

less than necessity which led to its adoption. I must observe, that according to the discipline of the Catholic church, a bishop's title must be from a town or city. Originally almost every village or small town had its bishop, as appears from the history of the African church. But a town or city a bishopric must still be; a 'territorial' title is never given. Thus in Van Diemen's Land, while the Anglican Bishop takes his title of Tasmania from the territory, the Catholic derives his of Hobart Town from the town. In re-establishing a Catholic Hierarchy in England, it was natural and decorous that its metropolitan should have his see at the capital. This has been the rule at all times; though of course those capitals may decay into provincial towns without losing their privilege. The very term metropolitan signifies the bishop of the metropolis. This being the principle 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 separate see. To have taken the title of a subordinate portion of what forms the great conglomerate of London, as Finsbury, 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. Westminster naturally suggested itself, as a city unoccupied by any Anglican see, and given an honourable and well known metropolitan title. It was consequently selected, and I can sincerely say, that I had no part whatever in the selection. But I rejoiced that it was chosen, not because it was the seat of the courts of law or of Parliament, or for any such purpose, but because it brings the real point more clearly and strikingly before our opponents; 'Have we in anything acted contrary to law? And if not, why are we to be blamed?' 'But I am glad, also, for another reason. The Chapter of Westminster has been the first to protest against the new archiepiscopal title, as though some practical attempt at jurisdiction within the Abbey was intended. Then let me give them assurance on that point, and let us come to a fair decision and a good understanding. 'The diocese, indeed, of Westminster embraces a large district, but Westminster properly consists of two very different parts. One comprises the stately Abbey, with its adjacent palaces and its Royal parks. To this portion the duties and occupation of the Dean and Chapter are mainly confined; and they shall range there 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 breathe its air of ancient consecration, another might step in with a prior claim. For successive generations there has existed ever, in the Benedictine order, an Abbot of Westminster, the representative, in religious 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 filled without a coronation and multitudes hourly worshipped without a service.

But in their temporal rights or their quiet possession of any dignity or 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 head, and listen without rebuke when he points out to my admiration detestable monuments, or shows me a hole in the wall for a confessional.

Yet this splendid monument, its treasures 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 existence 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 labyrinthine lanes and courts, and alleys and slums, seats 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 population, in a great measure, nominally at least, Catholic; haunts of filth which no sewage committee can reach—dark corners which no lighting board can brighten. This is the part of Westminster 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 godly 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, decency, 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 pastor with those of a city where the name indeed is glorious but the purities infamous; 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 Abbey be stagnant and not diffusive, if it in no way rescue the neighbouring population from the depths in which it is sunk, let there be no jealousy of 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 Anglican Church have acted in the late excitement. Catholics have been their principal theological opponents, and we have carried on our controversies with them temperately and with every personal consideration. We have had no recourse to popular arts to debate them; we have never attempted, even when the current of public feeling led us against them, to turn it to advantage by joining in any outcry. They are not our members who yearly call for returns of successes or episcopal incomes. They are not our people who join Anti-Church and State Associations. It is not our press which sends forth caricatures of ecclesiastical dignitaries or throws ridicule on clerical avocations. With us the cause of truth and of faith has been held too sacred to be advocated in any but honourable and religious modes. We have avoided the tumult of public

assemblies and farthing appeals to the ignorance of the multitude. But no sooner has an opportunity been given for a waking every lurking passion against us, than it has been eagerly seized by the ministers of that establishment. The pulpit and the platform, the church and the town-hall, have been equally their field of labour; and speeches have been made, and untruths uttered, and calumnies repeated, and flashing words of disdain and anger and hate and contempt, and of every unpriestly and unchristian and unholy sentiment have been spoken that could be said against those who almost alone have treated them with respect; and little care was taken at what time or in what circumstances these things were done. If the spark had fallen upon the inflammable materials of a gunpowder-treason mob and made it explode, or, what was worse, had ignited it—what cared they? If blood had been inflamed, and arms uplifted, and the torch in their grasp, and flames had been enkindled—what heeded they? If the persons of those whom consecration makes holy, even according to their own belief, had been seized, like the Austrian General's, and ill-treated and perhaps maimed, or worse—what recked they? These very things were, one and all, pointed at as glorious signs, should they take place, of high and noble Protestant feeling in the land—as proofs of the prevalence of an unpersecuting, a free inquiring, a tolerant gospel creed.

Thanks to you, brave and generous and noble-hearted people of England, who would not be stirred up by those whose duty it is to teach you gentleness, meekness, and forbearance, to support what they call a religious cause by irreligious means; and would not hunt down, when bidden, your unoffending fellow-citizens to the hollow cry of 'No popery,' and on the pretence of a fabled aggression.

Thanks to you, docile and obedient children of the Catholic faith; many of you I know by nature fervid, but by religion mildened, who have felt indeed—who could help it?—the indignities that have been cast upon your religion, your pastors, and your highest chief, but have borne them in the spirit of the Great Head of your church in silence and unretorting forbearance. But whatever has been said in ignorance or in malice against us, or against what is most dear to us, commend with me to the forgiveness of a merciful God, to the retributions of his kindness, not to the award of his justice. May He not render to others as they would have done to us; but may He shower down his kindnesses upon them in proportion as they would have dealt unkindly in our regard. The storm is fast passing away; an honest and upright people will soon see through the arts that have been employed to deceive it, and the reaction of generosity will soon set in. Inquiry is awakened; the respective merits of churches will be tried by fair tests, and not by worldly considerations; and truth, for which we contend, will calmly triumph. Let your loyalty be unimpeachable, and your faithfulness to social duties above reproach. Shut thus the mouths of adversaries, and gain the higher goodwill of your fellow-countrymen, who will defend in you, as for themselves, your constitutional rights, including full religious liberty."

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