

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.

CHARLOTTETOWN, DECEMBER 21, 1850.

Vol. 1: No. 92

A Tale of Jealousy.

Nearly three centuries ago, an extensive portion of that part of the country which lies on the Wallachian banks of the Danube, belonging to Demetri C—, a powerful Boyard, descended from one of the Greek princes who had been driven from Constantinople at the fall of the Lower Empire. He was wealthy, generous, and magnificent, the father of a promising son, (who at the period to which this history relates, was eighteen years old) and the husband of the most beautiful woman in the country. Helen C— was looked upon as the happiest and most enviable of her sex, and she might have justified the general belief, for nature had endowed her with mental powers no less remarkable than her personal perfections, had it not unfortunately happened that, amidst the countless roses with which her path in life had been strewn, one sharp thorn had lurked and pierced her to the heart, rendering her, regardless of the many other blessings that had been showered upon her. In a word she was of a suspicious and jealous disposition; passionately attached to her husband, and to all appearance adored by him; she never, heless lived in a constant distrust of him, which his character and manners were too well calculated to justify, for his general admiration of beauty was a matter of notoriety. And although, from a knowledge of his wife's disposition, he had taken such precaution in his infidelities towards her, that she had never yet been able to detect him in a love intrigue, she nevertheless felt so persuaded that he was constantly involved in such pursuits, that she became a prey to a vague jealousy, which embittered every hour of her existence.

At last her restless suspicions appeared to have found an object on which to settle. Among her female attendants, was a young and pretty Transylvanian, named Anastatia, whose superior education had rendered her a favorite with her lady. All at once, the damsel became negligent of her duties, absent in mind, and inattentive to the wishes of her mistress; when reprimanded by her, she betrayed insolent hauteur. Helena threatened to dismiss her from her service; the prince opposed such a measure; and, in proportion, as the displeasure of his wife was evinced toward the delinquent, the voice and manner of her husband softened in her favour.

This was more than sufficient to fire the suspicions of the princess. Eager to ascertain the reality of that which she dreaded, resolved to rush upon a knowledge that was to break her heart, she forgot her dignity so far as to play the eaves-dropper and spy over her attendant—for some time without any result. One day, however, when the young girl had been sent for by her, and had neglected to attend the summons, Helena treacherously crept up a back way to her menial's chamber-door, and noiselessly stationing herself outside of it, listened to what was passing within. A murmur of voices in the room convinced her that Anastatia was not alone, and almost immediately that of the suspected damsel struck upon her ear, in accents, the purport of which could not be mistaken.

"Leave me," she said, "for heaven's sake leave me! If my mistress were to know of your being here, I should be lost for ever! Already she suspects, and watches me, and I live in daily terror of her discovering a love which would draw upon me her eternal enmity! Go, prince—go. Demetri! This evening, as soon as it is dark, I will contrive to steal out to the fountain in the sycamore grove, meet

me there at eight—your pretext of absenting yourself from home will prevent the princess from suspecting that we—"

Here the voice became fainter, as the person speaking moved toward an opposite door; the footsteps of a man were plainly to be distinguished moving in the same direction; Helena could hear nothing more—she strained her eyes to the crevice of the door, at which she was stationed, but could see nothing. Her heart overflowing with dark tumultuous passion, she was for a moment tempted to burst open the door, and confound the guilty one who had presumed to rival her in her husband's love; but, listening again, she felt assured that the room was empty, and a moment's reflection showed her that, by a few hour's delay, she might render her vengeance more signal and complete. She therefore returned in the same stealthy manner to her own apartment, shut herself up, and took her measures accordingly.

Her determination was to prevent the possibility of Anastatia quitting the house, and then to disguise herself in the dress of a serving damsel, and to personate her perfidious attendant at the rendezvous in the sycamore grove which she had heard arranged by her. These meditations were interrupted by a message from the Prince, apprising her that he should be absent from home for the remainder of the day, and should probably not return till late at night; and, this message, an additional proof of the calculating treachery which her faithless husband scrupled not to exercise towards her, was the last drop that overflowed the cup. The exasperation of her outraged feeling knew no bounds; and she remained in her apartment, that no member of the family might notice her agitation.

An hour before sunset, Anastatia was summoned to her lady's presence, and received an order to remain near her, and finish some embroidery with which she herself had been occupied. Not daring to disobey, and hoping to finish her task before the hour for her appointment with her lover had arrived, the young girl sat down to her work with unwonted alacrity. The room in which they were was an upper chamber, and formed the last of a spacious suite, having no entrance but through the apartments that preceded it. Not long after Anastatia was seated at her embroidery frame, the princess arose and quitted the room, locked the door of it, and leaving her attendant a close prisoner there, with no possibility of egress until she herself should release her, she preceded to Anastatia's chamber, where she selected a suit of her clothes, hastened to disguise herself in them, and throwing a veil over her head, quitted the house, and directed her steps towards the trysting place.

(To be concluded in our next.)

"The Papal Aggression."

LORD JOHN RUSSELL TO THE BISHOP OF DURHAM.

My dear Lord,—I agree with you in considering the late aggression of the Pope upon our Protestantism, as 'insolent and insidious,' and I therefore feel as indignant as you can do upon the subject.

I not only promoted to the utmost of my power the claims of the Roman Catholics to all civil rights, but I thought it right, and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who without such

help would have been left in heathen ignorance.

This might have been done, however, without any such innovation as that which we have now seen.

It is impossible to confound the recent measures of the Pope with the division of Scotland into dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan Conference.

There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's supremacy, with the rights of our bishops and clergy, and with spiritual independence of the nation, as asserted even in Roman Catholic times.

I confess, however, that my alarm is not equal to my indignation.

Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow any successful attempt to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion civil, political, and religious.

Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered.

There is a danger, however, which alarms me much more than any aggression of a foreign sovereign.

Clergymen of our own church, who have subscribed the 39 Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, step by step, to the very verge of the precipice. The honour paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the muttering of the Liturgy so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprehended by the Bishop of London in his charge to the clergy of his diocese.

What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself?

I have little hope that the propounders and framers of these innovations will desist from from their insidious course. But I rely with confidence on the people of England, and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt upon the numeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.,

J. RUSSELL.

THE OTHER SIDE OF THE QUESTION.

THE CARDINAL ARCHBISHOP OF WESTMINSTER'S "APPEAL TO THE PEOPLE OF ENGLAND."

Cardinal Wiseman's "Appeal to the People of England" has been lately is-

sued, and copied into several of the British journals. It is a long and masterly document, and written with the full swing of his Eminence's vigorous and logical eloquence. If common sense, plainly and unpretentiously put forward, can yet get an audience in England, we calculate that this *raisonnee* summary of the Catholic case will muffle the howl of Exeter Hall, and be a triumphant answer to the Premier's letter. The pamphlet is partly plain statement, and partly plain logic. It begins with an introduction, stating the ecclesiastical preliminaries to the establishment of an English hierarchy; the principal points in which we extract. They are these:

"The Catholics had been governed in England by vicars-apostolic since 1623; that is, by bishops with foreign titles, named by the Pope, and having jurisdiction as his vicars or delegates. In 1688 their number was increased from one to four; in 1840 from four to eight. A strong wish had begun to prevail, on the part of the English Catholics, to change this temporary form of government for the ordinary form, by bishops with local titles, that is, by an ecclesiastical hierarchy. Petitions had been sent for this purpose to the Holy See. The first, I believe, was in 1834. In 1847 the vicars-apostolic, assembled in London, came to the resolution to depute two of their number to Rome, to petition earnestly, in their names, for this long-desired boon. The writer of the present appeal was one; and he drew up the memorial on the subject, addressed to the Holy See."

His Eminence here gives a summary of the constitution of Pope Benedict XIV., under which the English Church had been governed, and the reasons why it had become inefficient, the principal of which were:—

"The Catholic Church in England had so much expanded and consolidated itself since the Emancipation Act, and its parts had so matured their mutual relations, that it could not be carried on without a full and explicit code. The bishops, it was urged, found themselves perplexed, and their situation full of difficulty; as they earnestly desired to be guarded from arbitrary decision, by fixed rules, and yet had none provided for them. The uncertainty also of position on the part of the clergy, which resulted from this anomalous state, made it still more painful.

"Such was the case submitted to the judgment of the Holy See, fully illustrated with practical applications. A remedy was therefore prayed for, and it was suggested that it could only be in one of the two following forms:—

"Either the Holy See must issue another and full constitution, which would supply all wants, but which would be necessarily complicated and voluminous, and, as a special provision, would necessarily be temporary.

"Or, the real and complete code of the Church must be at once extended to the Catholic Church in England.

"The Holy See kindly listened to the petition, and referred it to the Sacred Congregation of the Propaganda. After a full discussion, and further reply to objections, the boon was granted. The Vicars-Apostolic were desired to suggest the best divisions for new dioceses, and the best places for the titles. These were adjusted, the brief was drawn up and even printed.