendis erectum esse; alterum Parisiis, Hispali unum, Valisoletti alterum. Verumtamen cum eorumdem institutio,

atque existentia, nihil praeterea innotescat, curae erit a Secretis Congregationis de Propaganda Fide, consiliis cum Cardinale primo Pontificiae ditionis Administro collatis, ut dentur Litterae Nunciis Apostolicis in Lusitania, Gallia, et Hispania commorantibus, ut impensius de praedictis Collegiis inquiratur, eorumque gubernatio omnino explorata fiat. Neque id eo tendere opinandum est, ut quidquam detrahatur auctoritati, vel regimini cujuscumque, qui legitima ipsorum fruatur possessione; sed eo dumtaxat fine, ut inter Nos, eosdemque plenissime conveniat iis in rebus, quae ad Alumnos spectant ex Seminariis in Angliam ad Missiones obeundas profecturis.

§. 3. Quoniam vero versantur in Anglia Missionarii ex Familiis Regularibus, scilicet Societatis Jesu, Sancti Benedicti S. Dominici, S. Francisci, Carmelitarum Excalceatorum, cavere omnino debent earum Provinciales, ne in Missionarios deligant, nisi viros numeris omnibus absolutos, singulari nimirum pietate, ingenii dotibus praeditos, quae ad tantam Provinciam, tamque laboriosam requiruntur: Quamobrem ne ob immodicum eorum numerum perturbationes, et incommoda oboriantur, ipsis Regularium Provincialibus immutabiliter praescribitur, ut eos dumtaxat in Anglicam mittant, qui vel Sacellis Regiis praefici debeant, aut apud aliquem nobili sanguine natum versari, aut in Locis, quae pro Regularibus fundata, et constituta sunt. Porro a Missionibus Anglicanis se repelli intelligant Regulares, qui ex propria Natione non obtinent Coenobium, vel Provinciam in Catholicis Regionibus: iis tamen, qui ibidem in praesentiarum commorantur, revertendi necessitas non inferitur. Enim vero cum Hiberni Sacerdotes ad sustinendam Insulae ejusdem Missionem deputentur, quae plurimos, sapientesque expetit Operarios; cumque in Anglia permulti sint Sacerdotes indigenae tam Saeculares, quam Regulares, consentaneum

esse arbitramur; si iidem ipsa in Patria labores suos potissimum impendant, et praedicti Hiberni Sacerdotes Missionariis Anglis tunc solum cooptentur, cum horum paucitas id exigere videatur; ideoque a Vicariis Apostolicis Angliae ad Missionem exoptentur, et evocentur.

§. 4. Sed, ut ad Vicarios Apostolicos revertamur, praeter eam omnem auctoritatem, quae ipsis communis est in propriis confinibus cum quolibet Ordinario in sua Civitate, et Dioecesi, Apostolica Sancta Sedes facultates *formulae secundae* ipsis elargitur, cum potestate illas simplicibus Sacerdotibus, qui idonei videbuntur, communicandi, iis tamen exceptis, quae vel in Ordinem Episcopalem unice spectant, vel exerceri sine Sacrorum Oleorum usu minime possunt. Nihil proinde recensitis Vicariis deest, quod ad sanum regimen, et directionem tam Regularium, quam Clerici Saecularis conducat, qui nullas in hanc diem controversias excitavit, quae debitam Vicariis Apostolicis obedientiam, et subordinationem labefactarent.

§. 5. Attamen quoniam inter privilegia, quibus gaudent Regulares, cuilibet peculiari Ordini a Summis Pontificibus attributa, illud annumeratur, per quod Regulares Familiae ab Episcopali, vel Ordinaria auctoritate eximuntur, vel Sanctae Sedis Jurisdictioni immediate subjiciuntur, ne altercationes ea de re in posterum enascantur, quas plurimas elapsis temporibus constat extitisse, et in dies suboriri, necessitas postulat, ut finis aliquando iis imponatur: quod ita praestari oportet, quemadmodum inferius exponemus.

§. 6. Itaque Regulares Missionarii cum Provinciam adventaverint, ubi Sacras Missiones obire debent, Apostolicum Vicarium convenient, uti facere semper consueverunt, in cujus ditione Ministerium Apostolicum suscepturi sunt. Siquidem institutum Canonicum est Sacri Concilii Chalcedonensis auctoritate firmatum, nemini advenae in Sacris con-

stituto licere, Ordinem, quo se insignitum asscrit, exercere, adeoque Sacrum peragere, si Sacerdotem se esse profiteatur, nisi Litteras authenticas Ordinarii palam faciat, testimoniumque exhibeat, se nullo suspensionis, vel irregularitatis vinculo irretiri. Ita *Canon. 7. dist. 71.*, cui apprime consentit Sacrum Concilium Tridentinum *sess. 22. de Sacrificio Missae*; Decreto *de observandis, et evitandis in celebratione Missae, et cap. 13. Sess. 23. de Refor.* Porro hujusmodi praescriptum Regulares etiam respicit, quoties extra Dioecesim versantur, in qua ad Sacros Ordines promoti fuere, proindeque susceptum Ordinem exercere minime possunt, praesertim in Ecclesiis, quae ad propriam Sodalitatem non spectant, nisi prius Episcopis, aut Vicariis Generalibus, vel Foraneis, Superiorum suorum documenta proferant, quibus et obtenti ordinis testimonium, et libertas ab omni Canonico impedimento irregularitatis, vel suspensionis perspecta fiat. Quamobrem id etiam est in mandatis Regularibus Missionariis, ut nimirum Vicariis Apostolicis, ea ratione, qua dictum est, sese exhibeant, ubi ad Missionis locum pervenerint.

§. 7. Nullus Saecularis Sacerdos poenitentiae Sacramentum administrare potest, qui actualis Parochus non existat, vel idoneus ad id in praemisso examine repertus non fuerit, quod Ordinarius Loci, ubi Confessiones excepturus est, de eo habere potest. Idem et Regularibus Sacerdotibus edicitur, quoties velint Saecularium Confessiones audire, quemadmodum ad litteram decernitur a Concilio Tridentino *sess. 23. cap. 13. de Reformat.* quo in loco derogat Sacrum Concilium privilegio cuicumque, et consuetudini immemorabili, quae contrarium praesereret, inquiring: *privilegiis, et consuetudine quacumque, etiam immemorabili, non obstantibus.* Idque eo vel magis, quod a Summo Pontifice Sancto Pio V. ea in Constitutione, cui initium est

Romani Pontificis 133. Bullarii Romani tom. 2. declaratum est, praedictam Concilii Tridentini sanctionem ad omnes quoscumque Regulares extendi, vel Mendicantes, vel non Mendicantes, quamvis Lector, atque Magister in Sacra Theologia praeferat, et potestas Saecularium Confessiones excipiendi illi facta fuerit a suis Superioribus Regularibus: Sancto Pio V. omnino consonat Urbanus VIII. in Constitutione, quae incipit; *Cum sicut accepimus 92. Bullarii tom. 4.* per quam amplissime rescidit privilegium quodcumque alias Regularibus attributum, cujus praetextu Saecularium Confessiones exciperent, priusquam examen sustinuerint, et consensum ab Ordinario Dioecetano impetraverint. Ac ne Regularium Familiae, quae nisi expresse nominentur, se minime, comprehendi putant, ab eadem Constitutione immunes se jactarent, eas nominatim, et singulas recensendas optimum duxit. Ultimo tandem S. Pontifex Clemens X. edita Constitutione *Superna 7. in Bullario Romano tom. 6. §. 4.* ita firmavit: *Religiosos ab Episcopo ad Confessiones Saecularium in sua Dioecesi audiendas approbatos, non posse in alia eas absque Episcopi Dioecetani approbatione audire, quamvis poenitentes subditi sint ejus Episcopi, a quo ipsi Religiosi jam fuerant approbati.*

§. 8. Quare si instamus Canonicis institutis, quae superius numeravimus, nullum afferri potest impedimentum Ordinario, quominus examen indicat Sacerdotibus tam Saecularibus, quam Regularibus, per quos Poenitentiae Sacramentum in Locis ipsius Jurisdictioni subjectis administrandum est; Regulares, inquam, in examen vocare potest Ordinarius, si velint Saecularium Confessionis excipere. At vero quoniam Missionarii, et imprimis Regulares, longa et difficilia suscipiunt itinera, relictis Coenobiis, in quibus versantur, ut in Angliam ad obeundas Missiones se conferant, ne dubitas admissionis ad Confessiones audiendas in

subeundo examine, illos ab Apostolico munere deterreat, cavebunt imposterum, antequam relinquunt Monasteria, in quibus degunt, et in Angliam tendant, cavebunt, inquam, examen ad Confessiones Saecularium audiendas subire coram Ordinario, et Examinatoribus Loci, in quo situm est Monasterium, et consequi testimonium, quo idonei declarentur; quod insuper poterit indicari Vicariis Apostolicis, in Anglia commorantibus per Litteras Ordinarii, qui ad examen eos excepit, et peritos, idoneosque judicavit. Quod si cuiquam ex Regularibus commodius, atque itineri opportunis videretur Bruxellis ante Apostolicum Nuncium propriae scientiae periculum facere, id erit eorum in libitu; cum utraque ratione duplex auferatur incommodum; unum scilicet, ne Regulares animum mentemque dimoveant a Missionibus Anglicanis, eo timore, ne a Vicariis Apostolicis admittantur ad Saecularium Confessiones excipiendas; alterum vero, ne iidem Vicarii destituantur auctoritate adprobandi illos, qui intra limites suae Jurisdictionis Poenitentiae Sacramentum velint administrare. Etenim duos omnino actus complectitur adprobatio, quorum primus ad intellectum, alter spectat ad voluntatem. Proprium enim est intellectus, debita, ac necessaria scientia in Examinato deprehensa, illum Confessionis muneri obeundo aptum existimare. At non nisi voluntatis est, facultatem Confessionum audiendarum liberam, plenamque facere, sententiamque de eo proferre, qui Adprobatori subjicitur. Primum itaque ab Examinatore praestatur, cujus fidei, et integritati innititur, atque acquiescit, qui Confessiones audiendi facultatem, in limitibus, et confiniis sibi assignatis, impertitur. Alterum immediate peragitur ab ipsomet Superiore, cujus est praedictam facultatem concedere.

§. 9. His itaque constitutis, cum Regularis examinatus jam, et idoneus judicatus, uti diximus, sese offerat Vicariis

Apostolicis, cumque id perpendi minime debeat tanquam urbanitas aliqua, seu coeremonia; cum insuper Vicarius Apostolicus opportunam facultatem elargiri intelligat ad suscipiendas Fidelium Confessiones, qui ditione sua continentur: absoluta penitus hac ratione controversia omnis judicari deberet. Caeterum Confessariis munus Regularibus deferri potest sine temporis determinatione, vel cum limitatione: quod luculenter constat tum ex Brevi a Summo Pontifice Urbano VIII. dato Cardinali de Sandoval anno 1639. inserto a Cabasatio in Theoria, et Praxi Juris Canonici *lib. 1. c. 10. n. 13.* tum ex recentia Constitutione Clementis X. *Superna, ad §. 4.* Porro hujusmodi facultates ad praestitutum tempus collatas, post elapsum temporis intervallum, jus competit Ordinario vel abrogandi, vel eas renovando, Sacerdotem ad novum examen compellendi. Facultates vero nulla cum temporis limitatione delatae, nonnisi cum ipso officio desinunt, nec suspendi propterea possunt sint nova causa, quae Confessiones directe respiciat, quemadmodum patet ex Constitutione: *Cum sicut accepimus*, ab Innocentio X. in lucem edita 32. §. 2. *Bullarii tom. 4. An Episcopus Regularum pro Confessionibus semel approbatum, sine nova causa, suspendere possit ab ipsis Confessionibus audiendis? Respondetur. Regulares alias libere ab Episcopo, praevio examine, approbatos ad audiendas Confessiones Personarum Saecularium, ab eodem Episcopo suspendi non posse sine nova causa, eaque ad Confessiones ipsas pertinente.* Quae cum ita sint, ut omni dissidio aditus ocludatur, discernimus, atque statuimus, ut facultas superius exposita, a Vicariis Apostolicis Regulari examinato, et approbato concedenda, ad sexennium extendatur, atque ad aliud sexennium sine praevio examine confirmetur, cum Regulares Missionarii, iis peractis, quae *num. 20.* exponentur, Anglicanae Missionis exercitium denuo suscipient.

§. 10. In medium igitur proferri minime potest tam Breve Summi Pontificis Urbani VIII. quod incipit: *Britannia*, vulgatum anno 1631. quam Bulla ejusdem Pontificis: *Plantata*, edita anno 1633. aut aliud quodcumque documentum ad firmandam Regularium independentiam a Vicariis Apostolicis in administratione Poenitentiae Sacramenti, aliorumque Sacramentorum. Brevia enim, et hujusmodi documenta emissa fuere, antequam quatuor Vicarii Apostolici in Anglia constituti forent, cum omni auctoritate, quae competit cuilibet Ordinario in sua Civitate, et Dioecesi. Quamobrem sancto libero, et tranquillo ordinariae Exiscoporum auctoritatis exercitio, ex ipso desinit Regularium immunitas pro Sacramentis administrandis, quae tunc temporis iisdem concessa fuit, cum praedictum liberum exercitium nullatenus permittebatur, quemadmodum Regulares ipsi luculenter agnoverunt, et confessi sunt in celebri disputatione Parisiis habitae, quae in Collectione Judiciorum *tom. 3. pag. 45.* continetur. Accedit praeterea, quod idem prorsus decretum fuit pro statuendo Indiarum Orientalium regimine, nequicquam refragantibus amplis Sancti Pii V. et Gregorii XIV. privilegiis, ut legere cupienti innotescet ex nostra Constitutione: *Quamvis ad confirmandum, tom. 2. nostri Bullarii.* Eadem plane ratione cum in praesentiarum constitutum sit regimen Vicariorum Apostolicorum, finem habere debet recensita Regularium Missionariorum immunitas, iis delata, antequam praedictis Vicariis Apostolicis regimen, et ordinaria auctoritas tribueretur, et sua cuilibet confinia assignarentur. Notae, et pervulgatae sunt controversiae agitatae, et discussae in Congregatione de Propaganda Fide anno 1701. et 1702. inter Macai Episcopum, Vicarios Apostolicos Sinarum, atque Regulares Missionarios, qui tueri conabantur, ob sua privilegia licitum sibi esse Sacramenta administrare, et quolibet Parochiali

officio perfungi, quin ab Episcopo, et Vicariis Apostolicis dependerent. Porro cum sapienter Congregatio animadvertisset, ab Innocentio XII. fel. rec. suos praefinitos fuisse limites cuilibet Vicario Apostolico, decrevit, atque mandavit, ne cuiquam Missionario vel Saeculari, vel Regulari imposterum liceret Poenitentiae Sacramentum Saecularibus impertiri, vel aliis Parochialibus officiis fungi, quidquid in contrarium praeserferrent privilegia iis concessa, quin prius facultatem obtinisset ab Ecclesiastico Superiore; ab Episcopo nimirum quoties Sacramenta administranda essent in ejus Dioecesi, vel a Vicario Apostolico, si in ipsius dictione id foret peragendum. Haec enim habet decretum vulgatum die 14. Februarii anni 1702. *Missionariis autem, sive Saecular. sive Regular. etiam Societatis Jesu, non liceat etiam vigore suorum privilegiorum Sacramenta administrare, aut alia munia Parochialia obire, nisi de licentia praefatorum Ordinariorum, sive Vicariorum Apostolicorum, in quorum respective Provinciis aut Dioecibus ejusdem Missionarios commorari contigerit.* Haec profecto luculenter ostendunt nullatenus esse provocandum ad immunitatis privilegia, Anglicanis Missionariis concessa, antequam in Anglia Vicarii Apostolici constituerentur. Idque discussum etiam fuit in peculiari Congregatione de his negotiis habita die 6. Octobris anno 1695., cujus Decreta Innocentius XII. Brevi dato die 5. Octobris anno 1696. confirmavit. Accedit Decretum emissum ab universa Congregatione de Propaganda Fide die 16. Augusti anno 1645. quod nostro Brevi sub die 5. Septembris anno 1745. firmatum fuit.

§. 11. Cum ab hac Sancta Sede animadversum sit, plurima saepe contingere in Regionibus longe dissitis, quibus ut consulatur, peculiare dispensationes, et privilegia quandoque opportuna, quandoque etiam ad animarum re-

gimen necessaria requiruntur; ad quae obtinenda difficile est Romam confugere, eadem Sancta Sedes in more habuit, habetque in praesenti, Episcopis in remotioribus Provinciis commorantibus quasdam facultates impertiri, quibus uti possint vel immediate, vel per inferiores Sacerdotes a se designatos: atque idem plane cum Missionum Praefectis, atque Apostolicis Vicariis facere consuevit. Verumtamen, cum nec Episcopi, nec Missionum Praefecti in Anglia hoc tempore versentur, supervacaneum est facultates recensere, quae his, vel illis deferuntur. Sedem habent in Anglia Vicarii Apostolici, qui sibi commissis Provinciis praesunt, atque iis dumtaxat *Formulae secundae* facultates tribuuntur; proindeque Regulares Angliae Missionariis iis solum Facultatibus perfruuntur, quas obtinent ab Apostolicis Vicariis, qui sane eas communicare aliis possunt, uti ex *Formula secunda* manifestum est: *Praedictas Facultates communicandi, non tamen illas, quae requirunt Ordinem Episcopalem, vel non sine Sacrorum Oleorum usu exercentur, Sacerdotibus idoneis, qui in ejus Dioecesi laborabunt.* In recensitis notatu dignum imprimis est vocabulum illud *idoneis*, quo cognitio indicatur, quam Largitor facultatum habere debet de illo, qui ipsas consequitur, an videlicet idoneus existimentur. Hinc et arbitrium examinis de illo instituendi subsequitur, quoties ejus scientia ad facultatem exercendam aliunde non innotescat. Observationem illud etiam exigit, quod necessitas non infertur Vicario Apostolico ut omnino praedictas facultates communicet; sed, veluti commodum quoddam, hujusmodi potestas illi delata est pro animarum utilitate: quod quidem nunquam non opportunum, saepius etiam necessarium est, cum Superior omnia per se praestare minime valeat. In arbitrio Vicarii Apostolici positum quoque est, vel omnium suarum facultatum Sacerdotem participem facere, vel aliquas tantum-

modo communicare. Nam Vicarius Apostolicus, in hoc facultatum genere, specialis Sanctae Sedis Delegati Personam gerit, cui liberum est subdelegare, nedum ex communi jure, verum etiam ex singulari auctoritate illi demandata: cumque in delegantis potestate constitutum sit suspendere, vel omnino etiam auferre factam Delegato procuracionem, ex his omnibus illud consequitur, in Anglia scilicet, quod jam dictum est, eas tantum facultates per Vicarium Apostolicum collatas a Missionariis exerceri posse: Ille siquidem cum Apostolicus Depositarius earumdem existat, communes eas facturus cum Sacerdotibus Saecularibus, aut Regularibus, jus retinet (quod repetere supervacaneum non erit) dignoscendi, an revera idonei sint; aliquas tantummodo, non omnes communicandi, ac denique eas suspendendi, penitusve auferendi. Attamen summopere commendatur humanitas in examine peragendo; insuper debita, et prudens cautio in suspendendis, vel adimendis facultatibus, quae semel concessa fuerunt. Nec opus est, ut facultates exprimentur, quas Vicarius sibi reservare, aut quas Sacerdotibus Saecularibus, vel Regularibus elargiri debet, quaeve uni potius quam alteri sint impertiendae; id enim arbitrio relinquitur Vicarii Apostolici, qui cum in loco consistat, et Personas dignoscat, quibus facultates conceduntur, animarum necessitates animadvertat, et casuum frequentiam, decernere facilius potest, quae magis opportuna, et salutaria videantur. Inter caeteras illa adnumeratur facultas, per quam copia fit Sacerdoti bis Sacrum peragendi uno eodemque die, licet id expresse prohibeatur *cap. Consulisti de celebratione Missarum*; cui tamen derogatur ob necessariam causam, videlicet ob Sacerdotum paucitatem, vel cum eorum numerus, qui diebus festis tenentur sacris assistere, talem exhibeat necessitatem, ut, nisi alicui Sacerdoti duas Missas eodem die celebrandi potestas concedatur, Ecclesiae man-

dato plures non satisfacerent: quod copiose declaratum est *Constitutione* 3. in praesenti nostro Pontificatu emissa, et Oscensi Episcopo inscripta *Tom. 2. Bullarii*. Hinc facile apparet abusus intolerabilis, qui patraretur, si cuiquam Sacerdoti rem divinam faciendi bis in diem facultas tribueretur, eum in finem, ut duplici eleemosyna decentius se sustentaret, quantoque magis Sacerdos peccaret, si Missae Sacrificium bis uno die conficeret sine opportuna Vicarii Apostolici concessione; vel sub Populi necessitatis pretextu eam peteret, atque obtineret, licet reipsa plurium eleemosynarum cupiditate ad id moveretur.

§. 12. Adprobationis necessitatem, quam diximus competere cuilibet Vicario Apostolico, in sua Provincia, non solum quoad Saeculares; sed etiam quoad Regulares Sacerdotes, qui Saecularium Confessiones sint excepturi; necessitatem pariter ab ipsis accipiendi facultates *Formulae Secundae*, quae praedictis Vicariis Apostolicis a Sancta Sede tribuuntur, una cum potestate eas communicandi Sacerdotibus Saecularibus et Regularibus, ut illis solummodo Missionarii utantur, quemadmodum superius exposuimus, has, inquam, necessitates subsequitur actualis administratio curae Animarum, et Sacramentorum; ac proinde in iis, quae ad utrumlibet horum capitum spectant, nedum Missionarii Saeculares, sed etiam Regulares subjiuntur jurisdictioni, et correctioni Vicariorum Apostolicorum. *Personae tam Regulares, quam Saeculares hujusmodi curam exercentes, subsint immediate in iis, quae ad eandem curam, et administrationem Sacramentorum pertinet, jurisdictioni, visitationi, et correctioni Episcopi, in cujus Dioecesi sitae sunt: Haec ferme habet Concilium Tridentinum sess. 25. de Regularibus cap. 11.*

§. 13. Quamvis autem in hoc *cap. 11.* non derogaretur privilegiis, quae hanc in rem producere possent Regulares,

nihilominus tamen minus, quia hujusmodi derogatio apertis verbis exprimitur *cap. 22. novissimo ipsius sectionis 25. de Regularibus*; ideo haec ipsa complectitur singula capita anteriora *ipsius sessionis 24. de Regularibus*, ac propterea recensitum etiam caput undecimum, quemadmodum enunciatum est Constitutione Innocentii XIII. quae incipit *Apostolici Ministerii*, confirmata a Benedicto XIII. in altera, quae incipit; *In supremo* data anno 1724. n. 23. *Sciant omnes derogationem hujusmodi non ad ea tantum referri, quae in praedicto capite (idest 22.) continentur; sed etiam ad alia, quae in singulis superioribus (adeoque etiam in cap. 11.) ejusdem sessionis constituta sunt.*

§. 14. Superioribus annis suscitata nonnullis fuit infirma nimis controversia, nempe in dubium revocata fuit praedicta Concilii Tridentini dispositio, et contendebatur eos tantum Regulares affici, qui Parochi existant, alios vero Regulares Sacerdotes, qui licet Parochi non sint, tamen Sacramentum aliquod Saecularibus administrent, vel nullimodo comprehendi, vel si comprehendantur, id referendum esse ad eos solummodo, qui rem *de facto* agerent, et sine praevia Ordinarii facultate; verum Gregorii XV. edita Constitutione *Inscrutabili*, quae est 17. *Bullarii Romani tom. 3.* declaravit Regulares Sacerdotes, qui vel Parochi sunt, vel aliquod administrant Sacramentum, *sive alia Ecclesastica Sacramenta, aut unum ex iis, ministrent* sive id praestent *praevia Episcopi licentia, et approbatione*, aut agant *de facto absque ulla auctoritate*, subesse debere in iis omnibus, quae curam, vel administrationem Sacramentorum spectant jurisdictioni, et correctioni Ordinarii tanquam Sedis Apostolicae Delegati: *In his, quae hujusmodi curam, seu administrationem concernunt, omnimodae jurisdictioni, visitationi, et correctioni Dioecesani Episcopi, tanquam Sedis Apostolicae*

Delegati, plene in omnibus subjiuntur. Idem prorsus renovatum est in Bulla *Cum sicut* 34. Innocentii X. §. 4. in Bullario Romano tom. 5. tum in Constitutione *Firmandi*, 109. §. 3. Bullarii tom. 1. in praesenti Pontificatu evulgata.

§. 15. Jus hujusmodi in Regulares Sacerdotes delegatum in iis, quae animarum curam, Sacramentorumque administrationem concernunt, cessare certum est, cum eorum quiquam sui Regularis instituti observantiam aliquo modo violaret; id enim Ordinarii muneris non est, sed respectivi Superioris Regularis: *Cujus quidem agendi rationem in iis, quae spectant ad observationem proprii ipsius Regularis Instituti*, non est Episcopi inquirere, cum ad ipsum Superiorem Regularem *privative id pertineat.* Verba ipsa sunt recensitae Constitutionis *Firmandis* §. 8. Non ignoramus Sacrum Concilium Tridentinum, *Sess. 6. cap. 3. de Reformatione*, nulla admissa distinctione, decrevisse, quod Regularis *extra Monasterium degens, etiam sui Ordinis privilegii praetextu, si deliquit, ab Ordinario Loci, tamquam super hoc a Sede Apostolica delegato, secundum Canonicas sanctiones visitari, puniri, et corrigi valeat:* atque hinc factum esse, ut dubium a nonnullis preponeretur, utrum commorantes Missionarii Regulares apud privatos, atque ut plurimum seorsim, ut in Anglia contingit, utrum, inquam, praedicti Regulares, veluti Religiosi extra Monasteria viventes censendi sint, ac propterea Ordinarii jurisdictioni tamquam Apostolici Delegati in omnibus subjecti, quod definitum est in Bulla Innocentii X. Constitutione 34. *cum sicut* §. 15. Quandoquidem tamen illud perpendi debet, Regulares scilicet Anglicanae Missioni: destinatos, illuc proficisci in bonum Sanctae nostrae Religionis, eorumque mansionem in privatis domiciliis, non item in Monasteriis, ex publici regiminis Legibus dimanare, quibus Coenobia quaecumque prohibentur; aequum profecto est, ut recenseri non

debeant adinstar illorum, qui extra proprium Monasterium vitam agunt, atque hinc subsunt omnimodae Ordinarii jurisdictioni, quemadmodum sancitum fuit a Summo Pontifice Clemente VIII. in suis Litteris Apostolicis in forma Brevis editis anno 1601. quae incipiunt: *Quorumcumque Religiosorum* recensitis in Constitutione: *Quamvis*; quae ordine est *prima* praesentis nostri Pontificatus *tom. 2. Bullarii*. Quamobrem cum iis potius procedendum est veluti cum Regularibus in propriis Monasteriis degentibus, qui, si aliquid crimen foris patrarent, scandalum Populo afferens, insistente Ordinario, ut puniantur, plecti debent a suo Superiore Regulari, qui insuper tenetur inflictam castigationem ipsi Ordinario indicare: *Regularis intra Claustra Monasterii degens, si extra ea ita notorie deliquerit, ut Populo scandalo sit, Episcopo instante, a suo Superiore intra tempus ab Episcopo praefigendum severe puniatur, ac de punitione Episcopum certiozem faciat, sin minus, a suo Superiore officio privetur, et delinquens ab Episcopo puniri possit*: Haec habet Sacrum Concilium Tridentinum *sess. 25. de Regularibus cap. 14*. Quibus apprime insistens ipsemet Summus Pontifex Clemens VIII. alteram vulgavit Constitutionem, cui initium fecit *Suscepti muneris 39. Bullarii Rom. tom. 3.*, ubi accurate animadvertit, atque enunciavit quidquid ad eorum executionem conducere videretur.

§. 16. Harum ope regularum, quae non ad libitum effictae, nec recenter, sed juris Canonici, et Sacri Tridentini Concilii auctoritate suffultae, nec non anteriorum Pontificum Constitutionibus firmatae sunt, dubitandum non est, quin perfecta interesse debeat confessio inter Episcopos, et Regulares Missionarios, eorumque Superiores, dummodo reipsa in eorum animis vigeat, quod juvat sperare, verum pacis, et concordiae desiderium. Atque ea animorum conjunctio eo vel magis speranda, quod ipsorum juri, atque auctoritati

certi limites, et confinia praefinita sint. Siquidem non deest Superioribus Regularibus privativum jus in proprios Religiosos, qui sui Instituti observationem perfregerint. Quod si ab iisdem quodquam gravioris notae crimen perpetretur, atque in primis, si contra bonos mores delinquerint, non destituuntur Superiores eos castigandi facultate; nec conquerendi locus Vicario Apostolico relinquitur, si ab eodem Superiore post acceptam facti notionem debita punitio non omittatur: adeo ut Vicarius Apostolicus, quod supra indicatum est, se in eam rem ingerere nullatenus possit; nisi forte contingeret, ut Regularis Superior vel nihil praestaret, vel aequas poenas a reo minime desumeret. Habent itidem Vicarii Apostolici, utpote Sanctae Sedis Delegati, potestatem supra Regulares in iis omnibus, quae animarum curam, et Sacramentorum administrationem respiciunt. At vero hujusmodi jus non solum iis competit, verum etiam Regularibus Superioribus, quibus concessum est suos Religiosos animarum regimen, sive Sacramentorum administrationem male exercentes punire. Porro Jus Privativum Ordinarii complectitur tantum actus, quos ipse ratione Ministerii sui teneatur peragere in bonum populi disciplinae Regularis Parochi demandati.

§. 17. Ne autem de jure cumulativo, quod habent tam Vicarii Apostolici, quam Regulares Superiores in Regulares, qui vel Parochi existunt, vel qui Sacramenta administrant, ulla oboriatur disceptatio, decretum jam est, ut dissidente Ordinario Superiore, vel Episcopus ille sit, sive Vicarius Apostolicus, a Regulari Superiore, prioris sententia alterius praestet opinioni; itidemque, ut cum velit Superior Regularis, ab animarum regimine, et Sacramentorum administratione Regularem sibi subditum remove, efficere id non possit, quin prius Ordinarium de causa certiolem faciat:

quod vicissim ab Ordinario fieri posse tenendum est, secluso debito causam patefaciendi Regulari Superiori. Adeatur superius recensita Constitutio *Firmandis* 109. §. 10. et 11. *Bullarii tom. 1.* praesentis nostri Pontificatus, ubi auctoritate veterum decretorum id fusius declaratum, et confirmatum est. Nec Regularis ab officio suspensis, vel amotus, ullimode valet appellationis beneficio Mandati executionem impedire, vel protrahere; sed post praestitam obedientiam, ad proprium tuendum nomen, innocentiamve vindicandam, si eam laesam existimaret, reclamationibus unice locus erit, et excusationibus, suo Judici competenti ferendis, uti praescribitur in superius allata Constitutione: *Inscrutabili*, Gregorii XV., atque in alia posteriori, cui initium *Ad militantis*, in praesenti nostro Pontificatu vulgata, scilicet 18. §. 19. *Bullarii tom. 1.*

§. 18. Ne felici Britanniae Missionum regimini quicquam deesse videatur, subsequentes adnectuntur regulae, quibus praetermissis, haud omnino obtineretur, quod vehementer exoptatur. Sedulo igitur incumbant Vicarii Apostolici, ut Missionarii Saeculares probe, honesteque in omnibus se gerant, quo aliis bono exemplo sint, et primis Sacris Officiis celebrandis, opportunisque Institutionibus Populo tradendis, atque infirmis opera sua sublevandis praesto sint, ut a publicis otiosorum coetibus, et cauponis omnimode caveant, addita etiam suspensionis poena cuilibet, si quis ad easdem divertere non vereretur. At potissimum ipsimet Vicarii, omni, qua possunt, ratione, severe tamen, illos puniant, qui de publico Regimine cum honore sermonem non haberent. Quandoquidem illi in Anglia versantur, non ad rumores, et perturbationes excitandas, sed Sanctae Catholicae Religionis servandae causa, eosque excipiendi, qui Divino Spiritu afflati, et Sanctae Fidei Mysteriis apprime

instructi, se promptos, paratosque ad eam amplectendam exhibent; cum interim a quibuslibet conversionibus debeant abstinere, quae utpote sine praeviis, debitisque conditionibus peractae, non modo nullam utilitatem, sed damna potius, et incommoda plurima solent afferre. In iis autem, quae Missionarios Regulares spectant, munus suum Vicarii Apostolici prae oculis semper ferant, quo tenentur in eorum actiones intendere semper in illis, quae animarum curam, Sacramentorumque administrationem respiciunt; necnon auctoritatem pariter sibi delegatam comminiscantur. Caeteras vero praedictorum Regularium corruptelas si quae contigerint, si nimirum eorum quisquam cauponas, et coetus frequentaret, seu publico Regimini obloqueretur, sive denique alienis negotiis sese immisceret, has, inquam, corruptelas reparare studeant remediis superius expositis, atque a Concilio Tridentino desumptis, quibus regulares afficiuntur in Monasteriis degentes, et qui extra Septa ipsius Monasterii scandalum aliquod committunt.

§. 19. In primis curae sit Superioribus Regularibus Missionarios indistincte nequaquam mittere, sed quod dictum jam est, eos deligere, qui et vitae probitate, atque sufficienti opportuna doctrinae copia tales existant, ut sibi traditum Ministerium probe complere valeant: Praeterea student praeficere in Anglia unum ex Religiosis, cui visitatio sibi subditorum singulos in annos obeunda committatur, qui diligenter eorum vivendi rationem ad examen revocet, et congestarum eleemosynarum usum perscrutetur. Si enim fiet, ut quaelibet negotiationis suspicio de medio tollatur, incommodis quibuslibet, et malis provide consulatur; Porro Visitor ipse de his, quae gerenda sunt, conferat cum Vicariis Apostolicis, ut et ipsi auxiliarem manum praebeant, atque ita scandalis quibuslibet aditus occludatur.

§. 20. Quandoquidem, degentibus Missionariis Regula-

ribus in Anglia extra Monasteria in privatis domiciliis, et saeculares vestes adhibentibus, et ea libertate utentibus, qua sane carerent, si in Monasteriis degerent, inauditum minime esset, si etiam religiosa corda mundano pulvere sordescerent, ideo edicatur cuilibet Missionario, ut post singula sexennia ad Catholicas Regiones sese restituat, propriae Familiae Regularis Claustra subeat, Religiosum induat habitum, ibique per tres integros menses commoretur, atque interim Spiritualibus Exercitiis per quindecim dies sedulo incumbat. Hinc est, quod Vicarii Apostolici, quorum arbitrio, atque prudentiae, uti expositum est, committitur potestas communicandi Missionariis facultates: *formulae secundae*, ipsam *ultra sexennium* non debent prorogare, sed impertiri ad summum *ad sexennium*, et *interim ad libitum*, eamque, si consentaneum judicaverint, simili modo restituere, cum Regulares absoluto jam praescripti secessus tempore ad Missionem revertentur.

§. 21. Etsi regularis Superior, qui statuit aliquem ex suis Religiosis a Sacramentis administrandis, sive a Missionibus exercendis remove, ex superius allatis, non teneatur remotionis causam Vicaria Apostolico significare, et eadem ratione liberum sit Vicario Apostolico, insciis, atque inconsultis iisdem Superioribus contra Missionarios Regulares, quos delinquentes in Sacramentis administrandis, vel ineptos, atque rudes, negligentesve in suo munere adimplendo deprehenderit, animadvertere, prout ipsi expedire videbitur, tamen consentaneum erit, si unanimi voluntate, et consensu rem gerant, ne Missiones Operariis destituantur, et uni Missionario amotu alter continuo subrogetur, qui ejus subeat vices; idemque exhibeatur officium a Superioribus Regularibus cum Apostolicis Vicariis, ubi velint suos in alium locum transferre, vel eos revocare in Catholicas Regiones, atque uno eodemque tempore succes-

sores expediant, videlicet ne Missio necessariis Operariis careat.

§. 22. De Foundationibus nihil omnino innovetur; sed tam Saeculares, quam Regulares in earum possessione perseverent, quas in praesentiarum obtinent; atque adeo Sacramenta, etiam Confessionis, omnibus indiscriminatim per eos administrantur in Urbibus, et Oppidis muro circumdatis, ubi illiter praefiniti non sunt; ea plane ratione, qua in nostris Civitatibus ad Confessionem adprobati ab Episcopo sine ulla loci, vel peculiaris Ecclesiae limitatione, in qua Confessiones possint excipere, in qualibet Urbis Ecclesia Confessiones audiunt, debitis tamen officiis cum ipsius Rectore antea persolutis. Verum Missionariis, in Pagis, et apud Ruricolos commorantibus non liceat Sacramenta, nec etiam Poenitentiae, extra praescriptos limites administrare; cum ad Confessiones extra confinia excipiendas necessaria omnino sit Vicarii Apostolici licentia, cui illa subicitur Provincia. Etenim apud Nos etiam Confessarius ab Episcopo pro Saecularibus adprobatus in sua Dioecesi, extra Dioecesim eam facultatem exercere nequit sine alterius Episcopi approbatione, in cujus ditione Poenitentiae Sacramentum administratur, etiamsi Poenitens subsit Episcopo, qui illum ad Confessiones excipiendas adprobavit. Idque constat ex Bulla *Superna*, Clementis X., quae est 6. tom. 6. *Bullarii Romani* §. 4. solus enim Parochus a Moralis Theologiae Scriptoribus eximitur, qui si forte extra Dioecesim versetur, sui Parochiani ibi degentis Confessiones potest audire, quamvis ab Episcopo loci, ubi sui Parochiani se praebet Confessarium, approbationem ad Confessiones non obtinuerit. Necessaria igitur omnino est Vicariorum Apostolicorum licentia, ut Missionarii in Pagis, vel Agris commorantes, Poenitentiae Sacramentum ministrent intra limites cuilibet illorum respective subjectos.

Attamen ipsosmet Vicarios Apostolicos hortari non praetermittimus, ut meminerint valde consentaneum esse (nisi aliqua legitima causa contrarium persuaserit) facultates illis elargiri saltem ad Confessiones excipiendas. Quandoquidem vero licentiae administrandi Sacramenta, quae conceduntur Missionariis Campestribus, ut plurimum certis limitibus arctari solent, extra quos nulla ipsis ministrandi facultas permittitur, quamvis Locus, ubi Sacramenta vellent conferre, intra limites Vicario Apostolico subjectos contineretur, qui permissionem ministrandi impertitus est, tamen Vicarium Apostolicum adhortamur, ut facilem se praebeat Missionario Campestri Sacramenta aliquando conferendi extra limites ipsi praefinitos, nisi forte legitimum aliquod impedimentum id fieri prohibeat.

§. 23. Haec omnia proficuum animarum curam et pacem, concordiamque inter Missionarios, faustum denique Vicariorum Apostolicorum regimen respiciunt. At quoniam a Viris optimis, et fidei dignis indicatum fuit consentaneum fore, si definiatur, utrum Regularibus; qui vel in Regiis Sacellis, vel in Locis pro illis fundatis, sive apud Nobiles, commorantur, liceat Indulgentias suis Ordinibus concessas evulgare, ideo, ut omnes molestae tricae evitentur, sequens regula proponitur, quae executioni demandari omnino debet. In bonum Anglicanae Missionis adprobantur quilibet pietatis actus, preces, jejunia, atque opera meritoria, quae a Sancta Romana Ecclesia comprobantur. Ad Indulgentias quod spectat ipsis operibus adnexas ratione privilegiorum, quae uni, vel alteri Regularium Ordini a Summis Pontificibus concessa fuerunt, suspenduntur, atque, ut Fideles spirituali Sanctarum Indulgentiarum emolumento tranquille, et copiose simul perfruantur, cuilibet Vicario Apostolico auctoritas in dictione sui Vicariatus conceditur, ut quater in annum in iis Solemnitatibus, quae ipsis magis oportune

videbuntur, Indulgentiam Plenariam impertiantur, quam lucrari possint quicumque Poenitentiae Sacramento expiati, et Sacra Eucharistia refecti Sacellum aliquod visitabunt, ubi Missae Sacrificium celebratur, pacem Ecclesiae suae a Deo rogabunt, paratique erunt pauperes aliqua eleemosyna pro suis viribus sublevare: vel Catechismo, et Sacris Concionibus frequenter interesse, quoties absque gravi incommodo id fieri liceat sive infirmis, aut morti proximis operam suam christiana charitate, praebere; et quoniam non derunt, qui vel carcere, aut gravi morbo, sive alia legitima causa impediti, praescripta pietatis officia minime poterunt adimplere, singuli Vicarii Apostolici potestatem habeant ea commutandi, et alia, quae perfici valeant, decernendi. Porro ne morientes e vita decedant sine Benedictione *in articulo mortis*, et sine Indulgentia ipsi conjuncta, iisdem Vicariis Apostolicis facultas conceditur, ut illam impertiantur, atque etiam Sacerdotes alios subdelegare possint, qui eam morientibus elargiantur, servata tamen forma, quae indicitur in Constitutione hujus nostri Pontificatus tempore in lucem evulgata, quam hisce regulis ad majorem commoditatem adjungimus.

§. 24. Ultimo tandem, cum Anglicanae Missionis perduratio Principum Catholicorum Ministris, Nobilibus Catholicis, Foundationibusque jam constitutis accepta referri debeat; eos magnopere adhortamur, ut illos tantum Sacerdotes Saeculares, vel Regulares suis Sacellis inservire permittant, qui se prius obtulerint Vicariis Apostolicis, et obtentas ab illis adprobationes exhibuerint: secus enim contingere posset, ut praeter eorum voluntatem admittatur celebrando Missae Sacrificio in Sacellis, et ministrandis Sacramentis, qui vel Sacerdos minime existat, vel si fuerit Sacerdos, suspensionis fortasse, vel irregularitatis vinculo obstringatur.

§. 25. Porro omnia et singula hujusmodi a Nobis, prout praemittitur, statuta et decreta, quo firmiter subsistant, et serventur exactius, tenore praesentium Apostolica auctoritate, quatenus opus sit, confirmamus, et Apostolicae firmitatis robore communimus et districte servanda praecipimus et mandamus, salva tamen in praemissis nostra, Successorumque nostrorum Romanorum Pontificum, et ejusdem Congregationis Cardinalium Propagandae Fidei auctoritate. Decernentes easdem praesentes Litteras, et in eis contenta quaecumque semper firma, valida, et efficacia existere et fore, suosque plenarios et integros effectus sortiri et obtinere, et a vobis et illis, ad quos spectat, et pro tempore quandocumque spectabit, inviolabiliter observari debere; sicque in praemissis per quoscumque Judices Ordinarios et Delegatos etiam Causarum Palatii Apostolici Auditores, et ejusdem S. R. E. Cardinales, eorundemque Cardinalium Congregationes, et quosvis alios quacumque praesentia et potestate fungentes et functuros, sublata eis et eorum cuilibet quavis aliter judicandi et interpretandi facultate et auctoritate, judicari et definiti debere, ac irritum et inane, si secus super his a quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari. Non obstantibus Apostolicis sive sub Plumbo, sive in simili forma Brevis expeditis quorumcumque Praedecessorum nostrorum Litteris, et praesertim felicitis recordat. Urbani Papae VIII. quarum initium est: *Britannia non minus etc.* necnon: *Plantata in Agro Dominico etc.*, aliisque Constitutionibus et Ordinationibus, necnon quorumcumque Ordinum, Congregationum, et Institutorum, etiam Societatis Jesu, etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque, indultis, et Litteris Apostolicis in contrarium praemissorum quomodolibet concessis, confirmatis, et innovatis. Quibus

omnibus, et singulis illorum tenores praesentibus pro plene et sufficienter expressis, ac de verbo ad verbum insertis habentes, illis alias in suo robore permansuris, ad praemissorum effectum hac vice dumtaxat specialiter et expresse derogamus, et derogatum esse volumus, caeterisque contrariis quibuscumque.

§. 26. Caeterum Vos, Venerabiles Fratres Dilecti Filii, per Domini Nostri Jesu Christi charitatem, qui animas nostras pretioso Sanguine redemit, rogamus, et in Domino hortamur, ut non in contentione et aemulatione, sed induentes eumdem Dominum Nostrum Jesum Christum, perficiatis opus vestrum. Ad cujus prosperi successus auspiciam Apostolicam Benedictionem studiosae nostrae voluntatis pignus Vobis, Venerabiles Fratres, Dilecti Filii, peramanter impertimur.

§. 27. Volumus autem, ut earundem praesentium Litterarum transumptis seu exemplis etiam impressis, et ab ejusdem Congregationis Venerabilium Fratrum nostrorum Sanctae Romanae Ecclesiae Cardinalium negotiis Propagandae Fidei praepositorum Praefecto, et Secretario pro tempore existentibus subscriptis, ac Sigillo ejusdem Congregationis munitis eadem prorsus fides adhibeatur, quae ipsis praesentibus adhiberetur, si forent exhibitae, vel ostensae.

Datum Romae apud S. Mariam Majorem sub Annulo Piscatores die 30. Maii 1753. Pontificatus Nostri Anno Decimotertio.

Cajetanus Amatus.

Page 209, line 21. For "stonor," read "Stonor," and for "Marsch," read "March." And at *line 24*, for "yeuth," read "youth."

Pages 328 and 329. In the heading, for "1688," read "1840."

Page 354, line 24. For "Dr T. S. Brown," read "Dr T. J. Brown."

Page 398, line 2. For "in," read "is."

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