

or Vicar, of the parish of Leeds, and conspicuous for much zeal as an Anglican Minister, and for the most cordial and sincere hatred of the Catholic Church and religion. Mr. J. M. Jephson, of Trinity College, Dublin, lately one of the Curates for Leeds, was received into the Church, at St. Chad's, Birmingham, during the month of August. This gentleman had enjoyed the advantage of Dr. Hook's teaching and example for about eighteen months, and has finally, at great personal cost, and the sacrifice of temporal fortune, recorded, in the most emphatic and unambiguous way, his opinion of the theology of the Vicar of Leeds. Now, it appears that Dr. Hook, who is a sort of head of a little Church of his own, and equally anathematizes Popery, Puseyism, Evangelicalism, Dissenterism, and all other possible forms of error, and whose enlightened and delusive creed is shared, with more or less completeness, by some half-dozen, or half-score, of the Ministers of the Establishment, is peculiarly impatient of events so disagreeable and unaccountable. That a disciple of Dr. Casey, or even an uninitiated "Evangelical," should become a Catholic,—this was a possible and even a probable development of his primitive errors. But that a Clergyman of Leeds, a theological paradise,—a Curate of Dr. Hook, —one who had possessed such privileges, and had been instructed, under the master himself, in the only true and unexceptionable form of the "Protestant-Catholic" religion, should, with his eyes open, turn away from the inspiring vision, forsake Dr. Hook as a teacher of heresy, and prefer to seek reconciliation with "the apostate Church of Rome,"—the thing was incredible.

It was, however, necessary, on many accounts, that a perversion so monstrous, an obliquity so apparent, should be accounted for. That Mr. Jephson should really have felt the pang of misgiving whilst in daily contact with the Vicar of Leeds, or nourished disloyal doubts whilst enjoying the "full privileges" of religion as devised and practised by that zealous man, was an assumption not to be admitted by any discreet person. No, there was an easy explanation of a delinquency which was, at first sight, so inexplicable. Dr. Hook has discovered, nay, more, he has printed it, in an address to the Church-worshippers of the parish of Leeds. And what do our readers think it was? Why, simply this—that Mr. Jephson was already a declared Catholic, a zeal genuine Papist, long before he became Dr. Hook's Curate at Leeds.

Now, the question is, does Dr. Hook himself believe his own words? We would gladly think so; because we know that men in a false position will often say or do things which look very immoral, but which fairly admit of a gentler interpretation. It is to such men that we may apply what Lactantius says of Cicero—"Verum hoc non est Cicerois culpa, sed secta." Unfortunately, however, for the credit of Dr. Hook, Mr. Jephson has published a reply, which will be found in another column, in which he very satisfactorily proves "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 to be false, tho 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 expression:—"As this statement is absolutely incredible by and 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." And yet this foolish and wicked statement, which even one of the party has the magnificence and good sense to call "absolutely incredible," the Vicar of Leeds deliberately publishes, and Anglican newspapers eagerly copy though it is certain that at least the first author of it knew that he was giving circulation to a ludicrous falsehood, and inventing an abominable calumny. Now, it would be very idle and superfluous to admonish one who is the hierophant of a peculiar and model religion of his own, and who would probably scorn the advice of all Christendom put together, that such doings as these are scarcely consistent with the Evangelical precepts; but may we advise the energetic Vicar to cultivate at least the humbler virtue of prudence? It is not edifying to tell lies of one's neighbour, but it is both disedifying and silly to

boot to tell such as are sure to be refuted on the morrow. How far this particular one has been refuted, let our readers judge for themselves from Mr. Jephson's calm and sensible letter.

We will do Dr. Hook the justice to say, that his treatment of his quondam Curate is not more reckless nor more discreditable than others have experienced, under similar circumstances, from some of his brethren in the Establishment. We know of cases in which the disgust and aversion inspired by Anglican comments upon recent conversions has been a motive to conscientious study and final reconciliation with the Church. If we deprecate the violence and malice of these comments, it is only for the sake of those who write them, and with the desire to provoke them, if possible, to a more manly and religious course. The warning may not be too late; for the temper of our Anglican friends is destined, if we are not mistaken, and if we may trust a thousand rumours which fill the air, to yet more distressing trials. Let them take council together sometimes, and determine upon some plan of resistance,—if, unhappily, they will still fight against the dispensation of grace,—which shall be at least less flagrant in opposition, with the elementary maxims of prudence and decency. We give this advice with sincerity and good-will, and shall be rejoiced to find, by the course of events, that it has been adopted by those to whom it is addressed.

It may be well to add a word, in concluding, upon the sermon to which Dr. Hook's attack upon Mr. Jephson is a preface. The title of the sermon is this:—"Our Holy and Beautiful House, the Church of England." We will not ask Dr. Hook whether he means this also, for we have no doubt that he does; that is to say, that he really considers the abstraction which fills his own brain, and to which he somewhat arbitrarily gives the name of the Church of England both "holy" and "beautiful." In what sense the living institution, which is more commonly called by that respectable title, deserves those epithets, it would probably puzzle Dr. Hook to say. For if that section of it, for example, which professes to believe the Real Presence or the Power of the Keys, or the Doctrine of Baptism, be holy and beautiful, the much larger portion which flatly denies those truths must, surely, be extremely foul and unholy! So that when a member of the Establishment calls his Church by complimentary names, it is only fair to suppose that his merely includes that select body of its antagonistic members whose views more or less resemble his own. Of "the Church of England" in any other sense it is obviously impossible to speak. The naked expression, without comment, is too vague and unreal, and describes no definite institution of which men possess an objective knowledge. No one knows, till an explanation is added, what is meant by "the Church of England." It may mean almost any assemblage of opinions whatever, all of which must be equally "holy and beautiful," since they are in violent contradiction to each other.

But if Dr. Hook considers that special fraction of the Establishment which he is willing to denominate his "house" to be holy and beautiful, he has a very bad opinion indeed of the houses which are inhabited by all other Christians, and specially of that wherein nearly two hundred millions of Catholics are content to dwell. For this reason, his sermon tells us (p. 8), "no attempt has been made (in Leeds) to ape the services of the apostate Church of Rome." For the same reason he exhorts his privileged flock (p. 10), not to "go a whoring after the abominations of other 'lands'—that is, of Catholic Christendom; and not to 'sigh for the garish ornaments' and for 'the images and idols with which foreign temples are adorned.' He bids them also glory in our title of 'Protestant,' which for one who wishes to pass at the same time for a 'Catholic,' does seem to be a very glorious 'title' indeed. Also, saith the mild and humble Vicar, "we protest" against all measures of "medieval superstition and Romish corruption; we declare" that such and such doctrines are true, and none other which are not received by us, "we pronounce" certain fundamental Catholic truths, without fear or trembling, to be "blasphemous fables" and dangerous deceits," and then he winds up all with a kind of convulsive cry, as if the spirit which actuated all these things had sorely shaken him—"if this do not vindicate our Protestantism, I do not know what will." Make yourself quite easy, good Dr. Hook, your Protestantism is beyond all

suspicion, and has been vindicated most triumphantly. It will be the prayer of those whom you revile, without knowing anything either of them or of their religion, but who are accustomed to return good for evil, that you may not be called to account for all these "great" "swelling words" in that day, when the proudest heart will fail, and the loudest tongue be silent as death.

It would be a waste of words to criticize, in detail the wretched trash which Dr. Hook has published under the name of a Sermon, and in which he tells people, that "Puritanism is a bad thing, but Popery is worse," with much more to the same effect. It is really too late, at this time of day, to take any serious notice of such writers as this, who rage and froth, and fling up dust in the air, and shout, "great is Diana of the Ephesians," as if the old days of Latimer and Knox, and all the other buffoons, had come back again. We will only quote, for the edification of all who would know what "Church principles" and "Catholicism" now mean in the vocabulary of one section of "high" Anglicans, the concluding sentence of Dr. Hook's "postscript":—"It becomes necessary for us," he says, in his explanation of the former term, "to speak of Church of England principles, if we do not wish to be deceived or misunderstood, and to assert that, by Catholicism, we mean"—it is really high time that everybody knew it—"the doctrines of the Prayer Book!"

The rigid accuracy of these definitions harmonises admirably with the equally profound and learned statements of the same author, in another work, in the fifth edition of which he has recently informed the Protestants of England,—that the washing of the Disciples feet took place on Good Friday! and that, to omit other absurdities, complies and post-communio are the same thing!

* See Dr. Hook's Church Dictionary, quoted in the Dublin Review, April 1848.

SECURITY AN ENEMY TO CHRISTIAN VIGILANCE.—The noble triumphs achieved by the early Christian teachers and martyrs, are owing by inheritance, without an agony, or an effort. The eyes of the living generations are now open upon the perfect day. Civilization based on the teaching of Christ and his Apostles, envelops man on every side. In this favoured age, but more especially in this favored land, the faith of the Christian feels no fetters—no dread of persecuting rulers—neither bonds, nor stripes, nor burnings, nor executions, fright and drive him to caves, and hiding places, there to pour forth his prayers and sing the anthems of praise to his God, and his Saviour, for this mighty redemption. The Christian mother as she clasps her infant to her breast, and breathes a rapturous sigh for the gift, turns her first thought to Heaven and vows to devote her darling to virtue and religion, and bring him up in the nurture and admonition of the Lord. Praiseworthy and holy resolution! The moment of rapture over; and other thoughts spring up to deaden, if not wear out entirely this pious sensibility—and if it be thus with the mothers, how must it be with the stern natures of the fathers—absorbed by pleasure and the allurements of the world, setting constantly before the eyes of their children, the treasures of this life, rather than the treasures of the world to come.

ROME.—On the 8th the Pope went in procession from his residence of Monte Cavallo to the church of Santa Maria del Popolo, to celebrate the solemn Festival of the Nativity of the Blessed Virgin. Although a paper had been circulated during the preceding week, requesting the inhabitants to refrain from decorating their windows on the occasion, the festival was very generally observed, and the Pope was in many places received with applause. At one or two points flowers were strewed on his carriage as it passed in procession.

CRIMINAL FACT.—The grandfather of Mr. Smith O'Brien—namely, Sir Lucius O'Brien, then a leading counsel on the Munster circuit, of which Clonmel at the time formed part—was the advocate for Father Sheehy on his trial for the murder of "John of the Bridge," of which murder the rev. gentleman was found guilty, though the said "John of the Bridge" was living thirty years afterwards in good health in Newfoundland.—Tipperary Vindicator.

[From Brownson's Review, for October.]

"No class of writers," says the Reviewer, "need to be so thoroughly instructed in Catholic faith and theology—none need so much meditation and to approach so frequently the sacraments, as they who would write popular novels, or conduct literary and political journals. A political journal, conducted by a Catholic, circulating almost exclusively among Catholics, and exerting a wide and deep influence by appeals to the weakness or the dominant sentiments and tendencies of its public, yet, in all save what is immediately and forcibly of faith, breathing the tone, adopting the style, and advocating the Jacobinical principles of the literature, which has formed the general character of its editors, can do more than the whole anti-Catholic press combined to retard, under existing circumstances, the growth of Catholicity in this Protestant country. We have, and have had for a long time, more than one such journal exerting its baleful influence, to the grief of our Catholic pastors, and of every Catholic who prizes his religion as he should, above all other things,—not excepting even politics and patriotism; for patriotism itself is a virtue only when it springs from religion; and is subordinated and made subservient to religion.

Literature must always exert a bad influence when it is the product of half-educated authors, who make up in impudence what they lack in humility, in conceit what they lack in knowledge, and in vehemence what they lack in sober sense and religious feeling. Such authors only echo what is popular, and reinforce what is already objectionable in public opinion. They are unable to discriminate between the popular and the true; and uniformly take it for granted that, if they write what their public approves, they write what is just and true in itself. This would do, if they were Jacobins or infidels, but will not do, if they are Catholics, and wish to exert no influence not favourable to their religion. Literature is a powerful agent in forming the popular mind, and it ought itself to be formed by pure, holy, and Catholic minds and hearts. It should aim to correct, not to exaggerate, popular errors and tendencies,—not to follow, but to form public sentiment. To do this, it is a matter of great importance that the men and women who are to produce it should know their religion thoroughly—should, by prayer, meditation, and the frequenting of the sacraments, be thoroughly imbued with its spirit, and then draw from this religion their inspiration and their principles. He who wishes to do evil may go with the current, wafted down the stream by the breath of popular applause; but he who would do good must be always prepared to stem the current, to make his way, as best he can, against wind and tide. The applause of the multitude is never for him who is laboring to serve his day and generation. The people, when he is dead, may erect a monument to his virtues, and begow his memory with their grateful tears; but while he is living, they will not be with him, they will distrust him, thwart him, denounce him, and leave him alone with his conscience and his God. He who is not prepared for trial, for popular opposition, the wrath of demagogues, and of foolish men believing themselves wise, imprudent men believing themselves prudent, timid men believing themselves brave, ignorant men claiming to be wise, and impious men affecting to be pious, is no man to labour in the department of popular literature; and to be thus prepared, one must live above the world while in it,—must have his conversation in heaven, his affections weaned from the earth, and his heart set only on hearing, at the last day, that welcome plaudit, "Well done, good and faithful servant! enter thou into the joy of thy Lord."

FRATERNISATION.—We have had our attention called by several correspondents to a statement which has appeared in various papers, that on a recent occasion the Lord Bishop of Norwich had attended public worship at the Scottish Presbyterian chapel, in London, in which Dr. Cumming officiated. We declined given currency to this paragraph until we had taken some pains to ascertain its truth. We find, from undoubted authority, that on the evening of July 30, after having attended the morning and evening services of the Church, his Lordship did go to hear Dr. Cumming preach.—English Churchman.

LUTHERANS.—An Assembly of the Lutherans, who form the more orthodox party in the Prussian Church, has been convoked at Wittenberg, with a view to their separation from the United Evangelical Church of Prussia, in which they have been incorporated by the Act of Union.