

## DR. HAMPDEN.

The Hampden controversy has come to an end to that precise end and satisfactory conclusion which the learned Doctor most desired. He has fought his way to a Bishopric against great odds, and without the assistance of popular favour.—Dr Hampden is now Bishop of Hereford; the respected Primate of his communion has acknowledged him; Dr Howley confirmed him, and he was consecrated last Sunday by Dr Sumner. He is now, in Anglican phraseology, a successor of the Apostles, endowed with the pleary powers of the Apostolate, and without a superior in the Church. He is the source of jurisdiction throughout the diocese of Hereford; the Clergy minister their Sacraments, bless and preach the people by his authority, and in virtue of powers granted by him. Through Dr Hampden now is the diocese of Hereford in communion with the rest of the Church of England; whom he excommunicates the Church rejects; whom he admits to his communion is recognized as a good Christian in the diocese of Exeter and the archdiocese of Canterbury.

Dr Hampden is a heretic—so people say—his own Clergy have branded him as a false and erroneous teacher. He has been held up for public execration as a despiser of Creeds and a disbeliever in Articles. His writings are generally considered unsound, full of propositions saving of heresy; but no matter, he is now Bishop of Hereford, and those who object to him must communicate, do communicate with him, notwithstanding his delinquencies. If he is a heretic, so are his Clergy; if he has traduced the Christian faith, the Clergy of Hereford, with the Dean at their head, are partakers of his sins. Whatever theological enormities Dr Hampden is guilty of, to these all the Clergy in the Diocese of Hereford and throughout the whole Anglican Establishment, and all the laity too, are in like manner committed.

Anglicans will probably say that Dr Hampden has been forced on the Church, and that he is an usurping and intruding Bishop. They will also add that the Primate who consecrated him is not the Church of England; that the assisting Bishops of Llandaff, Norwich, and Worcester, do not represent Anglicanism; and that the act of four Bishops cannot compromise the Church. Something of this kind will be said now, as in the case of Mr. Gobat, who was sent to Jerusalem; much being made of the protest of one Bishop against so ill-omened an appointment. In the present case thirteen Bishops protested, one of whom, however, recanted; which makes their argument, if not better, at least more respectable in the eyes of all who measure truth by the number of its supporters.

If Dr Hampden had been thrust on the Church; if his confirmation was irregular—his consecration in that case is so—the true Church of England is bound to have no communication with him till he shall have purged himself from the stains of his incapacity. If he has not obtained canonical possession of his See, the Clergy and laity are bound to avoid him; not to listen to his sermons, nor to be present when he administers the Sacraments. If he is an intruder he has no authority. Without entering into the question of heresy, enough appears on the surface to compel every honest Anglican to eschew all communion with Dr Hampden. If they believe him to be forced upon them, his confirmation not regular—and of course his consecration must be equally so—they have their path of duty clear before them, which is to withdraw from all religious intercourse with Dr Hampden and his abettors.

Will they do this? No, certainly not. Dr Hampden will preach in his diocese, confirm children, and ordain his Clergy like any other Bishop. The three promoters of the suit against him will acknowledge his acts. The 1600 clergy who protested in the awful name of the Trinity against his consecration will allow him to be a true Bishop. Such of them as live in the diocese of Hereford will communicate with him in sacred things. If occasion be they will receive institution into benefices at his hands, and will from him derive their authority to preach. It is a sad but humiliating truth that at this moment every one of the protesters maintains by his acts what he so loudly denied in word. They will have forgotten all, and Dr Hampden will be looked upon as good a Bishop as any other on the bench. The supreme power of the Crown in Ecclesiastical matters will supply all defects in Dr Hampden's title.

What becomes now of the jealousy for truth which Anglicans profess? Here is a Bishop

forced upon them by the civil power; they believe him to be no better than a heretic, and they communicate with him. If they were serious in their resistance they ought now to resign their preferment, and abandon that communion which receives a man for one of its Bishops whom they hold to be in grievous error. The censure of the famous University of Oxford has no weight; the judgment of convocation is meaningless. Dr Hampden has triumphed over all his enemies, and is now their ruler and their judge. The opponents of Dr Hampden ought, on their own principles, to withdraw from the Anglican Church—that communion now allows the theology of the Bampton Lectures. It is not as if Dr Hampden had crept in by stealth, or was an obscure clergyman who had written nothing. On the contrary, the author of the Bampton Lectures has become a Bishop publicly, and in the face of the world; his theology is widely known and as widely suspected. It would be scarcely too much to say that he was chosen for his opinions and as the representative of a certain school. The Church of England is clearly committed to the theological opinions of the Bampton Lectures.

Dr Hampden represents a particular principle: to that the Anglican Church must henceforth yield a willing home. The Bishops who assisted the Primate to consecrate him tell the same story; Dr Copleston, Dr Stanley, and Dr Pepys are three unquestioned expounders of the Latitudinarian principle. Then comes Dr Hinds the whole way from Dublin to preach the sermon, and to inaugurate with all due solemnity the new era so auspiciously begun. Dr Sumner, the Evangelical Primate, consecrated Dr Hampden. Evangelicalism is now fallen into the deep abyss of Latitudinarian Rationalism. Let us hear no more of the orthodoxy of Anglicanism. Men may hold orthodox opinions within that communion, but they may also hold heresy. It is no longer possessed even of a theoretical uniformity of opinion. Latitude and license have marked it for their own, and the next step will be to proscribe all orthodox opinions, and to punish their maintainers, however heretically each individual may hold them.—*Tablet*.

## From the Catholic Herald. RELIGION IN FRANCE.

Catholicity is rapidly recovering all that it has lost by means of Protestantism, Indifferentism and Infidelity; and establishing itself more firmly and more thoroughly than ever in the hearts of the people of all ranks. It would be easy to prove this assertion by the testimony of Catholic witnesses. But our purpose will, perhaps, be better accomplished by proving it from Protestant testimony, as by this means, we shall not only satisfy Catholics, but also furnish such evidence as Protestants themselves cannot gainsay, and such evidence as ought to convince them, too, of the futility of all the mighty efforts which they have put forth and continue to put forth at an immense outlay of money, to spread their errors among the French people. The evidence to which we refer is furnished by the Foreign correspondent of the *Presbyterian* a writer of considerable ability, but of inveterate hostility to Catholicity. In a letter devoted entirely to this subject, and published in that paper of the 26th Feb., he makes the following statements:

"Men, eminent as statesmen, writers, orators, in both of our Chambers, assume openly the defence of the Roman Church. A few rare and isolated cases excepted, this Church is in favour with our Ministers, our Prefects, our Mayors, and our Judges. Religion occupies, in the attention and (at least the apparent) respect of men, a place which was formerly denied it. The sale of religious books, images, and all the objects of Roman worship, has sensibly increased. Finally, the symptoms of the recrudescence of Roman Catholicism abound all around us."

In private life, the Roman Catholic Church has still more decisive symptoms of progress than those I have just mentioned. In my conversation with persons born in that Church, and who have left it to join our communion, I learn that, in Roman Catholic families, there is something at work analogous to that which is operating among us. This and the other person or family, formerly strangers to the faith and ceremonies of their Church, profess now greater zeal for the former, and still more for the latter. They see with much pain and ill-humour, any of their relations joining the Protestant Church. This religious movement is more particularly observable in families belonging to the upper classes.

In view of these and many other facts besides,

which I might mention, it cannot justly be denied, that there is an *undoubted revival*, (I use the word in its widest acceptance,) in the Roman Church, both in France and elsewhere also."

The above testimony, proceeding from an adversary, and from one who standing without the Church, can see only a small portion of her daily triumphs over the world and the devil, is exceedingly gratifying to the Catholic heart. We may now hope that the raging billows of infidelity and licentiousness which at one time threatened to overwhelm and devastate that beautiful land, have almost subsided, and that the Church, renewed like the eagle, and arrayed in all the majesty and power of her divine character, is about to resume her hallowing sway over the hearts of all.

The same writer makes some excellent observations on the vitality of Catholicity:

"A great deal is said, at present, especially in our country and in England, about the Roman Catholic faith reviving and gradually resuming a portion of its influence. There is certainly some truth in this remark, and the great hopes expressed by the Roman priests, are not without some foundation. At a time, in which Roman Catholicism appeared already on the brink of final downfall, it suddenly resumed new life and vigor, when it was thought ruined for ever. Strange! It was a sort of resurrection from the dead. Certain events which seemed as if they should hasten its destruction, have conduced to its recovery. This is particularly true of our revolution of 1830, which at its commencement, threatened to exterminate the vocation of the priests of Rome, and afterwards gave them a degree of power which they never possessed under the Restoration, and which has not yet, by a great way reached its maximum."

## SHOCKING CONDITION OF THE POOR.

The *Mayo Constitution*, a moderate Conservative paper, contains the following harrowing statement:—"From every quarter of the country we hear of death following death in rapid succession—in one place, death resulting from unmitigated starvation—in another from an insufficiency of food: whilst a general complaint is the destructive quality of the food administered. We regret to say, that it is our firm belief that there are more victims falling before the ravages of hunger at the present moment than at any period within the last two years. This fact may appear strange with all the relieving officers which overrun the country, and all the funds that are being squandered. But the fact is, these officers are not doing their duty in most cases, and to this, and the species of food, may be attributed many of the deaths which daily occur. The grievance of issuing to thousands the most deleterious, pernicious, and destructive trash—called rye-bread—is becoming of late a fearful incentive to disease of the most virulent type; and it, therefore, becomes our duty, and the duty of every man to exclaim against a continuance of such food. We cannot be told by the officials especially devised this peculiar food that we exaggerate when we assert that it is not fit to be thrown to English swine—either as regards quality or appearance, though considered by them wholesome food for the mere Irish; for we have proved it by the evidence of several medical men, and the more convincing evidence of our senses, in daily looking at the emaciated and dysentery-stricken forms of those wretches whom the chastenings of Providence has thrown solely for subsistence on this food." In referring to Westport, in the same county, the *Mayo Constitution* says:—"Nothing can equal the plunder that is going on here during the last few days. Hundreds of the most miserable creatures are to be seen wandering on the roadsides, watching to see any carts that are laden with provisions to attack them."

A MUTILATED BIBLE.—The pious soul of the *Liverpool Standard* is shocked because Government, as he says, "has recently caused each Roman Catholic soldier in her Majesty's service to be supplied with a neat addition of the Douay mutilated Bible." The fault generally found with the Douay Bible is, that it contains not too little, but too much. How, then, can it be called "mutilated"?—*Liverpool Mercury*.

Certain Ultra Protestants have often been twitted with upholding the doctrine, in deeds if not in words, that it is better a soul should not be saved at all, than be saved according to the Roman Catholic faith.—*Douglas Jerrold*.

## VALUE OF CONVERSION.

The Rev. R. C. Thomas, whose conversion to Romanism was mentioned in last week's *Guardian*, it appears, entered at Exeter College twenty seven years ago, and has not been seen in Oxford since he took his degree. His name was off the books in 1827.—*Guardian*—(From which it appears that a man who is so utterly unhappy as to have entered Oxford twenty seven years ago is not worth caring for; and that people ought in nowise to be surprised at his conversion. The *Church and State Gazette*, however, makes the following observation on this case.—"This is not true; we have referred to the Oxford University Calendar, and are enabled to say, on its authority, that the name of Mr. Thomas does not appear in that year, or any previous one, as belonging to Exeter College. The name first occurs in 1833—the year in which Oxford Tracts for the Times first made their appearance. The statement of the *Guardian* is a pious fraud.")

## CHURCH AND STATE.

Mr. Gardner, M. P., at a public meeting in Leicester, told his hearers that he stood there to declare that the existence of an Established Church in connexion with the State was false in principle, bad in practice, opposed to the best interests of society, and also to the will and design of Providence. It was opposed to the spirit of the present times, and no one would think of building up such an anomalous fabric, if society had to be constructed anew. It was maintained partly because it was old, and partly because it was profitable,—and was connected in the minds of Englishmen with material advantages which appealed at once to our senses. It made its appearance at our dinner parties—and particularly in some circles—in company with "a jolly full bottle," and was mixed up in the minds of merchants on 'Change with the state of the three per cents.—*Non-conformist*.

THE TRANSATLANTIC STEAMERS.—The *Glasgow Herald* furnishes us with some curious particulars of the eatables and drinkables supplied for the consumption of the passengers on board Cunard and Co.'s American steamers. Each ship on her outward trip is supplied with fifty dozen of port wine, 100 dozen of sherry, 100 dozen of champagne, fifty dozen of Madeira, fifty dozen of hock, 200 dozen of sodawater and lemonade, 300 dozen of Scotch ale, and 200 dozen of London porter, besides spirits of all kinds. There are also ample stores of ice, and an abundant supply of fresh water. Each ship is victualled for twenty-one days, and carries at least 4,000lb. of beef, mutton, and pork, fresh, and packed in ice. Then there are sixteen dozen of fowls, four dozen of geese, four dozen of ducks, four dozen of turkeys, six dozen of pigeons, and one dozen of roasting pigs, besides an ample store of tongues, calves' heads, &c. Milk is furnished by the cow, though each ship also carries a supply of forty gallons, which is packed in ice, and keeps fresh and sweet till the end of the passage. The baker turns out 200 loaves or rolls per diem, and the confectioner is never idle. Breakfast begins at half past eight, and the cloth is removed at ten. There is lunch at twelve, and dinner at four. Tea is served at seven; and then follow snacks, wine, punch, toddy, gin slings, &c.—that is, for those who want them—till half past eleven, when the stewards' bar is closed, and all the lights are out by twelve. Such is life on board a Transatlantic steamer; and in the summer season it is said to be becoming quite common for parties to make a pleasure trip to America in the fashion that people go up the Rhine. There have even been occasions in which young married people have spent their honeymoon in a trip to Halifax, a flying visit to Niagara and New York, and a return voyage to England,—and all in six weeks.

AMERICAN POLITICAL PHRASEOLOGY.—The barnburners, meanwhile, still persisted in the Herkimer convention: an adjourned caucus of the members of the Legislature, reaffirmed, in behalf of the party, the principles avowed at Herkimer, and the Radicals then very adroitly and sensibly gave up their convention, and went in for the Litcha movement. The Conservatives, on the other hand, being outnumbered in the caucus, *stampeded*.

The village of Troy, in Bradford county, Pa., had been nearly a century ago...