

according to the rite in the Roman Pontifical. This being over, the Procession returned to the Church in the same order, the Bishop and Clergy reciting the 50th Psalm, "Have mercy on me, O God, according to thy great mercy, &c." The concluding prayers were read at the Altar.

Next followed a ceremony of the deepest interest. Two adult converts presented themselves for admission within the pale of the One True Church. Their appearance bespoke the sincere earnestness with which they had made this long-considered resolve. The Bishop explained to them for some time the dispositions which are required in adults in order to receive worthily the Sacrament of Baptism, together with the precious graces which are conferred in that Sacrament. He then baptized them conditionally, reading several portions of this beautiful service in English as well as Latin, for the edification of the faithful.

To crown the happiness of this auspicious day for the good people of Ketch Harbour, the Bishop placed the Church and district under the invocation of St. Peter, the Prince of the Apostles, who was himself a Fisherman when he was called by Christ. He also promised to send to the Church a painting of St. Peter, and a portion of his relics which he brought from Rome.

#### CATECHISTICAL SOCIETY.

A meeting of this useful body was held on last evening, at 7 o'clock, to complete the arrangements for a classification of the children who attend Catechism on Sundays, and to appoint suitable teachers.

#### CONVERSION OF MR. WARD.

The following is the letter which we promised to publish last week :

[From the Dublin Evening Post.]

TO THE EDITOR OF THE OXFORD HERALD.

Sir—It has always appeared to me that a person who publishes a theological work incurs thereby a certain obligation, in case any part of his known conduct bear the appearance of contradiction to any opinion he may have advocated in that work—he is bound, I think, to make, whether his retraction of the opinion, or his explanation of the apparent inconsistency, as public as he made the original work itself. It is for this reason, and not from any desire to intrude myself on general notice, that, being now on the point of formally

submitting myself to what I believe to be the one Catholic Church, I beg of you the favour to make public the enclosed letter to a friend, copies of which I have circulated among my acquaintance for the last week or two. I shall also, with your permission, append some notice of various objections which I have heard made against my proposed step—not as if I were writing a treatise, but merely so far as to mark the general impression which those objections have made on my mind.

"Rose-hill, Oxford, August 13.

"MY DEAR —I proceed to execute the design I mentioned to you in my last, of putting on paper the considerations which have induced me to resolve on seeking admission to the communion of the Roman Catholic Church, notwithstanding some passages in the "*Ideal*" which seem to express strongly an opposite intention. Any one who will take the trouble to read carefully what I have said on the subject, especially in the last chapter of my work, will see plainly that I have grounded the (alleged) duty of remaining in the English Church on two principal circumstances:—1st, that there is nothing to hinder any one in our church who may please from holding all Roman doctrine; and 2nd, that all those, without exception, who, being in doubt of the English Church's claims, have resolved on living a stricter life in her communion, have found an ever-increasing confidence in their position. (See especially from p. 567 to p. 570.)

"Now, it is plain that both these circumstances have ceased to exist. That the latter has ceased to exist, no one, of course, who knows what is so generally known at present, will question. That the former, also, has ceased to exist is no less certain. If the bishops, speaking authoritatively, *ex cathedra*, be the official exponents of the mind of the Church of England, the point has been ruled against the "Romanizers" long ago; if (as I myself have always thought) the Ecclesiastical Courts hold that function, the doctrines I hold have been equally condemned. Not to lay stress here on the decision in Mr. Oakley's case (though I must for myself consider that decision final, notwithstanding the absence of defence on Mr. Oakley's part, if no one takes up the gauntlet, and challenges a fresh decision, with the intention of making a formal defence; but not to lay stress on this decision), in the 'stone altar' case, a case most energetically argued on both sides, and most deliberately decided, the doctrine of the mass was expressly condemned; and if that doctrine be not a most essential and vital part of Roman doctrine, what can be so considered?

"It will be urged in reply, that laymen are not ordinarily obliged to sign the Articles; and that, taking these decisions at their worst, they in no way interfere with a person holding all Roman