

# The Examiner.

AND SEMI-WEEKLY INTELLIGENCER.

"THIS IS TRUE LIBERTY WHEN FREE-BORN MEN—HAVING TO ADVISE THE PUBLIC—MAY SPEAK FREE."—MILTON'S EURIPIDES.

New Series.

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## DECEMBER.

Where late the wild flower bloomed, the  
brown leaf lies:

Not even the snow-drop cheers the dreary  
plain:

The famished birds forsake each leafless  
spray,

And flock around the barn-yard's win-  
nowing store.

Season of social mirth! of fireside  
joys!

I love thy shortened day, when, at its  
close,

The blazing tapers, on the jovial board,  
Dispense o'er every care-forgetting face

Their cheering light, and round the bottle  
glides;

Now far be banished, from our social  
ring,

The party wrangle fierce, the argument  
Deep, learned, metaphysical, and dull,

Of dropt, as oft again renewed, endless;  
Rather I'd hear stories twice ten times  
told,

Or rapid joke, filched from Joe Miller's  
page,

Or tale of ghost, hobgoblin dire, or  
witch:

Nor would I, with a proud fastidious  
frown,

Proscribe the laugh-provoking pun:  
absurd

Thought't be, far-fetched, and hard to be  
discerned,

It serves its purpose, if it shake our  
sides.

Now let the circling wine inspire the  
song,

The catch, the glee; or list the melting  
lays

Of Scotia's pastoral vales,—they ever  
please.

Loud blows the blast; while, sheltered  
from its rage,

The social circle feel their joys enhanced.  
Ah, little think they of the storm-tossed  
ship,

Amid the uproar of the winds and waves,  
The waves unseen, save by the light-  
ning's glare,

Or cannon's flash, sad signal of distress,  
The trembling crew each moment think  
they feel

The shock of sunken rock;—at last they  
strike:

Borne on the blast their dying voices  
reach,

Faintly, the sea-girt hamlet; help is vain:  
The morning light discloses to the view  
The mast alternate seen and hid, as sinks  
Or heaves the surge. The early village  
maid

Turns pale, like clouds when o'er the  
moon they glide;

She thinks of her true love, far, far at  
sea:

Mournful, the live long day she turns her  
wheel,

And ever and anon her head she bends,  
While with the flax she dries the trick-  
ling tear.

JAMES GRAHAME.

## "The Papal Aggression."

THE ARCHBISHOP OF WESTMIN-  
STER'S APPEAL CONCLUDED.

His Eminence then urges—

1. That in Ireland, Australia, Cana-  
da, the West Indies, and India, Bishop-  
rics constituted by the Pope were recog-  
nized by the law, either in statutes or  
officially; and that in 1831, the warden-  
ship of Galway was changed into a  
bishopric, by a Papal Bull, without  
hindrance from the Government."

2. But further, considering the

manner in which acts of the royal supre-  
macy had been exercised abroad, and  
taking it for granted that it could not be  
greater when exercised in foreign Catholic  
countries than the Pope's, in our regard,  
we could not suppose that his appoint-  
ment of Catholic bishops in ordinary in  
England would have been considered as  
more 'inconsistent with the Queen's  
supremacy,' than that exercise was con-  
sidered 'inconsistent with the Pope's  
supremacy' acknowledged in those coun-  
tries."

For instance, her Majesty appointed a  
Bishop of Jerusalem, having special juris-  
diction over Syria, Chaldæa, Egypt, and  
Abyssinia. Now, did her Majesty ask  
leave to do this, from the Emir Beshir,  
or the King of Abyssinia? Again—she  
appointed a Bishop of Gibraltar, having  
jurisdiction in Malta, where the Roman  
Catholic Archbishop had been always  
and is recognised by law. And over  
Italy. Even in Rome! Was the Pope's  
leave asked for this?

"If, therefore, the royal supremacy of  
the English crown could thus lawfully  
exercise itself, where it never has before  
exercised authority, and where it is not  
recognised, as in a Catholic country—if  
the Queen, as the head of the English  
Church, can send bishops into Abyssinia  
and Italy, surely Catholics had good  
right to suppose that, with the full tolera-  
tion granted them, and the permitted ex-  
ercise of Papal supremacy in their behalf,  
no less would be permitted to them with-  
out censure or rebuke."

"3. But not only had Catholics every  
ground to feel justified by what had been  
elsewhere done before, doing the same  
when to themselves seemed expedient,  
without their act, any more than preced-  
ing ones, being characterized as we have  
seen, but positive declarations and public  
assurance led them to the same con-  
clusion.

"In 1841, or 1842, when, for the first  
time, the Holy See thought of erecting a  
hierarchy in North America, I was com-  
missioned to sound the feelings of Gov-  
ernment on the subject. I came up to  
London for the purpose, and saw the  
Under-Secretary for the colonies of which  
Lord Stanley was the secretary. I shall  
not easily forget the urbanity of my re-  
ception, or the interesting conversation  
that took place in which much was spoken  
to me which has since come literally  
true. But on the subject of my mission,  
the answer given was something to this  
effect:—'What does it matter to us  
what you call yourselves, whether Vicars-  
Apostolic or Bishops, or Multis, or Im-  
muns, so that you do not ask us to do  
anything for you? We have no right to  
prevent you taking any titles among  
yourselves.' This, however, the distin-  
guished gentleman alluded to observed  
was his private opinion, and he desired  
me to call in a few days after. I did so,  
and he assured me that, having laid the  
matter before the head of the department,  
the answer was the same as he had  
before given me. I wrote it to Rome,  
and it served, no doubt, as the basis of  
the nomination of bishops in ordinary in  
North America. I have no doubt the  
documents referring to this transaction  
will be found in the Colonial office. In  
the debate on the Catholic Relief Bill,  
July 9, 1845, Lord John Russell, then in  
opposition, spoke to the following effect:  
—'He, for one, was prepared to go into  
committee on those clauses of the Act of  
1829. He did not say that he was will-  
ing to go into committee to deliberate on  
the subject. He believed that they

might repeal those disallowing clauses  
which prevented a Roman Catholic  
bishop assuming a title held by a bishop  
of the Established Church. He could  
not conceive any good ground for the  
continuance of this restriction.' It must  
be observed that there is nothing in the  
context which limits these sensible and  
liberal words to Ireland. They apply to  
the repeal of the whole clause, which, as  
we have seen, extends equally to both  
countries.

"What his lordship had said in 1845,  
he deliberately, and even more strongly,  
confirmed the following year.

"He said, that 'as to preventing per-  
sons assuming particular titles, nothing  
could be more absurd and puerile than to  
keep up such a distinction.'

"It would appear, therefore, that  
whatever hesitation Lord John Russell  
had about repealing other clauses in the  
Emancipation Act, his mind was made  
up about the restriction from Catholics  
assuming the very titles of sees held by  
Anglican bishops. Had he obtained his  
wishes in 1846, the law would now have  
permitted us to call ourselves Bishops of  
London or Chester, and Archbishop of  
Canterbury. I quote these passages, not  
for the purpose of charging Lord John  
Russell with inconsistency, but merely to  
justify ourselves, and to show how little  
reason we could have for believing that  
our acting strictly within the law respect-  
ing episcopal titles would have been  
described as it has. For if it was puerile  
in 1846, to continue to prevent Catholics  
even taking the prohibited titles, and no  
good reason existed for the continuance  
of even that restriction, is it mainly in  
1850 to denounce as "insolent and insi-  
dious" the assumption of titles different  
from those accorded to us by the autho-  
rity which Lord John acknowledges can  
alone bestow episcopacy upon us.

"I have already alluded to Lord Min-  
to's being shown the brief for the hier-  
archy, printed about two years ago. The  
circumstance may have escaped his  
memory; or he may not at the time have  
attended to it, having more important  
matters in his mind. But as to the fact  
that his attention was called to it, and he  
made no reply, I can have no doubt."

### Sec. 6.—The Title of Westminster.

A Catholic Bishopric is always named  
from a town. The Archbishopric, or  
Metropolitan, as the name imports, from  
a Capital town:—

"This being the principal or basis of  
every hierarchy, how was it to be acted  
on here? London was a title inhibited  
by law: Southwark was to form a sepa-  
rate See. To have taken the title of a  
subordinate portion of what forms the  
great conglomerate of London, as Fins-  
bury or Islington, would have been to  
cast ridicule, and open the door for jeers  
upon the new Episcopate. Besides none  
of these are towns or cities. Westmin-  
ster naturally suggested itself, as a city  
unoccupied by any Anglican See, and  
giving an honorable and well known me-  
tropolitan title. It was consequently  
selected, and I can sincerely say, that I  
had no part whatever in the selection."

But the Chapter of Westminster have  
protested, as though practical jurisdiction  
within the Abbey were intended; but in  
the Abbey and the Palace, and the parks,  
they shall range undisturbed. "To the  
venerable old church I may repair, as I  
have been wont to do. But, perhaps, the  
Dean and Chapter are not aware that,  
were I disposed to claim more than the  
right to tread the Catholic pavement of  
that noble building, and to breathe its air  
of ancient consecration, another might  
step in with a prior claim. For succes-

sive generations, there has existed ever,  
in the Benedictine order, an Abbot of  
Westminster, the representative, in reli-  
gious dignity, of those who erected, and  
beautified, and governed that church and  
cloister. Have they ever been disturbed  
by this 'titular?' Have they heard of  
any claim or protest on his part, touching  
their temporalities? Then, let them  
fear no greater aggression now. Like  
him, I may visit, as I have said, the old  
Abbey, and say my prayer by the shrine  
of good St. Edward; and meditate on the  
olden times, when the Church was filled  
without a coronation, and multitudes  
hourly worshipped without a service.

"But in their temporal rights, or their  
quiet possession of any dignity and title,  
they will not suffer. Whenever I go in,  
I will pay my entrance fee, like other  
liege subjects, and resign myself meekly  
to the guidance of the beadle, and listen,  
without rebuke, when he points out to my  
admiration detestable monuments, or  
shows me a whole in the wall for a con-  
fessional."

Where the Archbishopric of Westminster  
does lie.

"Yet this splendid monument, its trea-  
sures of art, and its fitting endowments,  
form not the part of Westminster which  
will concern me. For there is another  
part which stands in frightful contrast,  
though in immediate contact, with this  
magnificence. In ancient times, the ex-  
istence of an abbey on any spot, with a  
large staff of clergy, and ample revenues,  
would have sufficed to create around it a  
little Paradise of comfort, cheerfulness, and  
ease. This, however, is not now the case.  
Close under the Abbey of Westminster  
there lie concealed labyrinths of lanes,  
and courts, and alleys, and slums, nests  
of ignorance, vice, depravity, and crime,  
as well as of squalor wretchedness, and  
disease; whose atmosphere is typhus,  
whose ventilation is cholera; in which  
swarms a huge and almost countless po-  
pulation, in a great measure, nominally  
at least, Catholic; haunts of filth which  
no sewerage committee can reach—dark  
corners, which no lighting board can  
brighten. This is the part of Westmin-  
ster which alone I covet, and which I  
shall be glad to claim and to visit, as a  
blessed pasture, in which sheep of holy  
Church are to be tended, in which a  
bishop's goodly work has to be done, of  
consoling, converting, and preserving.  
And if, as I humbly trust in God, it shall  
be seen that this special culture, arising  
from the establishment of our hierarchy,  
bears fruits of order, peacefulness, de-  
cency, religion, and virtue, it may be  
that the Holy See shall not be thought to  
have acted unwisely, when it bound up  
the very soul and salvation of a chief pas-  
tor with those of a city where the name  
indeed is glorious, but the purlieu infam-  
ous—in which the very grandeur of its  
public edifices is as a shadow to screen  
from the public eye sin and misery the  
most appalling. If the wealth of the ab-  
bey be stagnant and not diffusive, if it in  
no way rescue the neighbouring popula-  
tion from the depths in which it is sunk,  
let there be no jealousy for any one who,  
by whatever name, is ready to make the  
latter his care, without interfering with  
the former.

"I cannot conclude without one word,  
on the part which the clergy of the An-  
glican Church have acted in the late ex-  
citement. Catholics have been their  
principal theological opponents, and we  
have carried on our controversies with  
them temperately, and with every person-  
al consideration. We have had no re-  
course to popular arts to debase them;  
we have never attempted, even when the  
current of public feeling has set against