

brought to light such truths, depends of course upon the question whether my intellectual powers be really valuable or not—a question which has plainly no reference to the point now at issue—or, viz., whether I have, or have not, a vocation for a single life. I remain, Sir, your faithful servant, W. G. WARD.—March 1.

THE VALUE OF DISPLAY.

It has often been to me a subject of serious speculation and doubt, which is the more desirable talent and ability, to acquire information, or great power of display—for rarely are these qualifications united in one individual. On the first impulse, the preference would undoubtedly be given to the former, but a little reflection would incline one to hesitate upon a decision. Theoretically and sentimentally, talent and learning are far preferable—but we live in a practical world, and I contend that, practically, the power of display is more useful. Who has not seen a man of sense and solid information overlooked, nay, almost despised, because he lacked the wherewithal to render his rich gifts perceptible and beautiful to the dullness of the general eye—while another, of limited acquirements, and far inferior intellect, but endowed with the useful talent for *shining*, was the admired and envied of all observers—the virtue of his one talismanic gift, lending to his tinsel a glitter, which enabled it to far outshine the unpolished though sterling gold of the other. There is, too, a pride inseparable from great talent, which seems to court admiration, inclining its possessor instinctively to shun aught approaching display, and rather to conceal than obtrude upon notice, his intellectual wealth; and this pride greatly aids the efforts of those, who, conscious of being less nobly gifted, seek to conceal their deficiencies by eagerly watching for, and availing themselves of, every opportunity to display to advantage their scanty store, and, in this, we can trace something of the beautiful and comprehensive system of compensation, which is said to guide all Nature's operations. It may be said that a man of intellect has within himself inexhaustible sources of enjoyment. That he has many a sweet and consoling reflection to solace him for the world's indifference—but has he not many a bitter one also? Can he behold his talent unappreciated, his learning the fruit of many a weary vigil, unheeded, unvalued by the many, without sometimes feeling that they have been given in vain? No—man was made for association with his kind, upon their sympathy depends his happiness—and no one, however great his intellectual endowments, can happily exist independently of the appreciation, in however small a degree of his fellow-man, and therefore do I incline to value what many regard as the pitiful talent for display, for of that, however annoy-

ing may be the efforts which its exercise requires, the reward is sure, speedy and agreeable. Were grades of intellect to be preserved beyond the grave, then, indeed, should I unhesitatingly give the preference to the rich reality; but confined as I believe it to be, to the world of man, I cannot but regard the resemblance which most pleases man, as the more valuable possession—giving more pleasure, because eliciting more general admiration and deference—and be devoid of the saddening feeling of loneliness which accompanies exalted intellect—that 'painful pre-eminence,' which places man above so much of 'life's weakness and its comforts too.'

It is reported that a "Pastoral," from the Bishop of Dublin, is in *private* circulation, in which no less than *seventy* points of diversity in the celebration of divine service are noticed, and an opinion, *ex cathedra*, offered upon all, or nearly all, urging the importance of uniformity, and calling upon those to whom it is addressed to use their exertions to arrive at this end.

According to the *English Churchman*, Dr. Lushington, in answer to a case submitted by the Bishop of London respecting the Rev. Mr. Oakeley, has decided that the holding of Roman Catholic doctrines is not sufficient to deprive a clergyman of his living, and that "the English Church is not *Protestant*, nor does she require her members to profess *Protestantism*."

NOTICE TO SUBSCRIBERS.

Our Subscribers in Town and Country are again reminded that the terms of the 'Cross' are *ADVANCE*,—and the publisher respectfully requests their attention to them.

NOTICE—All persons having demands against the Subscriber will please render their Accounts; and all persons indebted to him, will please make immediate payment to JAMES DONOHOE, to whom all debts due him have been assigned. Halifax, 9th Jan., 1845. JOHN P. WALSH.

NOTICE,—MR. JOHN PATRICK WALSH, of the City of Halifax, Printer, having by Deed of Assignment, dated the 8th day of January, instant, appointed the Subscriber his Assignee, and having Assigned to him his books, debts, and all other personal property whatsoever, for the benefit of those to whom he is indebted, such of his creditors as reside within this Province becoming parties to the said Deed of Assignment within three months from its date, and such as reside out of it in six months thereafter, it being provided by the said Assignment, that all parties who shall not execute the same within the said times shall be excluded from all benefit and advantage to be derived therefrom. All persons indebted to the said John P. Walsh are requested to make immediate payment to the Subscriber he having been duly authorized to receive the same and to give discharges therefor, and all the creditors of the said John P. Walsh are requested to call at the Store of the Subscriber and execute the said Deed of Assignment.

Halifax, 9th January, 1845.

JAMES DONOHOE,
No. 28, Hollis St.

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