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THE CROSS.



NEW

CONTAINS

VOL. I.

No. 25.

Forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, SEPTEMBER 27, 1845.

CALENDAR.

- 28—Sunday—Feast of the Holy Name of the Blessed Virgin Mary.
- 29—Monday—Dedication of St Michael the Archangel.
- 30—Tuesday—St Jerome.
- 1—Wednesday—St Remigius.
- 2—Thursday—Feast of the Angels Guardian.
- 3—Friday—St Hilary.
- 4—Saturday—St Francis of Assisium.

KETCH HARBOUR.

On Tuesday, 16th instant, the Bishop, accompanied by Rev. Mr. Doyle, went to Ketch Harbour for the purpose of administering the Sacrament of Confirmation. At Portugal Cove the whole population came out to meet them with flags and banners. An immense bonfire was lighted, and the arms were discharged. When the Bishop drew nigh the people knelt at each side of the road, in silence, bearing green boughs, and flags, to receive his blessing. It was a lovely evening; the tremulous light of the moon danced over the placid waters of the Atlantic, and all nature was hushed in profound stillness. It was delightful to behold the influence of religion exhibited in the reverential bearing and lowly posture with which these children of faith sought the benediction of heaven at the hands of its anointed minister.

Similar demonstrations took place at Ketch Harbour. All the colours in the neighbourhood were displayed, there was much hearty cheering, and continued discharges of musketry. The priest presbytery was surrounded, the flags were

waved, the cheering was renewed, and a general round was fired. The Bishop came out, expressed his thanks, and imparted his benediction, when the multitude separated for the night.

On Wednesday morning, at an early hour, Mass was offered up by the Right Rev. Dr. Walsh, assisted by Rev. Edmond Doyle, and Rev. Mr. Phelan. After Mass, at which a great number of the faithful received the Holy Communion, the Bishop delivered a discourse on the Gospel of the Day, which was the Feast of the Stigmata of St. Francis, and also explained the Gospel of Ember Wednesday and the institution of the Ember Weeks.

About eleven o'clock the Visitation commenced, and the Bishop spoke on various topics connected with the state of religion in the district, which were brought under his notice by the clergy. He afterwards proceeded to instruct those who were about to be confirmed, and administered the Sacrament of Confirmation to sixty persons. When this interesting rite was over, and some religious Pictures, Medals, &c., were distributed amongst the newly-confirmed, the Bishop and Clergy, vested in black, proceeded to the Cemetery to pronounce the absolution of the faithful departed. The Cross, the Sign of Salvation, was borne first, the whole congregation followed, two and two, in solemn silence, and the service of the dead was performed in the midst of the Burial Ground

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

doctrine in our church's communion, so only he hold no preferment or ecclesiastical station.

"The utter futility, however, of this reply will be made obvious, by reciting the grounds on which it appeared to me so important that the holding of Roman doctrine should be permitted in our church; and that my grounds were such as I shall proceed to mention will be very evident on a perusal of my work.

"It appeared to me, on the one hand, that all the arguments which, so far as I know, were adduced in disproof of Roman doctrine, proceeded on an assumption which, if valid at all, is equally valid in disproof of Theism itself. (See, e. g. p. p. 482—508.) On the other hand, I had been placed by God in our own communion, and in that communion had received instruction in great Christian principles; as, first of all through the agency of Dr. Arnold, so afterwards in a very far greater degree, and with a very far less admixture of error on the one side and perplexity on the other, from Mr. Newman. I knew nowhere of the recognition of a higher idea of Christian sanctity than I found recognised in our own church; and all those whom I so deeply revered, so far as I then knew, found, as I just now observed, our ordinances the more trustworthy in proportion as they led a stricter life. On such grounds as these, to remain in our communion seemed the plain, unmistakeable dictate of modesty and sobriety; while, on the other hand, I should have been so absolutely puzzled at being called upon to view the Roman church as authoritatively teaching error, that had I obliged myself to do so, it would have been necessary by main force to divert my mind from speculating on theological subjects at all.

"In such circumstances it was natural, or rather inevitable, to fall back on the sort of theory contained in my work. I was led, I say, naturally to such considerations as the following:—'The progress from error to truth cannot be made in one leap; persons cannot, on the mere word of an external authority, embrace at once a whole class of new doctrines, foreign, and at first even repugnant to their moral nature.' The doctrines, again, to which I allude are but accessories to the central verities of the Gospel—not those verities themselves; and will follow in due time, in proportion as those verities are rightly believed, heartily embraced, and fed on by prayer and contemplation. The English church, then, at present,* witnessing as it does, those truths in its formularies, but silent, to say the least, on these accessories, does seem a providential ordinance, adapted to prepare minds by degrees for the doctrine and communion of Rome." Almost every page of my work, I might say, will show that this is the view I there advocated.

"That such a course of conduct, if avowed, was a course consistent with perfect honesty and integrity, cannot, I conceive, be questioned. As to subscription to the articles, I have no wish to enter again into a worn-out controversy; but I believe as firmly as ever that no consistent person, of whatever opinions, can subscribe all our formularies without offering the greatest violence to the natural meaning of language; and considering that the existing church, in some shape or other, is necessarily the *'imponens,'* however grievous a burden such formularies must be to any community, I do not think any one need scruple in offering that violence, whether with the view of reconciling the articles to Roman, or the Prayer-book to Lutheran opinions, so long as he says plainly, in the face of day, what sense he does attach to the words, and remains without interference from constituted authorities. But in my case my opinions were now only avowed, they were most conspicuously (many say even an ostentatious parade) put forward. I called on 'high Churchmen' of various grades to combine in the object of impressing more deeply on the minds of our people the great truths to which I just alluded, and which they all profess; and willingly staked the truth of my own further opinions upon the result. I was and am most undoubtedly confident that nothing more is necessary to dispose people fully for the reception of all Roman doctrine, when brought before them, than a hearty, unuspicious, and laborious appropriation of that portion of truth* plainly witnessed by our church. I might here, then, allude to the additional reason for giving up the hopes I entertained when I wrote my work, which arises from the undeniable fact that 'Anti-Roman high Churchmen' have shown no sort of willingness (quite the reverse) to unite with what are called 'extreme' persons on any such terms. But my present purpose is merely to point out how completely the decision of the ecclesiastical courts has destroyed whatever there might otherwise have been of plausibility in the theory I maintained as to the office of our church.

"I say, then, that however plausible such a theory might have appeared, so long as the holding of all Roman doctrine was allowed to be an open question among our clergy, not a word more need be said to prove how utterly extravagant it became, from the moment that all the instructors of our people were bound to renounce some part of that doctrine. It requires, certainly, a very enthusiastic hope to imagine that our church could really be made extensively available for the object supposed, when every one who entered on the ministry, or received a degree at either university, was called upon to renounce that object, as inconsistent with the claims of religious truth.

"I have made it, I trust, sufficiently plain, that supposing me still to agree in every sentiment I expressed in my work, nothing which I have said constitutes any defence for remaining in my present position. My defence was grounded on two main supports: both these supports have given way.

"But, I am bound to add, that most firm, unmov'd, and (as I believe) immovable, as in my conviction, of the main principles advocated in the *Ideal*, there is one incidental opinion, of considerable importance to the present question, on which my views have undergone a change. To show that this change is rather in the application of principles than in principles, allow me to quote a passage from the last chapter in my work:—

"He who is thus disciplined, who feels deeply his exceeding blindness, helplessness, and ignorance, and the existence without him of an unknown and unspeakably precious reality, will eagerly believe and appropriate whatever is placed before him in the course of nature, professing to be a voice from, or an economical representation of that reality. Again, he will have fully learned, &c. . . . From all this it will follow, as a primary axiom, that . . . should his parents have brought him into connexion with somebody professing to teach with authority, so long as he is able to repose unchanged confidence in that body, it is that very oracle for the conveyance to him of eternal truths before which duty requires him to bow. Should the case be otherwise, in a heathen country, 'he will be able to discriminate with precision between the right and the wrong in traditional superstitions, and will thus elicit confirmation of his faith,' and accessions to it 'even out of corruptions of the truth.' But rather would he anticipate that there is some home in which this moral reality may have a secure rest and lodgment, that it may be dispensed to men according to their needs; or, at least, he would be drawn with a most eager and spontaneous longing towards any body which would profess to be that home. And those marks, in any society, would especially attract his view which appear to be most kindred in their natures and origin to eternal truth itself; for instance, to use ecclesiastical language, unity in doctrine throughout all ages—sanctity—Catholicity, its proclaiming one and the same messages in all lands—Apostolicity, its referring back to some signal interference with the visible course of things from the world beyond the veil."—(p.p. 510—511.)

"The principles here expressed, if sufficiently considered, would have prevented me, I think, from supporting myself in the English Church on the theory which I have been drawing out; and I should add, that Mr. Newman took an early oppor-

tunity of expressing to me his disapprobation of that theory. Observe distinctly, that I am not speaking of those who (like myself, indeed) are unable to recognise any definite teaching whatever in the English Church, but who (unlike myself) find in the Roman doctrines, as apprehended by them, things which (I do not say merely call for an enlarged measure of faith, but which) offer actual and serious violence to their moral nature: what is their duty is a matter altogether distinct. Much less am I saying a word in disparagement of the principle I have so earnestly advocated throughout my work, viz., that it is the duty of all persons to accept heartily, conscientiously, and practically, in the first instance, the religious system they are taught. But I say, in my own case, that I think I was called upon either to look upon the Church of England as my teacher, or to unite myself to the communion of the Church of Rome; and not to devise theories under which I might look on one church as my teacher while I remained in communion with another.

"Now, it is some considerable time since Mr. Newman's writing and teaching (however edifying I found it in all other respects) altogether failed to commend itself to me as being in the least exponential of any teaching of the English Church. Indeed, during that time, I might have seen that I was deceiving myself in thinking that I did simply follow his teaching; for, whereas he strenuously disavowed any authority except as interpretative of the English Church—when I was unable to accord to him that claim, I was unable to follow his teaching in that very particular which he himself represented as constituting his only right to teach.

"I should add, too, that additional thought and experience has much increased my sense (which before indeed was very great) of the extreme importance of a living and energizing dogmatic system. If the claims of such a system long remain unrecognized among us, I hardly know how to express, without appearing to exaggerate, how great are my fears as to the miserable errors into which even very well-intentioned and right-minded persons may be led in the course of inquiry and speculation. Nor need I say how serious an addition this constitutes to the many other grave phenomena which seem clamorously to enforce on us all the duty of reviewing very carefully, and weighing very accurately, the reasons adducible in defence of our present position.

"Nothing, indeed, can be more pregnant with mischief than any step rashly and lightly undertaken, however good in itself. For my own part, though my present convictions are not consciously owing to any sudden external impulse, but are the natural results of my own thought and observation,

it seems nevertheless a duty to make plain to others as well as to myself that they are stable and genuine convictions by refraining from any irrevocable step until there may be time for my intentions to become known wherever they would be really cared for, and for any arguments or remonstrances to be duly weighed. At the same time, I should be hypocritical if I affected to think it likely that my determination will be altered by anything I shall hear said against it.—I remain, my dear —, most sincerely yours,

“W. G. WARD.”

In the present copy of this letter I have made one or two verbal alterations; and have, moreover, marked with an asterisk two passages which I find to have been misunderstood in more than one quarter, and which were, in fact, inaccurately expressed. In order to explain these passages, I will state briefly (for in a letter such as this there is no room for amplification) what now appears to me the subject which I regard myself as having treated erroneously in my work.

In proportion as any one realises the extreme importance, sacredness, and necessary mysteriousness of religious truth, his own exceeding blindness and helplessness, and the awfully serious errors into which uncontrolled or misdirected speculation may lead him, he will be unwilling, I conceive, to follow, as an ultimate guide on matters of doctrine, any authority which is not directly entrusted by God with the office of dispensing religious truth. No teacher, then, who does not possess a direct divine authority, much less one who distinctly disclaims it, will ever exercise despotic influence over his belief; and if providence has subjected him to some religious body which does claim divine authority to teach, from the moment that he is deliberately unable to recognise that authority, he will consider himself fully justified, or with some other body to whose communion he may attach himself, and to whose teaching he may submit himself.

What will be the duty of such an one in case he should discern no authority which presents to his conscience tokens of a Divine commission, I am not considering; but merely what is his duty if he discern such an one. In that case, I say he is bound, when he is sufficiently sure of himself that it is a real matter of conviction, to submit himself to that authority without reserve; and I retract the contrary opinion, which is contained in my work, as savouring of latitudinarianism, and of indifference to religious truth. I think that one especial dispensation, by means of which God leads humble souls to his true church, is the circumstance that other religious bodies, the more trustingly they are believed and obeyed, the more cruelly pierce him who leans on them; but that

His church conveys to her children an ever-increasing sense of her Divine authority, in proportion as they humbly trust her and lovingly obey her.

Those who care to know my reasons for thinking that the English Church, whether her voice be listened for in her formularies or in her practical teaching, is no trustworthy guide (and I may add, for thinking, that the Bible nor antiquity, interrupted by private judgment, are any trustworthy guides either), I must refer to my large work, and to my “Address to Members of Convocation,” where they will find those questions treated of at length.

An objection has been lately made to me in private against what has just been said, as follows:—It has been objected that the English Church does teach with divine authority the creeds; because, so far as they are concerned, she speaks, “not as the English Church, but as conveying to us the faith of the Catholic Church, such as it was from the beginning.” But let me ask—how do we know that these creeds contain the faith of the Catholic Church such as it was from the beginning? If by our own private researches into antiquity, then our rule of faith is not the English Church, but antiquity, interpreted by private judgment, which is altogether a different matter. The objector, indeed, to whom I refer, altogether disclaims such a view as this, in his own name and in that of “high Churchmen” in general. Taking then the other alternative, let any one consider the passages so commonly quoted in controversy from the ante-Nicene fathers (passages, at first sight, so directly in contradiction with important portions of the creed,) and let him say if he is able to distrust the English Church on so difficult and historically doubtful a matter as the question whether the creeds really express the church’s faith from the first, in what must he not trust the English Church? In a word (speaking of external authority only,) if we receive this fact (of the apostolicity of the creeds) on the authority of the English Church, so far as we do not believe the English Church to be infallibly directed, exactly so far we do not believe the creeds to be infallibly true.

The way is now clear to explain the passages in my letter which are marked with an asterisk. I have been supposed to acknowledge, in those passages, that the English Church witnesses these doctrines in the same sense in which the Roman Catholic Church witnesses them; that is, that she furnishes her members with good reasons for thoroughly receiving them. Nothing, it will be seen, was further from my intention, than so to speak; I meant merely to say that whereas the English Church professes belief in these creeds, there was

a very good ground afforded me for calling on English Churchmen to aim at realising and appropriating the verities contained in them. But I did not conceal my belief, that in proportion as they did not conceal my belief, that in proportion as they did so, they would learn to be dissatisfied with their church's formularies as a whole, and distrustful of her authority. Nor should it be forgotten, that I maintained in my work that the true doctrine on "justication" is one sense more at the foundation of orthodoxy than any other whatever; and, moreover, that the most formally dogmatic statement on that subject put forth by the English Church, unless under a very "non-natural" interpretation, asserts the contradictory of that doctrine.

In thus disparaging the authority of the English Church, I am not at all forgetting that in a rightly disciplined mind there will be an inward response, which leads more and more, if exercised, to afford conviction on certain doctrines, irrespective of the authority on which they were originally received; and a Christian would be pursuing a mad course, if he were to allow his faith in these doctrines to waver, even though for a time (from whatever cause) he were unable to see his way to bow before some external authority. But it would be foreign to my purpose to pursue this subject further.

But by far the most prevailing argument of which I have heard in opposition to the views maintained in my letter, is grounded on the notes of life and sanctity within the English Church. "We who are in that church," it is said, "have the plainest proof before us that the sudden revival of strictness and orthodoxy has been from within, not by the influence of an external body; and the communion wherein God so visibly works must be a home of His in which it is safe for us to abide." Nay many seem to have thought that I myself advocated this view in the "Ideal," and that my own arguments might be employed against myself.

I trust that in what I have already said I have shown myself to be not unwilling to retract any opinion, merely because I have once expressed it. But I really have never myself seen the sufficiency of this argument. Surely it is quite conceivable that God should stir, from within, a schismatical body, in order to reinforce His church; He may work mightily in such a body, not in order to establish it, but in order gradually to dissolve it. And whether of these two be His will must be gathered from further considerations.

The arguments on which I formerly based the (supposed) duty of adhesion to the English Church (arguments, as I have said, which I do not now think valid) were as follows:—We cannot doubt of the vitality of the English Church, not only when we observe the sanctity which has been the witnessed fruit of her ordinances, but also when we think of the remarkable manner in which doctrine, handed down for two or three hundred years, has now germinated, and is so abundantly germinating, into "the whole cycle of Roman doctrine." First, so long as we are allowed free scope in our church so to develop the doctrines we have learned from that church, she is surely our national and legitimate home; the doctrines which might be considered a cause for leaving her are the offspring of what we have learned

from herself, and are permitted without authoritative check within her pale; and second, in proportion as those who are molested with doubts have lived a stricter life, and rested a greater weight on the ordinances of their church, their confidence in their position has been increased. Now, as I say, in my letter, both these reasons for remaining in the English Church have now ceased to exist; first, the free spread of Roman doctrine in our church has been authoritatively checked; and second, it is no longer true, as it is now very generally known, that a stricter life in our communion has lessened doubts in the quarter where doubts have been most acutely felt. Those, then, who thought the arguments adduced in my work in defence of our position satisfactory (as I now do not think them) cannot any longer rest upon them—for whatever force they once had is come to an end.

My present intention, then, implies no denial, nor could I honestly attempt any denial, of the undoubted fact, that there has been of late years a remarkable gush of life from within the English Church. Nor, indeed, considering the great benefit I humbly hope to have derived from agencies at work within her, could I bring myself to separate from her communion without careful thought and deliberation. But such thought and deliberation have not, I hope, been wanting. Even now I trust I may never forget how much I owe of those very convictions which have caused my present resolution to teaching administered in the name of the English Church; and I most earnestly hope to see the time when I may again be united in the same communion with, and be enabled again to profit by, the closer example of those many admirable persons whom I am quite unable to follow in regarding the English Church as a safe home for the Catholic-minded Christian.—I remain, Sir, your faithful servant,

W. G. WARD.

Rose-hill, Oxford, Aug. 28.

LITERATURE.

LETTERS FROM BELGIUM.

Continued.

LETTER V.

Belgium, _____, 1842.

My dear Madam,

I have to acknowledge the receipt of your very polite letter, and to apologize for not having sooner replied to a request which can only give me pleasure. I shall be very happy indeed to give you every information possible, regarding the Roman Catholic religion, in this wholly Catholic land; and by addressing my letters to you, instead of to my good old Thomas, and other neighbours, they will, as you say, have them read to them, and you will also have the power of reading them to any other friend or neighbour you may choose. There is no need for you to fear you are 'presuming on our very slight acquaintance' made a few years since, during your long summer visit to our mutual friends. It can only be a gratification to a Roman Catholic to find any one awakened to inquire concerning our

most holy religion, and so great a satisfaction is it to me, that I willingly lay aside other very important duties for the pleasure of acceding to your request, and beg you to consider in future, that I am the obliged person in this correspondence. The only condition on my part shall be, that you allow me still to address myself to my dear old villagers, and to write about the poor, as it was my original intention to do: leaving it to your judgment, to omit reading to them any thing which seems addressed solely to you, and which may be, therefore, above their comprehension, or about which they could not be interested.

In my last letter to Thomas, I had reached the Offertory in my description of the Mass; and I remember I left in despair of ever finding language to convey the feelings of a Roman Catholic, as he approaches, even in thought, the solemn moments of the consecration.

You say you cannot all at once realise to your mind, the idea of offering sacrifice, but that it seems very beautiful to do so, and that you think there must be something 'very consoling and satisfactory, in rendering a service to God in which there is reality.' It is precisely this 'reality' which makes our religion so certain to us. How often do we go into the church with feelings so cold and languid, that when it is only to pray, we return home without having given God any service! But when we go to hear Mass—that is, to offer sacrifice by the hands of our Priest—by uniting our intention with his, we perform a real service, we have something certain and fixed, upon which we can look back with satisfaction. But you will understand this better, as you have the Mass more fully explained to you.

It is so long since I wrote my last letter, that I fear to forget what I have therein explained, or whether I said enough to give you a clear notion of the Mass as a sacrifice. You know what it is as a sacrament, by your own rite of what your church calls, 'The Supper of the Lord.' But it is both a Sacrament and a Sacrifice. It is for want of understanding it in this two-fold sense, that there is so much confusion in the minds of even very learned men in England. Our clergy are often astonished at the mistakes they thus make in speaking of the Mass. Having in view only the idea of a sacrament, they do not allow us to use it as a sacrifice, at least they do not comprehend how we do so. I could point out to you many passages in the Oxford Tracts and other recent writings, which our little catechism children would smile at. And our clergy are at a loss to understand how a doctrine which is to us so very natural and simple, should be so completely hidden from men of their high intellect. I think it better to draw your attention at present solely to the Mass as a sacrifice, and in a future letter, to speak of it as a sacrament. As a sacrifice it is available for all who are present at its oblation, or for whom, though absent, it is offered by the Priest or people. As a sacrament it is only avail-

able to those who partake of it—that is, communicate. Thus to the Priest it is always both a sacrifice and a sacrament, because he both offers and consumes it—or in other words, he offers and communicates. To the people it is always a sacrifice, but only a sacrament when they communicate. The prayer called the Offertory being said, and which is a sort of introduction to the offering of the bread and wine—the Priest having the portion of bread which he intends to consecrate placed on a small salver called a Patena, elevates it a little, and repeats the words: 'Accept, O Holy Father, almighty and eternal God, this unspotted Host,' &c. You will observe that these words and all others which are used, signifying that the bread and wine are Jesus Christ, are used so in anticipation of their becoming so. No change whatever takes place in them before the words of consecration. Christ offers himself only to God at the instant the Priest consecrates; but as all cannot be explained at that moment, it is explained by anticipation. The people renew their attention at this moment, and offer private prayers, to be preserved from all distraction from this time, and that they may assist with the attention, respect, and awe, due to such august mysteries. Also it is usual to recal the special intention for which one intends to offer this Mass by the hands of the Priest.

Wine and water have been placed ready at the side of the altar, and the child who serves the Mass now approaches with these, holding the wine in a vessel in his right hand, and the water in another vessel in his left. The Priest pours a small portion of the wine, about a dessert spoonful, into the consecrated chalice, and with a little spoon takes a drop of water, which he mixes with this wine. It is his duty to ascertain that no mistake has been made, and that it is really wine he uses, as the Sacred Presence is promised only to the elements of wine and bread. No prepared liquor may be used, only the pure juice of the grapes. I believe it is doubted whether the tent wine used by your Church, has the requisite purity for consecration. I forgot to say too, that the church uses unleavened bread, as Jesus Christ used such. It is made of the finest wheaten flour, and is prepared by Nuns or other pious persons, who are chosen to prepare it, to insure its being genuine. Perhaps you already know that it is made in the form of a wafer, and is white like pearl. Those consumed by the Priests are about two inches in diameter, those for the people half the size.

While the Priest is putting the water and wine into the chalice, he repeats the prayer, 'O God, who in creating,' &c. He then turns to the altar, and elevating the cup a little, offers it to God, using the prayer, 'We offer unto thee, O Lord, the chalice of salvation,' &c.—still anticipatory—and signifying the cup that is about to be the chalice of salvation.

Having replaced the chalice on the altar, and the bread on the linen before it, he repeats the prayer, 'Accept us, O Lord,' &c.

The child now again approaches with a salver and a small vessel of water, the Priest places his hands over the salver, and the child pours water over them: this ablution is appointed in reverence to the sacrifice, and significant of the purity that must accompany such an offering in the soul and body of him who offers it. The priest bowing before the altar recites the prayer, 'Receive, O holy Trinity, &c.—And then turning to the congregation, reminds them to 'pray, that their sacrifice and his may be acceptable to God.' To which they mentally reply. 'May the Lord receive the sacrifice from thy hands, to thy praise and glory of his own name, and to our benefit (recollecting his own intention or intentions in offering this sacrifice) and that of all his holy Church.'

The prayers called 'secrets,' (so called because they are silently offered,) follow, and are a second collect, in the same intention as the first. Some of these have been retained by your church, but we have many others which would be quite new to you. They are most beautiful prayers, and if collected would form a treasure of devotion, being varied to all circumstances and conditions; the same as the sacrifice.

The short sentences which precede the preface, are the same as those retained in your prayer-book. 'Lift up your hearts,' &c. The prefaces vary according to the Mass, and are most dignified and rousing. That for the festival of Trinity Sunday, and which is used on other Sundays throughout the year, is amongst the finest compositions of our church. At the close of the preface, the solemn address to Jehovah is used: 'Holy, Holy, Holy Lord God of Hosts Heaven and earth are full of the majesty of thy glory. Hosannah in the highest. Blessed is he that cometh in the name of the Lord. Hosannah in the highest.' A bell is distinctly rung, and the congregation thus warned, kneel devoutly down on the ground, though weak persons, or those who cannot kneel long, may remain sitting till the bell is again rung just before the consecration. But the words 'Blessed is he that cometh' have warned the worshippers that the Lord of glory is about to come before them, and their best feelings are aroused to receive Him; coming now—now in these very moments that are passing,—from His seat on the right-hand of God, from among cherubim and seraphim, angels and archangels, who have taken up our loud and adoring shout of welcome. It has reached the gate of heaven, it is echoed on to the mercy-seat, the Lamb has replied: 'Lo, I come!' And the ancients fall down and 'cast their crowns at his feet' as he passed. And the 'thousands of thousands' of angles that are round about the throne, strike their golden harps, and say, 'Worthy the Lamb that was slain to receive power, and divinity, and wisdom, and strength and honour, and glory, and benediction.' And every creature which is in heaven, the saints with their golden vials full of odours, are uniting with us on earth, in the same hosanna of benediction—Hosanna in the highest. The Lamb that was slain from the

foundation of the world,—still to be slain till time shall be no longer,—our Priest for ever after the order of Melchisedech, our Victim, to be our whole burnt-offering, 'a perpetual offering,'—comes down now from heaven, to offer himself to each heart here present who has invoked Him.

To be continued.

PULPIT ELOQUENCE.

A French preacher,* in his sermon on the feast of St. Mary Magdalen, enlarged greatly upon her former infamous life, and said many fine things respecting her conversion. Then apostrophising the ladies, "There are amongst you," says he, "many who come here rather for amusement than instruction; and among the number who now hear me, I know not whether one could be found, who is desirous of repenting like the Magdalen. Did I say like the Magdalen?—I might have said she feels not the least remorse for her sins. There is one amongst you, who is not worthy to be associated with honest women. She is the most abandoned and most impudent of women. She has every year for a long time promised to reform and lead a good life, nevertheless she still continues to live on in the same wicked way. As she hath hitherto sinned unblushingly, it is necessary we should expose her. It is said in scripture, 'if thy brother commit sin, reprehend him the first and the second time; but if he do not correct, the third time tell it to the church.'

"Since so many exhortations have proved inefficient to the reclaiming of this hardened sinner, it is necessary we should now cover her with confusion, by publicly proclaiming her infamy, and naming her, before the whole assembly. Yes, my brethren, I am going to name her; it is —. Shall I name her?—I ought—but nevertheless—no, I ought not—but why not?—this salutary shame might reclaim her from her evil ways. I will name her then—it is—no, that name is so infamous, it would be a sacrilege to pronounce it within these sacred walls. But it is necessary she should be known. There she is in front, looking innocent and demure.—I am going to throw my book at her—mind whom it hits?"—Then raising his arm, and feigning to throw his scripture, all the women who were before him instantly stooped down their heads.—"O tempora! O mores!" cried the preacher; "I thought there had been only *one* unrepenting sinner; but with grief I behold there are amongst you *many*."

* Pere le Petit Andre.

† O the times! O the manners! of our days.