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THE CROSS.



NEW

SERIES.

VOL. I.

No. 19.

God 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, MAY 17, 1845.

CALENDAR.

- May 18—Sunday 1st after Pentecost—Feast of the Most Holy Trinity.—Vespers of the same day.
... 19—Monday—St Peter Coelestin, Pope and Confessor.
... 20—Tuesday—St Bernard, Confessor.
... 21—Wednesday—St Felix of Cantalicimer, Confessor.
... 22—Thursday—(Holiday of Obligation) Feast of Corpus Christi.
... 23—Friday—SS. Philip and James, Apostles.
... 24—Saturday—Feast of the Blessed Virgin Mary, under the title of Help of Christians.

ORIGINAL.

A TRUE CONVERT.

MR. BROWNSON OF BOSTON.

Some twelve months ago we expressed our conviction that the Editor of 'Brownson's Review,' was progressing fast to Catholicity. He has, since, entered the 'one sheep-fold,' and reposes under the guardianship of the 'one shepherd'—having, after twenty years of anxious and intelligent enquiry, satisfied his mind, that, elsewhere, the 'Household of Faith' was not to be found. We congratulated Mr. Brownson, at the period of his Baptism; we refer to him, now, as an edifying example of the 'Fruits of the Holy Spirit.'

In 'Brownson's Review' for April, we find a brief, but tenderly, beautiful, and affecting reply to some remarks of a Catholic Periodical, which had praised and misunderstood the Editor of the former. We were so much struck with one or two passages, that we immediately determined to publish them for the edification of the readers of the 'Cross.' Every

Christian may derive much benefit from a perusal of them;—to the convert, the study of them may be unutterably important.

There is nothing, for which converts to one creed, should labour so intensely as the acquisition of a *Catholic Spirit*. The '*individualism*' in which their old Faith indulged them, clings to their habits of thinking with a dangerous and, oftentimes, destructive tenacity. Forgetting that they have, now, a divinely constituted *Guide*; and that, they have abandoned, as *not of God*, the self-sufficiency of their *own judgment*, or *ichim*, they endeavour to associate the principles of individual judgment, and *cherish authority* together; and practice error while professing Truth. It is the result of uneradicated human pride. It continually affects the predominancy of Grace, destroys half the consolations of true Religion, and should be constantly and vigorously combatted.

The benefits of the *Cross* cannot be expected by those who refuse its humility. The simplicity which *knows* nothing—the humility which *presumes* nothing—the confidence which requires nothing—unless *that the church teaches* a doctrine or observes a practice—are true Catholicity and the inheritance of true Catholic souls. By these the giant becomes weak—the sage becomes a child—the Philosopher a Fool—the admired of a whole continent, becomes the last of men—'knowing nothing that he may know all,' glorying in nothing but the 'cross of our Lord Jesus Christ' 'the fulness of his future reward.'

In making use of this language, Mr Brownson—should he ever read these remarks—will not imagine that we have adopted the tone which he deprecates in our contemporary. When we speak of Mr Brownson's abilities, we speak of the *gifts of another to him*, remarkable for their number, to be sure—but, oh, how remarkable for the deep, deep responsibility which attaches to their exercise.

Referring to the article on himself, of which we spoke above, this truly Catholic writer says :

“ The article is written with ability, but is quite too eulogistic, and speaks of ourselves in terms quite beyond our deserts. But it is not of this we wish to speak. Most men are willing to swallow all the praise they can get. Yet Catholic writers, who may be presumed to believe and to know that the greatest enemies to our progress towards Christian perfection are pride and vain glory, ought to use some measure in their praise of a poor sinner, who probably at best finds it no easy task to practise the humility his religion demands.”

What a beautiful and feeling appeal to the *christian* principle of his panegerist ?

Alluding to his state of mind, about the time, when we first introduced him to our readers, Mr. B. says :

“ We had never seen and conversed with an intelligent Catholic on the subject of religion the value of one hour in our whole life, and of course could have known very little of what Catholicity really is. We guessed at its leading doctrines from our knowledge of the Protestant doctrines opposed to them ; and though we often guessed aright, we still oftener blundered. Nevertheless, we had formed to ourselves an ideal Catholicism, demanded by our philosophy and sustained by it ; and this ideal Catholicism we imagined was substantially what the Catholic Church believes, or really intends by her articles of faith. So we concluded, about as sagely as in other cases, that we were a Catholic, and had discovered a philosophy which would legitimate the Catholic Church, and give a scientific basis to all her doctrines.”

Whether this opinion be or be not founded on Truth, he says, he cares little, now, at all events that it led, not, ‘ necessarily,’ to Catholicism, he is convinced. Read his view at present :

“ We lay aside, utterly renounce, all our pretensions to a philosophy of our own ; and content ourselves in this matter, as well as in others, to walk in old paths, instead of striking out new ones. We set no value on what we have done, and request our friends to set no value on it. Our life begins with our birth into the Catholic Church. We say this, because we wish no one to be led astray by any of our former writings, all of which, prior to last Octo-

ber, unless it be the criticisms on Kant, some political essays, and the articles in our present Review on Social Reform and the Anglican Church, we would gladly cancel if we could. We have written and published much during the last twenty years ; but a small duodecimo volume would contain all that we would not blot, published prior to last October.”

How beautiful is the self-abasement—how dignified the humility expressed in the following sentences ! Few can read without a tear, the strong though subdued contrition of a majestic mind repentant of a mind which can estimate what the laughter of the vain ‘ is worth and—what it costs :

“ The truths of revelation must be taken simply, on plain, positive evidence ; they are not attained to by human wisdom alone. After twenty years and more of wandering in search of a new and better way to the truth, we have been forced to come back, to sit in all humility and docility at the feet of our blessed Saviour, and learn in the old way, as our fathers did before the experiments of Luther and Calvin. We become a fool that we may become wise, consent to know nothing that we may know all. We have found no new way, we have only found the old way. But this old way, beaten by millions of travellers for these eighteen hundred years, is sufficient for us. It is plain, straightforward, and easy ; and we do not feel equal to the windings, obscurities and asperities of a new and unbeaten path. Bold, energetic, young men, strong minds, full of spirit, untamed by experience, buoyant, confident in themselves, may laugh at us, and say we have grown weary and faint-hearted ; but they will not move us. We have been of their number, and laughed as they laugh, as heartily, and as proudly, and we can afford to be laughed at. Alas ! we know what their laughter is worth, and—what it costs. We have said all they can say. We have eaten our own words. May they live long enough to eat theirs, and to become ashamed of their mockery, as we are of ours.”

We shall not forget Mr Brownson.

LITERATURE.

From the Catholic Herald.

THE SISTER OF LAZARUS.

BY S. D. PATTERSON.

“ The master is come and calleth for thee.”—John xi. 28.

A sister hung sad o'er the grave of the lov'd,
And tears of affliction stream'd fast from her eyes,
And she bow'd 'neath the rod of the Chastener, and prov'd
That those blessings fly first which most fondly we prize

She mured on his virtues, his kindness, his truth—
 On the love that was borne her, so fervent and high,
 By the playmate of childhood, companion of youth,
 Thus call'd, in the fresh bloom of beauty, to die—
 And the scalding tears fell on the grave of the dead,
 As that fond sister mourn'd o'er the cherish'd one fled.

But listen ! a voice by the mourner is heard,
 Whose tones send the music of peace to her soul—
 The loud sobs of anguish are calm'd at a word,
 And the tear-drops no longer in bitterness roll.

Hope breaks through the gloom that enshrouds her sad
 heart,

And her bosom expands with a rapturous glow :
 Firm faith and full trust their blest comforts impart,
 As she hears from the lips of the messenger flow
 The tidings which bid her deep agony flee,
 'The master is come, and he calleth for thee.'

So Christian—tho' gloomy and sad be thy days,
 And tempests of sorrow encompass thee, black,
 Though no sunshine of promise, or hope sheds its rays,
 To illumine and cheer thy life's desolate track.

Tho' thy soul writhes in anguish, and bitter tears flow,
 O'er the wreck of fond joys from the bleeding heart riv'd,
 Check thy sorrowing murmure, thou lone one, and know,
 That the *chasten'd* on earth, are the *purest* for Heav'n :
 And remember, tho' *gloomy* the *present* may be,
 That the '*Master is coming*'—and coming to thee !

THE PROPAGATION OF THE FAITH.

The following beautiful extract, from a sermon delivered by the Very Rev. Dr Kirwan in Dublin on St Patrick's day, we take from the correspondence of the Tablet :

" Never, said he, since the days when the commission was delivered to the Apostles to preach the Gospel to every living creature, has it been filled with more devoted zeal, nor, thank Heaven, with more abundant success, than at the present hour. The sound of the voice of Truth is going forth into every land, and the glad tidings of the Gospel even to the extremities of the world. Prejudice and ignorance, which had for more than three centuries lowered over the human mind, and obscured or paralysed its powers, are now dispersing like mountain mists before the bright and searching light of the sun of Truth ; and in this age of invention the most valuable discovery which man has made is his own proud perversity and wilful blindness in the all-important matter of religion. It is God alone can operate this change in the heart of man, and to God alone be all the honor given ; yet it is not forbidden us to glory—if we glory in the Lord—that wherever the voice of the Apostle is heard and the Gospel preached—

wherever new missions are founded and the branches of the vine extended—in a word, wherever the fold of Christ is augmented ; or the introduction of the infidel, or the conversion of the heretic, it will be found, almost without exception, that it is Irish piety, Irish zeal, and Irish devotedness that commenced, or are occupied in advancing the godlike work. Ireland, but partially liberated from the trammels of persecution, and still suffering from the evils it produced, is already resuming the proud position she once held amongst the nations of the earth—she is again, as of old, sending forth her scholars from her schools, her virgins from her cloisters, and her saints from their sanctuaries—to revivify religion, and reanimate the fallen ; and thus in the wondrous way of God's providence, the poorest in the goods of this world, and the rich only in the treasures of grace, is become the greatest benefactress to mankind, in man's dearest interests, and the favored instrument of heaven for heaven's sublimest purposes. And may we not discover in this wise arrangement of Providence the secret and the cause of our sufferings and our wants ? For persecution has ever been the most effective means adopted by God for propagating the Faith, from the time the blood of the first martyrs became the prolific seed of Christianity. The continued suffering and periodical destitution which are daily forcing, and have already driven countless thousands of our poor from their native land, disseminate likewise with them the gems of the true Faith which no clime nor circumstance can eradicate from their faithful hearts. Like the tempest sweeping along in its desolating course, whilst it levels with the earth the ancient monarchs of the wood, that had long borne the fury of many winters, carries likewise on its stormy wings, or scatters on the angry waters, the infant seeds of future vegetation, which, cast upon some rocky shore or barren waste, and favored with a few years of heavenly dew and genial sunshine, shoot forth into a young and vigorous forest, an ornament and a blessing to the land they occupy, and an honor to the venerable stock from whose parent branches they have been torn. These are the noble ends from which our country from the beginning seems destined ; these are the sublime duties she has fulfilled, and is hourly accomplishing ; and as we have abundant reason to rejoice at them for the past, have we not substantial cause to hope from them for the future ? Do not the eternal justice and infinite beneficence of the Almighty instruct us to expect that when that destiny shall have been fulfilled, and these duties accomplished, that the fidelity, the sufferings, and the zeal which shall have rendered her again an island of saints, shall be rewarded even here by a long and glorious prosperity, which will render her the rival, as she has been the benefactress, of nations."

(From the U. S. Catholic Miscellany)

THE CHURCH OF NATURE AND OF GRACE.

The divine character of the Catholic Church, so fully evinced in the wisdom and perfection of the doctrines taught by her authority, and in their admirable adaptation to the capacity, the nature, and the wants of fallen man, is perhaps no less strikingly illustrated, in the many external rites and ceremonies she adopts, to render to God the worship he requires, and in the various offices and means she employs, to conduct the sinner to repentance and to aid the soul in its progress to perfection. In her doctrine and her discipline, she exhibits a consistency and agreement, an order and harmony, which may be looked for in vain among all mere human institutions, the observation of which alone, should lead the intelligent mind to admit her divine origin and office. Whether we regard her in her solemn fasts or her glorious festivals, we shall equally perceive how deeply her foundations are laid in the nature of man, and how in the exercise of a wisdom more than human, she touches the springs of life, recalls the heart from its perverse wanderings and forgetfulness, to higher and holier thoughts, and a nobler ambition, to the love of virtue and of God. He who does not know, who has never felt, how much the better part of man (the immortal spirit destined to survive this transitory scene) is weighed down and smothered as it were, by the affections of the body, how sensibly impaired in her highest efforts, by this dragging weight of earth, has yet to learn the real dignity of his nature, and to appreciate the high destiny of his creation.

Who does not recognise in the mysterious combination of soul and body which constitutes our nature, how great is the danger that the animal or baser part, without great struggles, to prevent it, attain the mastery over the intellectual or spiritual and better part of man. Amid all the seductions with which our senses are addressed, and the great and increasing tendencies of the age, to luxury and sensual gratifications, what generous mind, anxious for improvement, has not felt the absolute necessity by self-denial, and abstinence, to aid the soul in its unequal warfare against the flesh, and if possible, to obtain for her a substantial and permanent victory.

Hence, from the earliest period, *fasting and abstinence*, have been regarded as among the most powerful means of elevating the soul to the love of virtue and of God, and of giving it renewed strength and vigor, for its upward flight, to happiness and heaven. But how few among the numberless children of men, are capable of the high resolution, by self-imposed restraints, thus to aid

the soul in its strife against the body, however they may admire the theory of self-denial and admit the necessity of its practice to great attainments.

Hence the necessity of calling in the aid of religion, that by its sanctions, what is so admirable in itself, may be made a duty of specific obligation to the Christian, and regulated and enforced in practice, both as to time and manner, by the high authority of the Church of Christ. If under the Jewish dispensation, the advantages of fasting and abstinence were everywhere and abundantly recognised and the times and occasions for the practice of them solemnly and specially enjoined upon the chosen people of God, we find them no less strongly recommended in the Gospel of *Jesus*, and illustrated in the lives and practices of his disciples and the authorised teachers and expounders of the Word of God. See Mark ch. 9, v. 28. Matt. ch. 9, v. 15. Mark, ch. 2, v. 20. Luke, ch. 5, v. 35. Acts, ch. 13, v. 3, ch. 14 v. 22. 2 Cor. ch. 6, v. 5. ch. 11, v. 27.

From the earliest records of the Church, in the primitive days of fervor and of faith, and thence through every successive period of her existence, including what have been so erroneously called the dark ages of her history; the excellence and the obligation of *fasting*, have ever been acknowledged and its practice most solemnly enjoined, while the uninterrupted succession of holy men and women in all ages, has furnished the most illustrious examples of its efficacy as a means of purifying and elevating the soul of man. It was reserved for a comparatively recent period, when so many novelties were broached by the preachers of a new gospel, to find a shorter and easier path to heaven, in which, among many other wonderful discoveries, it was perceived, that fasting was not only unwarranted and unnecessary, but superstitious and hurtful. This was a doctrine too congenial to many, not to find numerous converts and zealous supporters, and from that day to this, among the numerous sects who date their birth from this memorable era, no common feature is more strongly marked than their condemnation and disuse of fasting, as well as their general distaste to the great duty of self-denial so characteristic of the christianity preached and inculcated by the Saviour of mankind. Thus in the spirit of a progressive declivity from the great landmarks of the true faith and the practices of piety, even those holy days, consecrated to the memory of the sufferings of *Jesus*, by fasting and prayer, and the beautiful and affecting ceremonials of the Church, have been gradually forgotten, until it is no longer considered a reproach in this enlightened age, for a professed disciple of Christ to be ignorant of the existence of

such a day as *Good Friday*, or what event is intended to be commemorated by it.

Even regarding Christianity as a mere human institution, it would be natural to suppose, that the unprecedented sufferings and death of its illustrious founder would be commemorated, for all time to come, amongst those calling themselves Christians, with all the solemnities proper to the occasion; and that while the birth day of a Washington or a Tell is honored with public celebrations, the day on which the great benefactor of the human race, gave up his life for the good of all, should not be forgotten. But when we find that this illustrious being was no less than God himself, who condescended for the sake of the lost children of men, to take upon himself our nature and to suffer and die for us, an ignominious death on the Cross; when we contemplate the unspeakable agony he endured, the bitter humiliations, the cruel tortures and that mysterious and bloody death, how irresistible [one would think] must be the appeal to all who profess to be the disciples of Jesus, to commemorate with solemn reverence and awe, with sympathy and love, with deep contrition for sin, with fasting and prayer, and with all the profound impressions which religion can make upon the understanding or the heart, the days of Christ's last sufferings in the flesh, and the closing scene of the great sacrifice on Calvary. Can it be that in Temples professedly dedicated to the worship of God, as he has been revealed to us through his beloved Son, on this solemn day, no sacred sign is heard, no sign of sympathy, no symbol of suffering exhibited, nothing to recall to mind and impress upon the heart, the agony and death of the Saviour of the world? We would seek too, other walls than those where at this holy time while, under a cold ceremonial, the officiating minister claiming to be a true priest of God, though permitted to speak of the cross of Christ, must be careful to avoid a too vivid representation of this glorious emblem of salvation.

Is there then no place where the humble and devout lover of Jesus, can on this day, render the tribute of his prayers and tears? Where he can throw himself at the foot of the Cross and bewailing his manifold sins and transgressions beseech the mercy of God? where he can feel and in some sort express, how great was the anguish, how bitter the suffering of that Lamb of God, who suffered and died, that we might live? Is there then no place in which the mystery of the Cross is exhibited without fear and the full force and eloquence with which it naturally appeals to the human heart? Is there no temple in which, speaking in a language understood by all, by her solemn rites, she recalls the last sad history of that suffering God, to whose service it is dedicated? There is a place, there is a temple, clothed in mourning. It is the

church of Christ, the spouse of his love. She calls to mind, the agony of the garden, the buffeting, the bloody pillar, the cruel mockery, the crown of Thorns, the cries of infuriated malice, the heavy way, the burden of the cross, the unspeakable agony, the last sighs of her beloved Jesus. She is not ashamed of the Cross, it is the emblem of her faith and the ensign of her triumph—with this holy symbol in her hands, speaking a language more ancient and more eloquent than words, she has gone forth among the nations conquering and to conquer. She venerates, as well she may, the sacred emblem of salvation. She fears not before men and angels to throw herself at the foot of the Cross and bedew it with her tears, and clasping the Virgin Mother in her arms to indulge a common grief too deep for words. She heeds not the ribald jest or the scornful smile, the rage of persecution does not alarm, nor the blandishments of the world allure her. She knows that the glorious morning of the Resurrection is near at hand when she will see her beloved arise in triumph, and be restored to his presence, crowned with immortal glory.

General Intelligence.

THE PUSEYITES, ANGLICANS, &c.

CONVERSION OF THOMAS MEYRICK, Esq., M. A.—A correspondent of the *Standard* announces that Mr. Meyrick, Scholar of Corpus Christi College, whose withdrawal from the University of Oxford, followed immediately upon the comment of Mr. Ward, has joined the Church of Rome.

REV. F. OAKELEY.—The following appeared in the *Chronicle* of Monday:—"Sir—If I feel it best to set right one or two points in your notice of me in a leading article of this day, it is rather with a view of guarding the public generally against the habit of treating unauthorised statements upon matters of which none but the parties directly concerned can be cognisant, than because I feel the particular misstatements in your paper of much consequence, or because I desire to establish for myself any precedent as to the conduct to be pursued by me for the future. Yet I wish to say that if a paper, so remarkable for fairness and moderation of tone on ecclesiastical subjects as the *Morning Chronicle*, falls (though in mere advertency and under a prudent qualification) into errors of this kind, it should be plain how little reliance is to be placed upon information hazarded by other papers, whose powers of discrimination on certain subjects are evidently suspended for the time, under the influence of strong party feelings. Thus, in the *Morning Herald* of to-day, questions are addressed to me which in some considerable degree carry with them their own answer, but

with which of course I shall not directly deal, lest I should even appear to recognise some sort of accountability to an absolutely unauthoritative and obviously prejudicial tribunal. Let me observe, also, that I entertain no doubt of any questions on the recent matters affecting myself, in which the public may do me the favour of taking interest, *righting themselves* as time goes on. But many reasons will occur to indicate the propriety of silence on my part. At any rate, I wish it to be understood that I am prepared to suffer under any amount of (temporary) misconstruction, rather than to promote a discussion which will, I am confident, issue in results far more favourable to myself than any one else, which would, in the meantime, most miserably disturb the peace of the Church of England. Let me say then, Sir, under this protest, and with these explanations, that your account of the recent question between the Bishop of London and myself is inaccurate in the following particulars:—1. I have never been ‘suspended’ by the Bishop of London, in the technical sense of the word. I abstained for five days from officiating, *by my own offer*, to which the Bishop acceded. 2. The Bishop asked me to *resign* before his lordship had received any ‘letter’ whatever from me. 3. I never ‘declined the Bishop’s suggestion,’ but took time to consider, and never sent in my formal answer. 4. I have never been ‘formally’ suspended, since I have never been suspended in any sense, except by my own voluntary proposal, which the Bishop adopted. 5. The Bishop could not ‘recall’ what his lordship never issued. And so the matter remains, subject, no doubt, to material conditions, and dependent upon future (hypothetical) legal determinations. Whether the objectors to my present position will save their cause by pressing forward these determinations, it is not, of course, for me to suggest, though I have a private opinion upon the subject. I am, Sir, your obliged servant, **FREDERICK OAKELEY.** London, March 1.”

MR. OAKELEY AND HIS BISHOP.—Various accounts having appeared in the public papers as to the steps taken by the Bishop of London with reference to the Rev. Frederick Oakeley, we are authorised to state that Mr. Oakeley has been allowed to continue his ministrations in Margaret-street Chapel *ad interim* only, till the Bishop shall have obtained the opinion of his legal advisers as to the proper course of proceeding in so grave a case. We are also able to state, that there is no foundation for the report that the Bishop has received a communication from the Vice-Chancellor of Oxford on the subject of the letter addressed to the Vice-Chancellor by Mr. Oakeley.—*Official from the Bishop’s Chaplain.*—*Herald.*

To THE BISHOP OF LONDON.—My Lord—We,

the undersigned, being persons frequenting the services at Margaret Chapel, having been informed that your lordship has suggested to the Rev. Mr. Oakeley that he should resign his license, and retire from the ministry of the chapel, beg with great respect to make the following representations:— That Mr Oakeley has for some years had the charge of the chapel, and during that period, partly by the mode of conducting the services, partly by the uncontroversial and practical tone of his teaching, and partly by his kindness and sympathy towards those who have had recourse to him for advice, has collected around him a body of persons of various grades of opinion, who all hold him in high estimation. That many persons have found in the constant services of the chapel, opportunities of retreat from the hurry and anxiety of business; others, occasions of retirement in season of distress; and we have reason to believe that many others, whose minds have been in a perplexed and unsettled state, have been quieted and held in their position by Mr. Oakeley’s counsel and encouragement in private. That in our attendances on the services at Margaret Chapel we have never heard any doctrines inculcated which we have any reason to believe your lordship would have disapproved; and that we thoroughly believe that the influence exercised by Mr. Oakeley over the members of his congregation, and which, in many cases, is confessedly great, has always been exercised for good, and in restraining from extreme conclusions when there might be any tendency to such a result. That we are apprehensive that the retirement of Mr. Oakeley from Margaret Chapel will have a very injurious effect upon the minds of very many who now look to him for sympathy and support, and that it will in many cases produce the utmost distress and perplexity; and that, in so far as it may tend to the discontinuance of the chapel services in their present state, it will be a serious privation to us all.

To THE EDITOR OF THE ‘MORNING CHRONICLE.’
—Sir—As your article on the subject of myself still gives rise, inadvertently, and through a want of clearness in my own letter, to an erroneous impression of some consequence respecting me, allow me to say that even when I wrote to you on Saturday, the question of my resignation was entirely at an end, by the Bishop of London having, under actual circumstances, and as farther advised, ceased to require it of me. With this explanation, and with others which appear elsewhere, I close as far as I myself am concerned, the whole question with the public papers, and leave any future misconceptions respecting me to correct or adjust themselves. Thanking you for your kind attention to my communication, I am, Sir, your humble servant, **FREDERICK OAKELEY.**

MR. WARD AND HIS MARRIAGE.—To the Editor of the *Times*—Sir—Several of the newspapers have occupied themselves of late with my private affairs, and theological comments, I am told, have in some instances been made upon the circumstance that I am engaged to be married. I have no wish to examine the question how far in these comments the liberty of the press has been carried beyond its due limits, because in truth I am glad of the opportunity, which could hardly otherwise have been afforded me, of making a short and simple statement of my views on an important theological subject. I am not unmindful of the grave evils which may be apprehended from making newspapers the vehicle of such controversy; but, on the other hand, a person who undertakes the responsibility of writing a work which treats on subjects of such extreme importance as those considered in the *Ideal of a Christian Church*, seems to lie under a positive obligation to take measures, so far as in him lies, that a cause which he considers inexpressibly important may not suffer detriment through a misapprehension which a few words from him might remove. Whereas, then, it appears that both friends and opponents have in innumerable instances conceived that there is some inconsistency between the sentiments contained in my work and the announcement that has been recently made, I trust I shall not appear egotistical, or again unduly sensitive, if I beg your permission to lay before your readers the simple views which I have long entertained on the subject of religious celibacy. First, I hold it most firmly as a truth even of natural religion that celibacy is a higher condition of life than marriage. Secondly, I most fully believe that vows of celibacy, when duly taken, are perpetually obligatory; and thirdly, I incline most strongly to the opinion, that under a really effective church system, the priests would be, if possible, wholly selected from those who have taken such vows. On the other hand, it appears to me of the utmost importance to remember, that in cases where no vocation is felt for a life of celibacy, he who leads such a life forgets a great spiritual blessing, and he who makes a resolution, much more a vow, to lead such a life, involves himself in a fearful snare. I can hardly fancy a much more serious evil than that the Catholic doctrine ‘counsels of perfection’ should be revived, while the correlative Catholic doctrine on ‘vocation’ remains dormant; and any one incurs a most serious and grave responsibility who swell a current of public opinion which should tend to deter from marriage those who have not had the opportunity of carefully considering in which direction their real call lies. These have been very long my opinions, and more than one of my friends remember my having from to time expressed them.

How any one can imagine that I have ever professed any vocation to a high and ascetic life, I am utterly at a loss to conceive. At the very outset of my work I mention that my dissatisfaction with the English system arises from ‘the absence’ in it ‘of such helps as may support an erring and most sinful mind in the most ordinary path of salvation’ (p. 8) and speak of myself as having ‘no more power in understanding and sympathising with moral goodness than would be given by acting for a single day with reasonable constancy, in disregard of other inclinations and with a single eye to duty’ (p. 5); while in the preface I most earnestly draw the attention of young readers to these disclaimers (p. viii.) I suppose persons consider these to have been merely graceful expressions of humility at starting, just as some with the kindest intentions have represented me as not fully realising the various severe expressions which are to be found in my work. But I am really in the habit of saying what I mean, whether I speak of the ‘deep and burning hatred’ which I feel towards the English Reformation, or of the very unfavourable light in which I regard my own moral attainments. One newspaper I am told, supposes that I must deny the validity of the English ordinations. This is really unintelligible. The strongest ultramontane Roman Catholic would repudiate the doctrine that priests are forbidden to marry, while I need not say no Ecclesiastical law exists on the subject in our own Church; on the other hand I do not at all deny, rather I deeply feel under a pure and really effective Church system, a person so wholly destitute as I am of such a vocation would never have been admitted into priests’ orders. In that part of the Roman Church (by far the greater part), where the discipline of priestly celibacy exists nothing can exceed the care that is taken of ascertaining in each individual case whether there be such a vocation. The only remaining question is, whether such a person as myself could have any right to express a confident opinion on theological subjects; in other words, whether I do not rate too highly the value of mere intellect in such inquiries. The Quarterly Reviewer of my work thinks the very reverse—that I rate it too highly. My own opinion of course is, that I rate it neither too highly nor too lowly. I think that a writer who, like myself, makes it a matter of the most conscientious duty never to deem a religious opinion false which religious men hold, until he has satisfied himself that they hold it either as an intellectual inference from, or any intellectual analysis of, their spiritual perception, and that it is itself no part of those perceptions—I think that such a writer may conceivably bring to light truths of the very utmost value and importance, however miserably deficient his moral character. Whether I have myself

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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