

the but just-discovered territory, it was found in its integrity, its power and its usefulness, where ever civilisation had attained its highest pitch, science its greatest altitude, art its brightest triumphs, manufactures their utmost finish,

here the whole thread of social existence had been drawn out to such an exquisite tenuity, that the only danger was it might one day snap. In England, where there was a Church in communion with and upheld by the State, where the heads of that Church sat amongst the rulers of the land, which had its Clergy in every parish, and unlimited wealth at its command, even in England the Catholic Church was found, and though disowned, repudiated, disfavoured by the State, without wealth or temporal greatness, yet exercised a more complete control, and received a more willing obedience than any other. Let them, as evidence to the fact, contrast the solemn rite about to be enacted that day, with one which had lately taken place elsewhere.— They were not men in obedience to regal mandate to elect as a Bishop one forced upon them, and of whose doctrines they disapproved; on the contrary, in joyful obedience to the Great Head of the Church, they were about to consecrate him whom he, with the advice of his council, judged the most fit. He, whom they would that day elect into the Episcopacy, would go forth, in no worldly respect the better, with no accession of temporal wealth, rank, station, or grandeur, but he would go forth as a Prince and Ruler in the Church of Christ, but with this weighting upon him, which indeed must prevent his being puffed up, that he had laid upon him a responsibility so heavy, that even the shoulders of the Angels nearest to God might bend beneath the burden. Having adverted again to the fact that the Catholic Church was to be found in all countries, whatever the religion of the Government or the people, which he stated was not the fact with any other form of faith, the Right Rev. Prelate proceeded to draw the attention of the devout to the solemn ceremony about to be enacted, and then turning towards the Bishop Elect he addressed to him a solemn yet affectionate exhortation. His head was about to be anointed and consecrated in the order of High Priest, by heavenly benediction; on his finger would be placed the ring, the pledge of his espousals to the Church of Christ, and the warrant that he had sacrificed every other affection; upon his brow would be placed the helmet of defence and salvation, which formed like unto the cloven tongues that descended on the Apostles, to warn yet one, divided yet not separate, pointing as the flame to Heaven, would make him terrible to the adversaries of the Truth, and to stand forward as a valiant champion against them. Into his hands would be put the pastoral staff to guide his own tottering steps, to correct those deserving of chastisement, but chiefly, that in love and kindness he might gather the flock into the one fold—under the one Shepherd.

The "Te Deum" was then sung, during which the assisting Bishops, in their mitres, conducted the new Bishop round the church, who, everywhere as he passed, gave his blessing to the people. The new Bishop returned to the altar, pronounced the Blessing, was received to the Kiss of Peace by the other Bishops, conducted away, and so concluded the ceremony, which had lasted nigh four hours.

The Hon. Mr. Clifford, son of Lord Clifford, and a student at Prior-park, preparatory to his taking Holy Orders, officiated as Master of the Ceremonies.

#### DR. HOOK AND MR. JEPHSON

In answer to certain charges brought by Dr. Hook against Mr. J. M. Jephson, the latter gentleman has communicated to us the following letter:—

TO THE CHURCHWARDENS OF THE PARISH OF LEEDS.

Birmingham, Sept. 15, 1848.

Gentlemen—I have this day received a sermon published by Dr. Hook, with a preface addressed to you, in which he says, "You will judge, gentlemen, of the surprise which I experienced when I received information last week that Mr. and Mrs. Jephson had been received into the Church of Rome, not on their quitting Leeds in August, 1818, but in the year 1846, before his coming to Leeds, that even then, while professing himself to be a decided Anglican, he was actually a member of the apostate Church of Rome." My statement, from whatever source Dr. Hook received it, is simply untrue. Neither I nor my family became Catho-

lic till the 9th of August last, when we had the happiness of being received into the Church at Birmingham. A paragraph did appear in the *Church and State Gazette* in the year 1846, to the effect that I had acknowledged the supremacy of St. Peter's successor, this I immediately contradicted, as I had not then gone further than to be, as Dr. Hook expresses it, "unsettled," and so completely was the Bishop of the Diocese satisfied, that I continued to hold my curacy, and finally resigned it, of my own free will, for the purpose of coming to Leeds, or some other place where I expected to find the Anglican system carried out thoroughly. The editors of the *Catholic Directory* probably copied from the Protestant papers, the accuracy of whose information they had no reason to doubt, and placed me and my family in their list of converts without further inquiry. That *Permissu Superiorum*, in the title page of an almanac, means that the Catholic Bishops have examined the accuracy of every statement contained in it, is really absurd. But the fact is, Dr. Hook knew, at the time I became his curate, that I had been "unsettled," as he says himself; that is, that I had doubts of the claims of the Protestant Church, as some persons, very much in Dr. Hook's confidence at present, have also had. I, myself, after I came to Leeds, but before I was licensed to the curacy, told him and Mrs. Hook that a report that I and my family had become Catholics had been mentioned in my presence at a party in Leeds; to which he replied to the effect that I need not trouble myself about it, for that he himself had been held up to reproach in the newspapers as being a Catholic. Not satisfied with this, I told the Clerk in Orders of it (he being supposed to be in Dr. Hook's confidence), and offered at the same time to leave Leeds, that I might not bring suspicion on Dr. Hook, whose principles I then believed in, and desired to promote. So that what Dr. Hook treats as a piece of intelligence he received "last week," with "surprise," he really knew, and acknowledged to be false from the very beginning of our acquaintance. And Dr. Hook, in the secret of his heart, at this moment knows it to be false, though he affects to believe the contrary to save his party from the reproach of leading men to the Catholic Church. But he need not flatter himself that his statement will deceive any unprejudiced person: even one of his own curates, writing to inform me of the sermon and preface in question, uses the following expressions:—"as this statement is *absolutely* incredible by any who, like myself, have once been in your friendship, I should feel obliged by a line from you empowering me to contradict it upon your authority." Dr. Hook relates a variety of circumstances, I suppose in corroboration of his statement, about my being in ill-health; his offering to obtain, for me a foreign chaplaincy (which, by the way, is not the fact); of my accepting invitations from Protestant gentlemen; and of my not publicly stating the difficulties I felt in believing the contradictions of the Anglican system; but I cannot perceive what all this has to do with his charge against me. If it shows anything, it is that I had no intention of becoming a Catholic until I had ceased to officiate as a Protestant clergyman, which is indeed the fact. I did accept the hospitality of a gentleman of Leeds, but I was not aware that it was offered to me on condition that I should never become a Catholic. I believe I have more than once, since my ceasing to officiate as a Protestant clergyman, expressed, in that gentleman's presence, my intense disgust at the artifices employed by the Anglican ministers at Leeds to extend the influence of their party, and also my perfect agreement with Dr. Arnold in thinking that the Anglican theory hangs upon "three legs." However, the only grounds I had for accepting this gentleman's hospitality were his kindness and cordiality in pressing it upon me. To the many inquiries which were made respecting my future plans, I always replied that I thought I should pay a long-promised visit to some friends in Norfolk, and then look out for some employment, which is exactly what I am going to do. To have entered into explanations would have involved me in controversies I have heard a hundred times, and exposed me to the very great annoyance of hearing over again Dr. Hook's old misrepresentations of Catholic doctrine, and the Anglican quibbles from Barrow and Colliingworth, with which I have been stung every Sunday any time this ten years. On one occasion, I remember, I certainly did express my dissatisfaction with some part of the Anglican system; and Dr. Hook lent me Wordsworth's

letter to M. Goudon, which was indeed quite enough to fill up the measure of my contempt for Anglican controversialists, and to deter me from asking any more troublesome questions. The "scolding letter" which I am said to have written to the Clerk in Orders was one thanking him for his kindness to me, hoping that our former intercourse would not be broken off, and saying that I should pray to Almighty God that he might one day be a Catholic. Dr. Hook ends his extraordinary statement by congratulating you on my not having been able to "convert" (meaning convert) "a single soul." This is very easily accounted for; it is simply because I never tried. I was myself not determined to become a Catholic till after I had ceased to have any recognised position in the parish. The persons whom I had attended in their illnesses presented me with a writing case, on my resigning the curacy, which they certainly would not have done if I had been endeavouring to make them become Catholics and had failed. I also exerted myself to have a Protestant national school built in the part of the parish in which I used to visit. This I should not have been likely to do if I had been all the while a Catholic. The real facts of the case are, that seeing the corruption and inefficiency of the Protestant Church in the diocese in which I held a curacy before my coming to Leeds, and being therefore branded and posted in the newspapers as a "Romaniser" by the neighbouring Protestant ministers, I was anxious to change my position to some place where I hoped to find the Anglican system, in which I then believed, carried out; and such a place I understood Leeds to be. After the experience, however, of a year and a half, during which I am bound to say I received every attention from Dr. Hook and his wife, I became convinced that weakness and inconsistency are not accidental qualities of the Protestant Church, but its very essence; and therefore, after forming many plans of going abroad, of retiring to some remote country place where I might hold my own opinions, and take no active part in the system, and so on, I was obliged at last to acknowledge that there was no escape, no rest, but in Christ and His Church. The whole of Dr. Hook's astonishing address seems to go on the assumption that he has a right to know, and to make known, my private affairs, and that I was bound to assign to him my reasons for becoming a Catholic. As if he has anything to do with my religion! But though I deny this right altogether, yet as he has published a false statement calculated to injure my character, and religion in general, I feel it due to both to give it, once for all, this public denial.—I have the honour to be, gentlemen, your obedient servant.

"JOHN M. JEPHSON."

September 19.

P.S.—A leading article has appeared in the *Morning Herald* for to day, which assigns as a reason for not believing the *Catholic Directory* to have copied my name and that of Mrs. Jephson from the Protestant papers, that I have "not shown that her name was ever mentioned in any Protestant paper." Now, it happens, that though I did not attach any importance to it, and therefore did not mention it in my letter, that veracious organ of Protestantism, the *Church and State Gazette*, did state, in an insidiously-worded announcement, that both Mrs. Jephson and I had become Catholics, and from this statement most of the Protestant papers copied. The chief fact relied upon being thus shown to be false, as may be found by a reference to the Protestant papers of the time, the whole of the *Herald's* argument falls to the ground. As to the *Herald's* expecting it to be believed that the Catholic Bishops contribute the lists of converts to the *Catholic Directory*, it is too absurd.

"To the Churchwardens of the Parish of Leeds."

We regret to learn, that a very valuable manuscript volume has been stolen from the library of Georgetown College. The volume is of fine parchment, about four inches long, three wide, and nearly two thick. Many of its pages are beautifully illuminated, others decorated with rubrics and figured letters, containing prayers and portions of the Scriptures after the manner of the Roman Breviary. The manuscript is a very ancient one, being about 600 years old. The many thousands of visitors to the College who have gazed with so much delight upon this magnificent relic of a former age, will be grieved to hear of its loss, and join in the earnest hope that it may yet be restored to its former place.—*Catholic Herald.*

LIMBRICK.—The Right Rev. Dr. Ryan visited on Friday (the 18th inst.) the Female Poor Schools, conducted by the Sisters of Mercy, at Peroy-square, and presided at the annual distribution of premiums to the children, who were distinguished in the course of the past year for their regular attendance, literary proficiency, or good conduct. The Prelate delivered to each little candidate her well-merited reward, enhanced by some kind word of encouragement, and expressed himself greatly pleased at the ready, answering and cheerful aspect of the children. At the close of the examination 60 dresses, 80 books, 120 steel engravings, 80 medals, and shawls, were distributed. The Right Rev. Dr. Ryan concluded with an address to the children, breathing the affection of a parent, and anxiety of a sincere friend, and the zeal of the good Shepherd filled with solicitude for the happiness of his "Little Flock." The Rev. Mr. Hickey, P.P. Doon, and the Rev. Mr. Synan, manager of the schools, assisted on the occasion.—*Lancaster Reporter.*

MALLARAY ABBEY.—A most interesting ceremony was performed in the Abbey of Mallaray, on Thursday last, namely, the blessing of the new Abbot, the Very Rev. Dr. Fitzpatrick, who was chosen to fill that post on the resignation of Dr. Ryan. The ceremony was performed by the Right Rev. Dr. Foran, the Bishop of the diocese, assisted by the Very Rev. Dr. Burke, B.P., Clonmel; the Very Rev. Dr. O'Brien, President of Waterford College; the Very Rev. Dr. Taylor, President of Carlow College; the Very Rev. Dr. Fogarty, P.P., Lismore; the Very Rev. the Vicar-General of Cloyne; the Parish Priest of Fermoy, &c., &c. His Lordship, as usual, was dignified and impressive; and although the ceremony was intended to be strictly private, yet a few respectable families from this and the surrounding neighbourhood had the gratification of being spectators on the occasion. The example, the teachings, &c., of this holy community, have been truly blessings, not in disguise, but in reality, to the peaceable and well-ordered population of a most extensive district.—*Zippary's Free Press.*

GIVE YOUR CHILD A NEWSPAPER.—A child beginning to read becomes delighted with a new paper, because he reads of names and things which are familiar, and he will make progress accordingly. A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family, being one of its heads, and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified, against the ills of life, and is braced for any emergency. Children amused by reading or study are of course more considerate and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog shop, who ought to have been reading! How many parents, who have spent twenty dollars for books for their families, would have given thousands to reclaim a son or a daughter who had ignorantly and thoughtlessly fallen into temptation!

MANCHESTER.—AN ARMENIAN BAPTISM.—On Monday the novel spectacle was witnessed in St. Augustine's Roman Catholic Chapel, Grandborough, of the ceremony of the Mass, according to the rites of the Armenian Church, in union with the Church of Rome. The ceremony, which was in connection with the christening of the male child of Hatzek Capagians, Esq., Armenian merchant of this town, was performed by Theophile Housseyan, Priest of the Armenian Catholic Church, and Missionary to the Armenians resident in Paris. Mass was said according to the Armenian Ritual, and the whole service was conducted in the Armenian language. A remarkable feature in the ceremony was the baptism of the infant by immersion. Among others, several of the Roman Catholic Clergy were present. The service commenced at half-past ten, and ended at a quarter to eleven.—*Manchester Guardian.*

ANOTHER LABOURER IN THE FIELD.—On Sunday last, the Rev. Mr. Rudjen preached in St. Vincent's Church. Mr. Rudjen has just returned home to us, after an absence of six years, spent at the Propaganda, Rome. Thus little by little God sends to this portion of the vineyard new labourers, who will sow broadcast the seeds of faith and holiness. May he prosper the mission of our new brother.—*Catholic Observer.*