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UNDER THE SUPERINTENDENCE OF CLERGYMEN OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

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Theology.

IMAGE WORSHIP AND THE SYDNEY "CHRONICLE."

THE article on Image Worship in the first number of this Journal, avowedly compiled from the unanswerable treatise of Mr. Tyler, late Fellow of Oriel College, Oxford, and now Canon Residentiary of St. Paul's, London, has been noticed at some length, in two numbers of the *Sydney Chronicle*, with an expression of regret that the assumed contributor to the *Guardian*, would not have an opportunity for a reply until another month had elapsed; but that he would not, perhaps, be sorry for it, as it would enable him to study the subject thoroughly, before he came to it again. We did not read the articles in question for several days after their publication, and being strengthened in the conviction, that the *Guardian* had not, in any one particular, misrepresented the doctrine of the Romish Church on Image Worship, and being also further assured of the accuracy of Mr. Tyler's citations, (though that was unnecessary,) we had thought it not desirable to return to the subject; but on reconsideration, it has occurred to us, that our silence might by some be misconstrued into an admission that an apology (a defence is out of the question) could be offered for so unscriptural a practice, we have again directed our attention to the subject, in connexion with the *Chronicle's* remarks.

We pass over the usual compliments, "Protestant malice," "meanness," "deception," "dishonesty," &c., as unworthy of notice, and will examine what is tangible. It is asked by the *Chronicle*, in reference to the assertion that, "for 300 years after Christ, no images or pictures were allowed to be placed in Christian Churches;"—how they could be so placed when there were no Churches? To this we reply, by asking, did the Primitive Christians meet for worship at *uncertain* places, and in *un-*

sanctified buildings? Let St. Paul answer. When reproving the Corinthians for using profane banquetings and feastings in a sacred place, he says, "Have ye not houses to eat and drink in, or despise ye the Church of God?" (Εκκλησια not οικια.) Have ye not places or houses proper for ordinary and common repast, that ye come to the Church or house of God for that purpose? "If any man hunger let him eat at home." 1 Cor. xi. 22.

Mede, quoting Clemens Romanus, says, "God has ordained WHERE and by what persons he wishes oblations to be presented." Ignatius also says, "But having come together unto the same place, have one common prayer—wherefore, come ye all together as unto one temple. (*ενα ναον*) Tertullian also laments that the Christian should come from making idols into the Church, (*ecclesiam*) from the workshop of the enemy, into the house of God, (*in domum Dei*). There is abundant testimony also to prove the existence of Churches in the third century, during the prevalence of five persecutions. It appears from Theodoret, that Churches existed in Persia, a Pagan Kingdom; surely then, they were to be found in the more civilized parts of the Roman Empire. This objection of the *Chronicle*, we regard as perfectly frivolous. No one will imagine that the Churches of the early Christians were magnificent edifices, such as were erected in the time of Constantine, and from Justinian to the tenth century; the primitive Christian had frequently to meet together for the purpose of divine worship, at the hazard of their lives, and they generally assembled in an *upper room* of a building, (*Ανωγειον* or *Υπερωον*) such as the Latins called *cœnaculum*, being as Mede says, "the most large and capacious of any other, so likewise, the most retired and freest from disturbance, and next to Heaven, as having no other room above it." But even under these circumstances, we see no reason why images or pictures should not be introduced, except that such a heathenish custom had not the sanction of the primitive Church.

In reference to Pope Gregory the Great, it was asserted in the *Guardian* that, "he maintained the usefulness of Images for instruction's sake, though he strongly prohibited their being worshipped." It was intended to show that Image Worship was a gradual innovation, and that the teaching of this Pope, A.D. 598, was different from that of Thomas Aquinas, and Bonaventura, who lived 1260-70. To this the *Chronicle*

replies; "St. Gregory did, it is true, commend the zeal of the Bishop of Marseilles, when he broke some images which had, by recent converts from Paganism, been used as idols, but he reproved the act of breaking them, even under such circumstances; for, of the Catholic (?) practice, of *venerating* images, he was a firm upholder." An instance is cited. "A rich Jew, who had been converted to Christianity, unjustly took possession of a synagogue to make a church of it, and in it he set up an image of the Blessed Virgin, and a cross. St. Gregory ordered the synagogue to be restored, and the image to be removed with all due *veneration*." "Had the writer in the *Guardian* been aware of this," the *Chronicle* adds, "he probably would not have made such use of the letter to the Bishop of Marseilles. It is just one instance of the mode in which Protestants justify their separation from the Church. Any assertion, however opposed to reason, or to historical fact, so it does but suit their purpose, they propagate with the utmost recklessness." Now the writer in the *Guardian* was perfectly aware of the fact to which the *Chronicle* alludes. His object was to show that this superstitious practice, Image Worship, was then only nascent—not fully matured as in the times of Aquinas and Bonaventura. What St. Gregory meant by *due veneration* we are not informed, but we think it unreasonable to believe that he intended anything more than that it was to be removed without confusion or tumult. It was to be taken from a place of worship decently and reverently. He considered that it was useful for instruction, but on no account to be worshipped. Serenus, Bishop of Marseilles, like Phinehas of old, had been zealous for the honor of his God, and had determined to destroy the growing evil, root and branch; for this he was reproved by the Roman Pontiff, in these words:—"Now, we praise you for your zeal in preventing anything made with hands from being worshipped, but we apprise you, that you ought not to break the said images; for on this account is a picture admitted in the churches, that those who are unlearned, at least by looking on the walls, may read what they cannot read in books. You ought, then, Brother, both to preserve them, and to prohibit the people from worshipping them; so that those who are ignorant of letters may have the means of obtaining a knowledge of history, and the people never sin at all

in the adoration of the picture." Compare this with the assertion of the *Guardian*, and it will be seen that no misrepresentation is made.

Thirdly. With respect to the struggles in the 8th century against the introduction of Images, the *Chronicle* remarks,—“On whose part were these struggles? The leaders in the holy war—the destroyers of Images, have been almost exclusively profane reprobates.” Indeed! The Nobles and Bishops of England unanimously opposed their introduction, and expressed their abhorrence of the practice of Image Worship, calling it an outlandish innovation, a thing to be detested by the Church of God. The greatest scholar of the age, and one most learned in the Scriptures, Charlemagne’s preceptor, the renowned Alcuin, wrote in condemnation of it. The writer in the *Chronicle*, was not, of course, aware of this fact, or, perhaps it is more convenient to deny than to disprove.

Fourthly. The *Guardian*, (says the *Chronicle*) quotes the second Nicene Council, to show that the Fathers there assembled, differed from St. Gregory, whereas, they held precisely the same doctrine. But is it really so? We maintain that Pope Gregory, A.D., 598, sanctioned the admission of Images into Churches, for the edification of the unlearned, but declared it to be unlawful to *worship* any thing made with hands. The second Nicene Council, A.D. 787, declares, “we venerate, worship, and adore the sacred Images. All persons who profess to honor the sacred Images, but refuse to worship them, do dishonor them, and are guilty of hypocrisy.” “But” the Council adds, (cited by the *Guardian*) “we must not worship the Images with *latria*, (supreme worship,) supreme worship is due only to God.” Is not this a step in advance of Pope Gregory?

We learn next from the *Chronicle* that Dr. Arnold had afforded his testimony to the truth, “that the Old Testament prohibitions as to the use of images for purposes of devotion, could have no force under a dispensation of which the incarnation of God is the centre;” and that “images were set up by God’s express direction, upon the Ark of the Covenant, and that such was the honor or worship he required to be paid to that material substance, with its images above, and relics within, that thousands were smitten with death, for presuming to treat it with irreverence;” and the *Chronicle* thinks it very unreasonable “to suppose that anything but positive command could make the use of images unlawful: and then, of course, the whole matter would depend, like other Catholic truths, simply upon the question of Church authority.” To this our reply is—If the admission of images, accompanied by worship, have no sanction in God’s most Holy Word, and can be proved to be contrary to the true spirit and real bearing of that Word, it must then be rejected by all who are not ready

to make the Word of God of none effect, by human tradition, and by teaching for our guidance the commandments of men. When we examine the Holy Scripture, from its first to its last page, we find throughout, over and over again, in every variety of language, that the formation of any material figure whatever, as an object of worship, is prohibited, and denounced as an abomination in the sight of the Divine Lawgiver. As to the “honor or worship required to be paid to the material substance, the Ark of the Covenant, with its images above and its relics within,” it is no where said in Scripture that God directed the people to adore the ark, or that the people ever did adore either it or the cherubim, from the day they were made to the time when they were destroyed. The Doctors of the Roman Church generally refer us to a passage in which David calls that mercy seat the footstool of the Lord, and another in which the same holy psalmist calls upon the faithful to worship God’s footstool; and hence it is argued that the ark was to be worshipped, and that the images of the saints and of the cross may be worshipped also. It is scarcely necessary to observe, that the object of worship mentioned by the Psalmist here is not the footstool, but God, at whose footstool he calls upon his fellow-believers to worship; as he does elsewhere, employing the same word, declaring his own desire and inviting his brethren to “worship toward,” or “at his holy temple!”

With respect to the Council of Trent, and the inference which the *Guardian* drew from it, we are told by the *Chronicle* that it is “an exhibition of Protestant malice.” To this we have to say that the inference was justified by the teaching of Cardinal Bellarmine! We reassert that he maintains images are to be worshipped and adored. As to the nature of the worship and adoration required, he adopts the most refined and subtle distinctions. In one section (23rd) he applies indiscriminately to images the words worship (*cultus*), honor (*honos*), veneration (*venratio*), and adoration (*adoratio*). His own opinion is the following:—“Images of Christ and the saints are to be venerated, not merely accidentally and in connexion with anything else, but absolutely and in themselves; not merely on account of something else, but on their own account; so that the reverence shall rest in the images themselves, considered absolutely in themselves, and not only as the representations of some other being.” One argument by which he defends this view is, that the consecration of the image gives it a right in itself, and not only as the representative of another, to be worshipped.

Amongst the opinions prevailing in the Roman Church, the third, which he cites, is—“That images are to be worshipped both in themselves and on their own account, but yet with a worship inferior to that which is due to the original, what-

ever that original be.” What is this but an awful trifling in things concerning the soul! We now come to Thomas Aquinas and Bonaventura, and the *Chronicle*’s charge of dishonesty.

St. Thomas’s words are, says the *Chronicle*, “*sic ergo dicendum est, quod imagini Christi in quantum, puta lignum sculptum vel pictum, nulla reverentia exhibetur, quia reverentia non nisi rationali creature debetur. Relinquitur ergo quod exhibetur ei reverentia solum in quantum est imago, et sic sequitur quod eadem reverentia exhibetur imagini Christi et ipso Christo.*” Neither Mr. Tyler, nor the *Guardian*, asserted that worship was given to carved wood, to colors on canvas, to metal, or stone, or to any other material, merely as such. We never thought that the priests and the people in the heathen world, generally, regarded the idol as anything more than a visible representation of an absent and unseen Deity. There were some, doubtless, so ignorant and blinded, as to look only to their idols as Gods, without further reference to any unseen spiritual being; and we learn from Polydore Vergil, that he was an eye witness of such a state of things amongst Christians, in his time. But, generally, it was not so. Naclantus, Bishop of Clugium, gives us the true intent and meaning of the decree of the Council of Trent as to the nature of the honor and worship required to be paid to images by all who professed allegiance to the See of Rome, and his preaching is precisely that of Thomas Aquinas. Introducing his reader to this point, Naclantus says that the subject was to be considered under three distinct points of view:—

1. The image may be regarded in the light merely of a material figure,—metal, stone, wood, colour, and painting, and in this light the image (however beautiful in its design and execution,) cannot be honored or worshipped.

2. Images may be regarded as things blessed and consecrated to God; and as soon as they are placed in a church, even without a blessing, or any further dedication,—to deprive them of their own honor is a crime to be accursed. Being placed in the Church, they are not only images of those beings whom they represent, but are, moreover, in a peculiar manner, joined to them; yea, and erected in their stead.

3. They must be regarded in a strict sense, as Images, or similitudes and representations; and there being a mutual relation between the Image and the original, (the Image existing in the original as its foundation, on which its very existence as an Image depends; the original, or prototype, existing in the Image in which it is seen, and, if the case require it, honored,) it follows that, when the question of adoration is entertained, the Image is to be regarded not merely in its reference to the original, but more especially, as in itself containing that original. “And since the one thing is not separated from the other, (for though the prototype is absolutely a different thing from the Image, yet, since

it shines forth in the Image, it is not severed from it,) so neither is the worship or adoration of the two divided, but of both the worship and adoration is one and the same." "*Wherefore, not only must it be confessed, that the faithful in the Church do adore BEFORE the Image, (as some, perhaps for caution sake, express themselves,) but also, that they do WORSHIP THE IMAGE, without any manner of scruple which you may suggest; nay, moreover, they venerate the Image with that worship with which they venerate its original; so that, if that original has to be adored with latría, (supreme worship) the Image also is to be worshipped with latría; if with dubia or hyperdubia, the Image is equally to be adored with that kind of worship.* Naclantus was a member of the Council of Trent, and applauded for the soundness of his views.

The doctrine of Thomas Aquinas, Bonaventura, and Naclantus, will be the doctrine of the Romish Church, as to Image Worship.

We should say no more on the subject, but that the citation that was given from St. Bonaventura, has been pronounced, by the *Chronicle*, "fraudulent," and as exhibiting "the weakness of the system of Protestantism, which requires meanness and dishonesty of the worst kind to support it." "In the passage referred to," says the *Chronicle*, "there are a few words which clearly explain his meaning, and they are accordingly omitted." Here it is in an ungarbled form; "Quoniam ergo imago Christi introducta est ad eum representandum qui pro nobis crucifixus est, nec offert se nobis pro se, sed pro illo; ideo omnis reverentia, quod ei offertur exhibetur Christo. Et propterea imagini Christi debet cultus latría exhiberi." Now why did not the *Chronicle* turn this into English, for the benefit of the majority of its readers? Because the "fraud," the "meanness," the "dishonesty," the "imposition" of the *Chronicle*, would have been made manifest, and the accuracy of Mr. Tyler's citations affirmed. And what is the English of the ungarbled Latin sentence? Here it is,—"Since, therefore, the image of Christ has been introduced to represent him who was crucified for us, and does not present itself to us for itself, but for him; so all the reverence, which is offered to it, is paid to Christ, and therefore the worship of latría ought to be paid to the image of Christ." The sentence objected to, be it remembered, is this; Bonaventura "maintains, that the image of Christ is to be adored with the adoration of latría, (the highest conceivable worship,) because, as he remarks, it represents him who was crucified for us, and the image presents itself for him." Where is the discrepancy, the contradiction? We leave this point to the decision of every man of ordinary understanding, and the correctness of our translation to those who understand Latin. Having given the *Chronicle* a "dispassionate hearing," we now take leave of this subject, not regretting the

opportunity afforded us, of more clearly explaining the teaching of the accredited writers of the Romish Church.

It is not our intention to reply to any future remarks of the *Chronicle* on the *Guardian*, unless it be to acknowledge any unintentional error, into which we may chance to fall, or to correct any misrepresentation, of which we may conceive we are justly chargeable. The teachers of Romanism will endeavour to explain away the unscriptural character of the system, and to meet the prejudices and difficulties of Protestants, by concealing its most forbidding features; but we shall continue to represent its doctrines and peculiarities as we find them in the writings of its authorized teachers.

THE WORSHIP OF THE VIRGIN MARY.

"We are persuaded," says the *Chronicle*, "that our devotion to the blessed Virgin is one of the greatest glories of our Church, and we are thankful to believe, that in proportion as heretics on all hands concur in doing her dishonour, Catholics are continually growing in their love towards the unspotted mother of their God and Saviour. It is to us a healthy sign when the exuberance of their devotion manifests itself in the very strongest terms that language can furnish."

"As we admit the beneficial effect of ALL intercession, so we believe that of the blessed Virgin to be unspeakably more prevailing than any other. Every Catholic realises the belief of St. Bernard, that God never refused the prayer of his blessed mother."—*Syd. Chronicle*, July 15.

Extract from Dr. Jelf, Canon of Christ's Church, formerly Fellow of Oriel College, Oxford.

"It is only in the name of Christ Jesus for His merits alone, by virtue of His mediation, in answer to His all-availing intercession, that our prayers come up," at any time, "as a memorial before God." Without his name, still more, in any other name, prayer is utterly unavailing; nay, it is sin—He only is entitled to be mediator between God and man, who unites in his one person the two natures, the human and the Divine, and who in the union of these two natures sitteth at the right hand of the Father. * * * See how this comfortable doctrine, in which we have confidence to approach the Father, has been depraved by the devices of an ever watchful enemy; for it is by his agency, that out of the necessity for mediation has sprung one of the worst corruptions in the Church of Rome. The thought of mediation is natural to man; we have an instinctive dread of approaching the Divine Majesty. This is the hidden principle of much of the theology of the heathens. Working, then, upon this instinct of the human heart, the enemy of mankind not denying at first the

mediation of our Lord, nay, under pretext of exalting his divine person, suggests that the Great Mediator is himself too high and holy to be immediately approached: His mediation too exalted for ordinary, daily use; hence the desire to look around for some intermediate advocate; and who so proper to fill that office as the saint of God, he, who having fought the good fight, is departed and is with Christ? And thus the adversary's purpose is attained; and so the worshipper, in very humility, prays to the saint, who is to mediate with our Saviour, who mediates with the Father, who in the Son's name sends the Holy Ghost; and thus has Satan gained two objects; he has corrupted the purity and integrity of prayer by human and unscriptural additions, and he has, in effect obscured the doctrine of the perfect manhood of Christ; for it is in quality of his perfect manhood that the great Intercessor, perfect God and perfect man, is pleased to be at all times accessible (we may say without presumption personally accessible) to His redeemed creatures; yet who is not accessible, if we dare not approach him without the aid of a subordinate inter-mediator.

"Such are the delusions which a Church, arrogating to herself the exclusive title of Catholic, has been found to sanction, to embody in her liturgies, as distinguished from the liturgies of the ancient Church, and to enforce upon her members, under pain of anathema, as good and pious usages conducive to grace. Hence in the Roman Litanies, after the invocation of the Blessed Trinity, a multitude of saints, varying as the occasion requires, are directly invoked to aid the work of grace by their prayers. Hence God is entreated by the blood of Thomas á Becket (surely in awful parody on the invocation of God by the merit of that blood which cleanseth all sins) to grant His grace. Hence offices and litanies proper to the Blessed Virgin, as the Queen of Heaven, the giver of grace. Hence the entreaty to that blessed among women, that she would exert her influence over her Son.

"Can we wonder that a system so derogatory to God's Divine Majesty, should in practice degenerate into errors, still more decidedly Anti-Christian? Congenial as it is to the natural tendencies of the human heart, no wonder that it has taken root and flourished. It is undoubtedly one of the mightiest engines by which Popery has maintained its hold of the poor ignorant multitude, for Polytheism is congenial to the natural man, and a virtual substitute for a modified polytheism, under the name of Christianity, is practically introduced, under cover of this intermediate worship of the saints. Multitudes of worshippers in the Roman obedience totally neglect Christ, His merits and mediation, and rest in the mediation and merits of the particular patron and local saints, looking for grace and mercy to them finally. The whole earth has been partitioned out amongst the various saints,

or to different modifications of the same name. The Blessed Virgin has been dishonoured, indeed her person multiplied by variety of titles. But what is dishonour done to the Virgin Mary compared with the dishonour done to Almighty God? and yet it is to a Church such as this, with virtual idolatry and saint worship stamped upon her rituals, that we are invited to submit ourselves, as to the sole depository of the means of grace. Of those who are the victims of these errors it becomes us, of course, to speak mildly and charitably; but of the system itself, it is inconsistent with zeal for God's glory to speak otherwise than with indignation tempered with fear."

THE SACRIFICE OF ABEL.

From "Sermons preached at Cambridge in November, 1839." By the Rev. Henry Melvill, B.D.

THERE is good reason for believing, that, so soon as man had transgressed, and by transgression brought death into the world, God vouchsafed him some gracious intimation of his purpose of redemption, and instructed him in the worship which was suited to his altered estate. There is no such satisfactory account of the early institution of sacrifice as that which ascribes it to divine command—the Creator thus furnishing the first notice of that scheme of propitiation, which was to be developed and perfected in "the fulness of time." If you separate the ordinance of sacrifice from the appointed oblation of God's own Son, you make it a cruel and repulsive rite which could hardly have been thought acceptable to a gracious, though offended, Divinity. But, when you consider all sacrifices as typifying that of Christ, and suppose them instituted by divine revelation, you remove all strangeness from the ordinance itself and sufficiently explain its universal adoption.

We conclude then that Adam was not left to invent a religion for himself, when he carried with him from Paradise a prophetic notice of the seed of the woman. God probably taught him, and, through him, his family and descendants, that, until the Deliverer should appear on the earth, victims must be slain, betokening consciousness that sin needed an expiation, and testifying faith in that which God had covenanted to provide. And, if sacrifice were thus at first divinely appointed, the approaching God with any other offering than that of a slain animal must have been highly offensive, as indicating a determination to devise a religion, rather than conform to what had been prescribed.

It is this which appears to have been the offence of Cain. We read in Gen. iv. of an assembling of the family of Adam for purposes of religion. We are told that "Cain brought of the fruit of the ground an offering unto the Lord." But of Abel we read that he "brought of the firstlings of his flock, and of the fat thereof." The oblation of Cain had no reference to the appointed mode in which

sin would be pardoned: it was only a token of thanksgiving, an acknowledgment of God as the God of providence, by whose bounty the earth was overspread with the fruits and the flowers. But the oblation of Abel was strictly sacrificial. It was of "the firstlings of his flock," and therefore proved him obedient to divine revelation, and aware of the necessity of a propitiation for sin. In the words which precede our text, the apostle states that "by faith Abel offered unto God a more excellent sacrifice than Cain." It would be hard to define wherein the faith was exhibited, if not in the nature of the offering. Cain, as well as Abel, displayed faith in the existence of God, and owned in him the Creator and Preserver. But Abel alone displayed faith in an appointed expiation, conforming himself, on a principle of faith, to what had been made a fundamental article in the theology of the guilty. Thus Cain was the first deist, the first who held that reason was sufficient for man's guidance, and that all professed revelation might be rejected as unnecessary. His was the earliest display of that haughty temper which still produces most disastrous results, which leads men to an idolatry of their own powers, and a supercilious refusal of assistance from above.

And against deism, in this its first disciple, was the sacrifice of Abel a stern and noble declaration. It was a sacrifice, which, as procuring both the favour of God and the death of the offerer, testified that there should be no forgiveness without propitiation, and no righteousness without persecution. The Almighty may be said to have taken the very first opportunity of showing that he will not tolerate the substitution of reason for revelation, that there is but one way in which he will grant access to the guilty, and that those who approach by that way must expect the enmity of a world, too proud for a system of suretyship, or too depraved for one of self-denial. So that, by and through his sacrifice and its consequences, was Abel the energetic preacher of the great scheme of redemption, the witness to our race, in the very infancy of its being, of a Mediator to be provided, and a Mediator to be rejected. And not only then. He sealed his testimony with his blood, but he was not silenced by death. We still go to his sepulchre, when we seek an eloquent and thrilling assertion of the peril of swerving from the revealed will of God. He rises up from the earth, which drank in the blood of his offering, and then of himself, and warns the self-sufficient that their own guidance can lead them to nothing but destruction. His voice comes piercingly from the remotest depths of time, attesting that he who adopts a deistical creed has nothing to secure him against the worst crimes, but that, abandoned to the meteor which he has preferred to "the true light" from heaven, he may possibly descend, with Cain, from one enormity to another, till he sink beneath the vengeance of the Being whom he may reject as a

Saviour, but cannot escape as a Judge. I hear the utterance of this slaughtered worthy. They are utterances, loud and deep, against any one amongst us, who is too philosophical for the gospel, or too independent for a redeemer. They denounce the rationalist who would make his theology from creation, the self-righteous who would plead his own merit, and the flatterer who would think that there may be a path to heaven, which is not a path of tribulation. They are more than the utterances of any other of the righteous, who may have been bold in the proclaiming, and firm in the suffering for truth. They are more, because Abel was the first of "the noble army of martyrs," a martyr when the world seemed too young to furnish a murderer, and when therefore, in dying, he might prove of human depravity, that it asked no time for growth, but was the giant and the infant at once. They are more, as having all the impressiveness of the earliest protest, the urgency and energy of a testimony against error in the moment of birth, the pathos and persuasiveness of a warning that rose up with evil, and exposed its malignity so soon as it had shown its existence. And if, whilst we have the history of Abel to which we refer, we shall never want convincing evidence as to the effects of the fall, or the tendencies of deism, or the supremacy of revelation, or the identity of the patriarchal with the Christian religion, or the invariableness of persecution for righteousness' sake, then, delivering as he does, in and through the sacrifice by which his faith was displayed, a homily on points of universal interest, the apostle might well deny that he has been, or ever is, silent, affirming of him in the present tense, that "by it, he, being dead, yet speaketh."

Literary and Scientific.

THE SABBATIC RIVER.

In the History of the Wars of the Jews, (vii. 5) Josephus gives the following description of a very remarkable river:—

"Now Titus Cæsar tarried some time at Berytus, as we told you before. He then removed and exhibited magnificent shews in all the cities of Syria, through which he went, and made use of the captive Jews as public instances of the destruction of that nation. He there saw a river, as he went along, of such a nature as deserves to be recorded in history. It runs in the midst between Arca belonging to the kingdom of Agrippa, and Raphanea. It has somewhat peculiar in it; for when it runs its current is strong and has plenty of water, after which its springs fail for six days together, and leave its channel dry, as any one may see; after which days it runs on the seventh day as it did before, and as though it had undergone no change at all. It has also been observed to keep this order perpetually and exactly, whence it is that it is called the *Sabbatic River*—that designation being taken from the sacred seventh day of the Jews." So far Jo-

sephus. Pliny [N. H. 31, 2] mentions a river which is generally considered the same, but his words are:—"In Judea rivus Sabbatis omnibus siccatur," implying that it runs six days and rested on the seventh, and was more consistently Jewish than Josephus makes it.

This river is by some persons considered as extinct, and in this opinion agrees Leland (Palestina Illustrata). Galatianus, sarcastically enough, argues against the Talmudists, that—"If this river, while it existed, was a sign that the Sabbath ought to be observed, now since it no longer appears, the Sabbath should no longer be kept;" a mode of reasoning which would make summary work of destroying all the institutions of Divine Wisdom, and which, unhappily, has had its votaries even in Christendom. Niebuhr, the celebrated traveller, having discovered an independent tribe of Jews residing in Arabia, says—"The circumstances of this settlement have perhaps given rise to the fable of the Sabbath River." But what the "circumstances" were which could give rise to such a "fable," as he terms it, he does not mention; nor is it easy to imagine.

It is always interesting to make discoveries in territories trodden in vain by others; and it is a pleasing duty to rescue the reputation of an historian from unjust accusations. It is also a not unworthy proceeding to silence, when we can, the sneering arguments against the perpetuity of the Sabbath, such as that mentioned of Galatianus above.

The facts of the historian must be first considered. After a considerable detention at Berytus (the modern Beirut) Titus, we are told, travelled northwards to Zeugma, on the Euphrates, dragging at his chariot wheels thousands of the miserable captives of Zion, whom he exhibited as proofs of his destruction of their nation.

It was in this march northwards from Beirut, that he is said to have seen the Sabbath River. It ran between Arca and Raphanea in the kingdom of Agrippa.

Perhaps it is the latter statement, that has hindered the discovery of the river till a very recent period. Travellers have searched for it in or near what was Agrippa's kingdom, and as there are places called Arcea and Raphanea between Palestine and Egypt, they have looked for it there. But there are two reasons why it is not to be expected in that direction. The first is sufficient—no such river there exists, notwithstanding the conjectures of a certain traveller that a *ouadi* in the desert, between Egypt and Jerusalem, which appeared to be occasionally flooded, but which was dry when he crossed it, might possibly be *The Sabbath River*. Now, nothing is more common, as is well known in Australia, than the dry beds of rivers in countries, which, like Syria and Australia (the climates and physical conditions of which are closely parallel), are subject to long

droughts and sudden tempests. We can easily understand, therefore, that the existence of a dry *ouadi* in the desert, (especially since the expeditions of our recent explorers in the interior have made us acquainted with such phenomena) is no uncommon occurrence. The traveller, therefore, had no special cause for taking the dry *ouadi* for the Sabbath River, but that which frequently brings people to similar conclusions—his own imagination. The second reason is, that the narrative of the historian requires, that the river should be at a considerable distance to the northward of Beirut.

Titus was on his march towards Antioch when he noticed it. The river was not, therefore, in Agrippa's kingdom; and there are reasons for supposing that the words *της Ἀγρίππας βασιλείας* are a clerical interpretation of one anxious to more accurately define the statement of Josephus, by limiting it to the Arca and Raphanea in the south of Palestine, these being the only two cities of those names with which he was probably acquainted. When it is recollected that for ages Syria was a *terra incognita*, and that even the existence as well as the locality of Beirut was scarcely known, it is not a very bold conjecture to suppose that a transcriber or scholiast might readily suppose the places were in the kingdom of Agrippa, and say as much; and it must be remembered that the name was itself Jewish.

But this at least is certain:—If Titus saw the river on his route northward of Beirut, it is to be looked for now in the same direction. Now about three days north of Beirut, about half a day from Tripoli, are ruins of a city called Arca, or Arcea, and a few miles further of another called Raphanea. And thus between these places, if at all, the *Sabbatic River* doubtless flowed.

The description given of the river by Josephus immediately identifies its peculiar character with that of many streams well known in different parts of the world. Several such exist in Syria yet. It rose, in fact, from *intermitting springs*. Springs of this character have been mentioned as well by ancient as by modern authors; amongst the former examples were the fountain of Jupiter, at Dodona, and that of Pliny, at Como, mentioned by him in his letter to Licinius (iv. 30); and amongst the latter are Weeding-well in Derbyshire (Nicholson's Journal, xxxv.); Lay-well, near Torbay, in Devonshire (P.T. 1693); the Bolderborn, in Westphalia (P.T. 1665 and 1732); and the famous spring under Giggleswick Scar, in Yorkshire, which the writer has examined personally.

None of these, however, intermit so long, and some of them not so regularly, as the "Sabbatic River;" yet the phenomena exhibited by them serve to explain the true character of the latter, which is not the only one which occurs in Syria.

This explanation will lead to the knowledge of the locality where the Sabbath River was met with.

In the valley below the Kulâat Hûssn, near the convent of Mar Jirjius, there is a fountain which throws out at stated intervals a body of water sufficiently large to entitle it in Syria to the name of a river; in this case affording an example of that which is so remarkable in the case of the Clitumnus (Pliny to Romanus, viii. 8), and of the Sorga in Vacluse, celebrated by Petrarch (see xviii. 104). The fountain alluded to answers in all respects (save the expression "in Agrippa's kingdom") to the description of Josephus. It forms one head of the ancient Eleutherus, now the Nhr el Kêbir; having Arca on the southward, Raphanea, or, as it is now, Rahanea, on the north.

The fountain appears to have undergone some change since the days of Josephus. It is now, as Mr. W. M. Thomson, who visited it in 1840, was informed, quiescent *two days*, and active on the *third*. He was told on the spot that every third day St. George* descended and forced out the water with loud roaring and violence, to irrigate the extensive plantations of this richest of Syrian convents. He examined the limestone cave from which the water flowed, in the midst of a region of trap rock (the junction of the two formations probably causing the collection of the water), but it was on one of the resting days; he saw, however, abundant traces of the volume of water which had rushed along only the day before.

Josephus says the river ran on the seventh day, and rested six; Pliny says it flowed six, and was dry on the seventh; now, it rests two days and runs on the third. There is no necessity to suppose that St. George, out of especial kindness to the monks, made the river do double duty; or that since the time of Pliny it has grown old and lazy, and can only do half as much as it did 1800 years ago; for, in all probability, both Josephus and Pliny stated the facts in some degree inaccurately, having repeated what they had been told. The number of days alluded to by each, though divided differently by both, points to some determination to mark a correspondence with a period of Jewish time. Whichever is the truth, there is a decided alteration now; but this alteration may be explained in a satisfactory way. We cannot represent the case very distinctly for want of a diagram; but by the employment of two letters, the Greek Ω and the Roman Q, we may be able to explain.

The inverted Ω , as in the figure, represents a reservoir of water under the convent: the tail of the Q represents a rill of water flowing

into the reservoir. The letter Ω (placed

* In passing, it may be observed how remarkably this superstition bears out the analogy of the guardianship of modern patron saints with that of the minor deities of the ancients. Pliny distinctly states (*in loc. cit.*) that the prophetic oracles delivered in the temple at Clitumnus testified the immediate presence of the river-god of that name.

sideways) represents a syphon commencing at the bottom of the reservoir, rising upwards and terminating lower than the bottom of the reservoir.

Now if the capacity of Ω be greater than that of the tail of the Q, the flow of water through Ω will intermit. If both were of equal capacity, the reservoir would be always full and never intermit. The periods of intermission will also depend on the relative differences in capacity between the Ω and the Q. If it required six days for the tail of the Q to fill the reservoir, and the syphon Ω could exhaust it in one day, we have the conditions mentioned by Josephus, a river running only on the Sabbath. If the tail of the Q could fill the reservoir in one day, and the Ω could drain the supply only in six days, we have the conditions mentioned by Pliny, a river running six days and resting on the seventh. If the modern statement is correct, the supply fills the reservoir in about two and a-half days, and the syphon draws it off in half a day.

Admitting the account of Josephus to be strictly accurate, during the centuries since his time the following changes must have occurred. Either the tail of the Q and the Ω must have increased, so that the reservoir can be filled in two and a half days, and the syphon must carry off three times the old supply in half the time; or if they remain unchanged, the reservoir must be reduced to about a-third of its ancient dimensions. The former supposition is untenable, because that which was called a river by Josephus is scarcely such at present. But if a very common geological change has taken place during the eighteen centuries which have elapsed, *i. e.* if alluvial debris, or (perhaps) fallen rocks from the roof have partly filled up the reservoir, then, of course, the flow would be more frequent. If Pliny's account be true, then the reservoir must be enlarged, since it requires now more time to fill it. There is no necessity, however, to adopt either conclusion. Supposing the Sabbath River to have been always what the stream at *Mar Jirjius* is at present, the difference in the ancient accounts may be accounted for on the supposition that the statements were made from reports of persons who had a taste for "travellers' tales," and under the inclination to conform the statements to the Jewish division of time.

Mr. Thomson and Captain Newbold, of the Indian army, from the former of whom the particulars are derived, visited the locality in October, 1845, having previously been there in 1840. He visited and examined the ruins of the magnificent temple at Arca, then went north along the line of the ancient Roman road, according to the itineraries and old geographers. At length he came to the dry channel of a wide stream, coming from the mountain on which the convent is built. Two or three hours farther north he crossed another river, called Abrosh

or Leper's River, on the banks of which there is an ancient site, still called *Rahanea*, the exact Arabic pronunciation of the *Raphanea* of Josephus.

"I spent the night," says Mr. Thomson, "with an old Sheikh of the Ansairiyeh, at a village about twenty miles to the west of the convent. The Sheikh was not only acquainted with the fountain, which he called *Neba el Fiar*, but immediately gave to the stream itself the name of *Nhr Seby*, or seventh day river; and he insisted it ran only once every seven days, although I knew to the contrary. But, in accordance with his own religion, he made it a *Moslem*, declaring that it flowed only on Friday."

Captain Newbold has been there again, for the sole purpose of examining the river; and is fully convinced of its identity with the Sabbath River of Josephus. He however understood the monks to say, that the periods of intermission varied with the rainy and dry seasons of the year, which may be true.

Josephus, or perhaps Titus himself, may have received the account given by the former from some such informant as that mentioned by Mr. Thomson, as he passed along the road 1800 years ago; for traditions in the East (so it is called in Europe) are handed down unchanged through many generations; and names are preserved unaltered, as in the case of Geneva, Jura, &c., even in Europe. The tradition of the Sabbath River may thus be accounted for.

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RESEARCHES ON MAGNETISM.

(Abridged from the Westminster Review.)

THE nineteenth century is remarkable for triumphs of science, enterprise, and perseverance, over great and acknowledged difficulties, and for the solution of problems, practical and theoretical, sought in vain, or despaired of in former ages. But rapid and triumphant as is the march of science it is at the same time so gradual, so imperceptible, that we cease to wonder at facts which but a few short years back would have been regarded as little short of miraculous. The steps by which we advance are so numerous, that we do not note the height to which we have climbed, until we turn to gaze behind us; the stone is hollowed, and we do not count the water-drops which have worn it away; nor can the attentive observer of the advance of physical science in our day, fail to remark the effect of this progress upon the human mind. The obstinate refusal to receive and acknowledge scientific truths decreases with proportionate rapidity, and the philosopher, who, in his laboratory, successfully interrogates nature, is no longer listened to with incredulity, nor pointed at with scorn. If indeed any complaint can be made against the present tendency of public opinion in this matter, it is that the current has set in an entirely opposite direction,—it is that the reaction from the indifference and obstinacy of past ages,

carries us to the other extreme, and leads to the formation of great anticipations from trifling, insignificant, and insufficient data.

But, comparatively speaking, this is of little importance; it is an error on the right side. Time, the great leveller, will soon separate the grain from the husk; discoveries of real importance will remain as permanent additions to our knowledge, while ill-founded anticipations and theories will inevitably be buried in oblivion, or only be remembered as examples of human fallibility, "to point a moral, or adorn a tale."

Magnetism has, equally with other departments of physical science, been distinguished by this rapid onward progress. Scarcely a quarter of a century back, all magnetic instruments, with the exception of the mariner's compass, were but philosophic toys. Since that period, however, the correlation of the two forces, magnetism and electricity, has not only been clearly proved, but has likewise been taken advantage of in the construction of an instrument certainly one of the wonders of the age, by which time and space are almost annihilated, we allude to the electric telegraph; and more recently still, the persevering researches of our illustrious countryman, Dr. Faraday, have led to the discovery of the intimate connexion existing between this force and another of the imponderables—light; and shown to us, moreover, the real nature of the action exercised by magnetism over all matter,—a problem whose solution has been in vain attempted at different periods, by the most distinguished philosophers. The new fields of science thus opened to us promise an ample harvest of discoveries—discoveries the more likely to follow, from the eagerness with which the necessarily brief announcements in some of our public journals have been everywhere received, and the remarkable celerity with which the experiments have been tested and verified in all parts of the continent.

The attractive power of the loadstone over iron appears to have been known in times of very remote antiquity. It is mentioned by Homer, Pythagoras, Aristotle, Euripides, and Pliny. The latter author, indeed, seems further to have been acquainted with the property of induction, or the power possessed by the loadstone of communicating its virtue to iron placed in its immediate vicinity. But, although it thus appears clear that these two phenomena were known, yet its directive power or polarity, that is to say, its property of pointing north and south, seems to belong to a later date. True, it is generally asserted that the Chinese were acquainted with, and took advantage of this directive power from a very early period, and Dr. Gilbert affirms that Paulus Venetus brought the compass to Italy from China in the year 1260. But unfortunately for this assertion, it is clear from many authors that the compass was in use in Europe in the twelfth century, Cardinal James de Vitri, who flourished about the

year 1200, mentions the magnetic needle in his "History of Jerusalem," and he adds, that it was of indispensable utility to those who travelled by sea; and in an old French poem, entitled "La Bible Guiot," still extant in the Royal Library, at Paris, allusion is evidently made to the magnetic needle.

That ferruginous substances always possess a greater or less degree of magnetism, has long been known. One Julius Cæsar, a surgeon of Rimini, first observed the conversion of iron into a magnet. In 1590, he noticed this effect on a bar of iron, which had supported a piece of brickwork on the top of a tower of the Church of St. Augustine. The very same fact was observed about 1630, by Gassendi, on the cross of the Church of St. John, at Aix, which had fallen down in consequence of having been struck by lightning. He found the foot of it wasted with rust, and possessing all the properties of a loadstone.

During the succeeding century, the attention of those philosophers who devoted themselves to the study of the phenomena of magnetism was exclusively confined to the directive power of the needle, its variation, the variation of the variation, and the dip. But no new facts were added until the year 1800, when the celebrated electrician Coulomb directed his powerful mind to the subject. Provided with the delicate instrument, the torsion balance, he determined the correct law of magnetic attraction and repulsion; he showed that the magnetism in the middle of a bar was imperceptible, and that it increased, according to a regular law, and with extreme rapidity towards each of the poles. He established the important fact, that the magnetic power resides on the surface of iron bodies, and is entirely independent of their mass; and in the year 1802, he announced to the Institute of France, that all bodies whatever are subject to the magnetic influence, even to such a degree as to be capable of accurate measurement. Since this announcement of Coulomb, the belief that magnetism affected all matter in the same manner as iron, although in a less degree, a belief, as we shall subsequently find, utterly erroneous, has almost universally prevailed among philosophers.

Such then was the state of magnetic science up to the year 1820. The analogies between the phenomena of magnetism and those of electricity, in their general character, in the laws which govern them, and in the various combinations they present, are so extensive and so remarkable as naturally to lead to the belief that the forces themselves must be closely allied to each other. Many attempts were made to solve this seductive problem, which continued however to baffle the labours of each succeeding experimentalist, until (Ersted, in the year 1820, proved that the two forces, electricity and magnetism, act upon each other, not in straight lines, but at right angles to each other; that is to say, that bodies which conduct a current of electricity tend to

place magnets at right angles to them, and inversely, magnets have a tendency to place such conducting bodies at right angles to them; and this tendency is of course in proportion to the power of the electric current. An electric current, therefore, appears to have a magnetic action, cutting its own at right angles; or supposing its section to be a circle, tangential to it, if then, we reverse the position, and make the electric current form a series of tangents to an imaginary cylinder, this cylinder should be a magnet. This is effected in practice by coiling a wire as a helix or spiral: and this, when electrified, is to all intents and purposes, a magnet. A soft iron core placed within such a helix has the property of concentrating its power, and then by connexion or disconnexion with a voltaic battery we can at pleasure make or unmake a powerful magnet.

This discovery of Ersted, where electricity was made to evolve magnetism, induced philosophers to attempt to produce a converse effect; that is to educe electricity from a permanent magnet. During ten years succeeding the publication of Ersted's researches, unnumbered experiments were made to produce this effect; but all these experiments failed, for the reason that all their devisers were led away with the expectation of making a stationary magnet a source of electricity. The error of such anticipations was seen by Faraday; and in the year 1831 he proved that to render magnetism the source of electricity it was necessary to superadd to the former motion; that when a piece of metal is passed before a single pole, or between the opposite poles of a magnet, electrical currents, transverse to the direction of motion, are produced across it; and that magnets, while in motion, induce electricity in contiguous conductors, the direction of the electric currents being tangential to the polar direction of the magnet. From these fundamental laws originates the science of magneto-electricity, the true converse of electro-magnetism.

In common with many philosophers, Dr. Faraday has long entertained the opinion, that the various physical forces have one common origin, or in other words, are so directly related, and mutually dependent, that they are convertible, as it were, one into another, and possess equivalents of power in their action. Of all these forces, however, light had most completely resisted the efforts of philosophers to demonstrate, experimentally, its connexion with the other forms under which the forces of matter are made manifest; that a relation did exist between them was not doubted, and some experiments, first devised by Dr. Morichini, an eminent physician at Rome, gave greater force to this opinion; and in the summer of 1825, Mrs. Somerville succeeded in inducing polarity in a sewing needle exposed to the influence of the violet rays of the spectrum, five feet distant from the prism.

It was in this state of the subject that Dr. Faraday was induced to turn his atten-

tion to it, to endeavour to discover the direct relation of light and electricity, and their mutual action in bodies subject jointly to their power. For many years the experiments carried on with this view, were unattended with any definite result; and it was not until very recently, that his long-continued and persevering efforts, received their reward; he then succeeded in *magnetising and electrifying a ray of light, and in illuminating a magnetic line of force.*

The fundamental experiment which establishes the link of connexion between two great departments of nature, is as follows: a ray of light issuing from an argand lamp is polarized in a horizontal or any other plane, by reflection from a surface of glass; it is then made to pass through the length of a square piece of heavy glass, composed of silicated borate of lead, about two inches long, and five-tenths of an inch thick, on its emergence from which it passes through a Nicholl's eye-piece, revolving on a horizontal axis, so as to intercept the ray, or allow it to be transmitted, alternately, in the different phases of its revolution. The heavy glass, or diamagnetic, is placed either between the two poles of two cylinder magnets, so arranged as that the line of magnetic force resulting from their combined action, coincides with, or differs but little from, the course of the ray in its passage through the glass. If in this state of circumstances, the Nicholl's eye-piece being so turned as to render the polarized ray invisible to the observer looking through it, the force of the electro-magnet be developed, by sending an electric current through its coils, the image of the lamp flame immediately becomes visible, and continues so, as long as the arrangement continues magnetic. On stopping the electric current, and so causing the magnetic force to cease, the light instantly disappears; these phenomena may be renewed at pleasure, at any instant of time, and upon any occasion, showing a perfect dependence of cause and effect. Other bodies, besides the heavy glass, possess the same powers of becoming, under the influence of magnetic force, active on light; though if all transparent bodies possess the power of exhibiting the action, they have it in very different degrees, and up to this time there are some that have not shown it at all; glass made of the borate of lead, flint glass, crown glass, all exhibit the property, though in a less degree than the heavy glass first tried. Almost, if not all liquids, certainly all liquids tried by Dr. Faraday, showed the effect.

The force thus impressed by the magnetic action, upon the diamagnetic, (that is, a body through which lines of magnetic force are passing, and which does not, by their action, assume the usual magnetic state of iron or loadstone) is that of rotation. The polarized ray of light is made to rotate upon its axis in the same direction as the currents of positive electricity are circulating, and is thus brought within the line of vision of the eye-piece, as related in the above experiment.

From the relation which we have previously shown exists between the two forces, magnetism and electricity, the probability that an electric current would give the same result of action on light, as a magnet, must be apparent to the most casual reader. This was tried by the discoverer with success, by passing the polarized ray through a tube of distilled water placed within a helix of covered copper wire connected with the usual battery, so that by examination through the eye-piece the image of the lamp flame produced by the ray could be seen through it. The eye-piece being turned so that the image of the flame could no longer be seen through it, and the battery being connected with the helix, the image of the flame instantly re-appeared, and continued as long as the electric current was passing through it; on stopping the current, the image disappeared. In this experiment it cannot be doubted that a ray of light is electrified, and the magnetic resultant of the electric forces illuminated.

We now turn to a very brief consideration of Dr. Faraday's researches on the "Magnetic condition of matter." We have already said that since the period of Coulomb's experiments previously referred to, a general impression has prevailed amongst philosophers that all substances were acted upon by magnets, in the same manner as iron, nickel, &c., though this influence was very different in degree. Coulomb's experiments were carried on in 1802, and in that year he announced as an incontrovertible fact, *that all substances whatever, when formed into small needles, turned themselves in the direction of the poles of the magnets, and after a few oscillations, finally settled in that position.* But though this opinion was so prevalent, facts were not wanting to cast over it a shade of doubt. In 1829 M. le Bailiff, of Paris, showed that both bismuth and antimony repelled the magnetic needle, and even long before this, in the year 1778, the repulsion of bismuth by a magnet was observed by Brugmans. It is an astonishing fact, that this experiment should have so long remained unnoticed, and without results.

With these preliminary remarks, which, however, were necessary for the appreciation of the novelty and merit of the present discovery, we proceed at once to its enunciation. All matter is subject to the magnetic force, as universally as it is to the gravitating, the electric, the cohesive, and the chemical forces; but this influence is not in all cases, as was formerly believed, of the same character as that exerted upon iron; on the contrary, different bodies are acted upon by the magnetic forces in two different and opposite ways; and they may accordingly be conveniently divided into two classes. The first class is that of which iron is the type; the bodies belonging to it, which are somewhat limited, are called magnetics; when suspended between the poles of an electro-magnet, so as to swing freely,

they are attracted by the pole to which they may happen to be nearest, and if allowed to oscillate, they will ultimately take up a position co-incident with the direction of the magnetic forces, or, in other words, in a straight line between the poles of the magnet; this direction Dr. Faraday calls the *axial* position. To this class belong all those metals, which have hitherto been termed the magnetic metals, as iron, nickel, cobalt, as well as many other bodies hitherto regarded as unmagnetic, as for example, paper, sealing-wax, China ink, Berlin porcelain, plumbago, charcoal, &c. The second great class of bodies are found, in direct opposition to the former, to arrange themselves in right angles to the magnetic poles, and consequently to the magnetic lines of force, a position in which they remain as long as the power of the magnet is kept up; this position Dr. Faraday calls the *equatorial* position. All these bodies too, are repelled from either pole by the magnet, the law in this respect being, that all such substances are repelled from the stronger to the weaker point of action. To this class the title of DIAMAGNETICS is given, and of it bismuth may be considered the type. The bodies belonging to it are exceedingly numerous; of the metals the following have been found to be diamagnetic: lead, bismuth, arsenic, iridium, uranium, tungsten, silver, antimony, sodium, mercury, tin, zinc, &c. To this class also belong substances widely differing in properties, viz., phosphorus, sulphur, water, alcohol, ether, oils, caoutchouc, sugar, starch, wood, mutton, beef, blood, leather, apple, bread; nay, if a man could be suspended with sufficient delicacy, and placed in the magnetic field, he would be repelled and point equatorially; for all the substances of which he is composed, including the blood, possess this property.

Such then are a few of the facts connected with the newly discovered power of magnetism over all matter,—a power which doubtless has its appointed office, and that, one that relates to the whole mass of the globe. And let it not be forgotten, that it is to the persevering labours and vast genius of an English philosopher that we are indebted for the development of these facts, and that these brilliant discoveries were not the offspring of accidental or fortuitous circumstances, but the result of well-founded and well-verified inductions and deductions. It is true that, in this practical age, practical men may make the inquiry—"Where is the practical utility of it?" To this as yet we can give no reply; but it must also be remembered that but a few years back, had the same question been asked in reference to electromagnetic phenomena, there would have been a similar inability to make answer. And yet, now, this power is used as the swift messenger of thought, and the un-deviating measurer of time. In the electric telegraph of Wheatstone we have one of the most wonderful inventions of modern days, realizing to their fullest extent the

wildest dreams of the Arabian romances. In the electrical clock, we have another instance of human ingenuity, in binding the etherial principle, gathered from the earth itself, to note upon a dial the revolutions it performs. In the one case, by its excitement, time and space are annihilated; in another, it slowly and silently guides the seconds-beating pendulum. But even supposing that the knowledge thus obtained will never be of practical utility, surely it will not be argued by any one that therefore it is useless. Great is the step we have thus advanced in our knowledge of the laws which govern the universe. A direct relation and dependence between light and the magnetic and electric forces is closely established; and thus a great addition made to the facts and considerations which tend to prove that all natural forces are linked together, and have one common origin. And moreover, we have been made acquainted with a new force exerted on all matter, hitherto unknown and unsuspected. This property of diamagnetism, inherent in so many bodies—the sea, lakes, rivers, rocks, trees, &c., cannot be without its importance in the regulation of the system of the universe, although it yet remains for further experimentalists to point out the great part it plays.

VESUVIUS AND ITS VICINITY.*

I HAVE NOW to relate to you the particulars of an excursion which I am sure will surprise, and, I hope, interest you.

We found, upon enquiry, that it was quite possible for even an invalid to visit Vesuvius, as chairs and bearers were provided for those who were not able to ascend unassisted. We therefore determined to avail ourselves of the first fine day that should offer, that we might not run the risk of disappointment, and accordingly left Naples at eight in the morning. We had a very pleasant ride to Resina, a village almost at the foot of the mountain. The road to this place runs round the bay, and is excellent, being paved with lava. We scarcely lost sight of the sea the whole way; and, as this part of the coast is a very favourite one for summer-houses and gardens, we had in view a constant succession of most delightful residences. The royal palace of Portici is passed just before reaching the village of Resina. Under these two places is buried the ancient town of Herculaneum, which we hope to visit at a future time.

Upon our arrival at Resina, our driver stopped at a little inn, where we were soon surrounded by a number of guides with their mules and asses; the latter for our conveyance over the fields of lava and cinders, which must be passed before the actual ascent of the mountain is commenced. We were at first almost deafened by the noise

* We extract this interesting account from a work we have before recommended, "Letters from the Continent to a beloved Parent," by a Clergyman's Wife. London: Seeleys. 1846.—Ed.

and clamour of the guides, but, after some time, made a bargain with one who possessed two asses. The latter, however, were very inferior animals; but we were obliged to be contented with them, as all the best had been hired before our arrival. At last we were mounted, and I am sure our cavalcade would have excited a smile could our dear friends in England have seen us. W—— led the way, as his beast of burden was a more willing labourer than the one I was so unfortunate as to possess. I followed with the guide walking beside me, the latter carrying a stout stick, which appeared likely to be in constant requisition to urge our poor animal forwards.

The early part of the journey was through the vineyards bearing the *Lachryma Christi*: the path itself is very rough, being full of large stones, cinders, and little hillocks of lava. As we gradually ascended, the view became more extensive, and the bay, with its beautiful expanse of sea and lovely shores, was spread out before us; but I could for some time pay no attention even to this attractive scene, so much was I interested in the objects immediately before me. A wide waste of lava surrounded us. "The broad streams of what once was fire stricken, as water into ice, to hardened cinders and blackened rock, but all broken and furrowed. Above this dolesome plain tower up abruptly the summits of the double mount Somma and Vesuvius, the latter wreathed in its own smoke." I never could have imagined such an awful scene of desolation as that which lay around, and it seemed almost impossible that the quiet mountain before us could have ejected such an enormous sea of lava. The path now became more steep as we approached the Hermitage, and the winding way was so narrow that there was barely room for two animals to pass. In consequence of this, W——, who went first in this voyage of discovery, was rather disagreeably situated when he overtook a gentleman whose refractory beast, instead of proceeding towards the mountain, was absolutely bent upon returning home before it had completed its usual task: as its rider was not inclined so to do, a resolute conflict took place, which rendered it precarious for any one to attempt to pass. The stranger proved an Englishman, and, after causing some considerable amusement by the scene, he overcame the determined will of his quadruped, and pursued his journey in peace.

When we arrived at the Hermitage, the monks who reside there pressed forward to offer us refreshment, consisting of the *Lachryma Christi* and some oranges. At a short distance was the place where we were to leave our animals until returning from the ascent. Here we found between twenty and thirty horses, mules, and asses, resting from their labours. A ragged set of men were also in attendance with a chair to carry up any person who might be unequal to the fatigue of climbing the rough sides of the mountain. Two gens

d'armes were on the spot; and very necessary guardians I should imagine them to be among such lawless beings. After much vociferation and argument we made an agreement with the palanquin bearers; and in a few minutes W—— was elevated on their shoulders in his chair of state, on his way up the mountain. My guide fastened a leathern strap around himself, and giving me hold of the two ends, desired me, with its help, and that of a stout stick he placed in my hands, to raise myself up the rugged ascent. We had proceeded in this way for a short distance, when W—— found that he dare no longer go on in the chair; and, on signifying his wish to descend to terra firma, his guides, who appeared to be accustomed to such a change of purpose, surrounded him, and one seized his cloak, another his stick, while no less than six or seven disposed themselves around so as to form a complete support, and thus dragged him up the mountain. We had many companions for our expedition; for, the weather having been stormy for some time, several persons besides ourselves had taken advantage of the fineness of the day.

Upon reaching the summit of the crater how awful was the spectacle presented to us! We stood on the verge of a gloomy amphitheatre, from many parts of which issued smoke. The steep sides of the descending crater led to a sea of lava, in the centre of which arose a cone or chimney, from whence the fire, smoke, and stones were proceeding. As we sat and rested for some time, watching the changing phenomena of the volcano, several immense masses of stone were ejected, the noise accompanying them being like cannon, booming awfully on the ear. Our guides all said it was dangerous to attempt ascending the small cone; nevertheless a party of English accomplished it in our presence, but they were obliged to retreat precipitously, or they must have been injured by the fire and stones which fell where they had been standing. Even where we had taken up our station the heat was very great; and our guides cooked some eggs in the smoking lava close by. On many parts of the crater was a most beautiful appearance of delicate efflorescence: this we found was the crystals of sulphur, which are continually being deposited on the points of the rocks. I collected some specimens of these, close by the place where we sat, of every varying hue, from the deepest orange to the most delicate yellow.

Our descent was made much more speedily than the ascent: W—— was again obliged to commit himself to the care of his *lazzaroni*, while my guide conducted me to a path quite in an opposite direction to the one by which we had ascended. It was composed of the finest cinders, which covered our feet and ankles, even being sometimes up to our knees; and we were both glad to find ourselves again at the bottom. It was rather a difficult matter to satisfy the bearers; and the gens d'armes

put in their request for a bottle of wine. After some trouble, we succeeded in adjusting the various claims of the clamorous throng that surrounded us, and thankful were we when, having dismissed them, we were able to pursue our homeward route to Resina, where the carriage hired for the occasion was waiting.

The fatigue experienced by us both was great; at first the effects upon my dear husband were alarming, but I am thankful to tell you that he is now perfectly recovered, and I hope will not sustain any serious inconvenience. We are looking forward with no little pleasure to the excursions we propose making to Pompeii and Herculaneum; and in my next letter I hope, my dear father, to be able to give some further account of Vesuvius. We have access, in the libraries here, to many most valuable works upon Naples and its neighbourhood, and I shall endeavour to collect from them any information that seems likely to interest you. *

While the impression is still vividly before me of the aspect presented by a city of "time gone by," I will attempt, my dear father, to give you some idea of the scenes we have this day witnessed.

We quitted Naples at an early hour, and had a pleasant ride through the villages of Portici, Resina, and Torre del Greco, until we came to Torre del Annunziata, which is about eleven miles from Naples, and one mile and a half from Pompeii, the place of our destination. We now drove through cross country roads, till, unexpectedly arriving at a gate, we were told we must descend from the carriage, as this was the principal entrance to the buried city, and no vehicle was allowed to proceed further. We took a guide with us, and entered by the old Roman road, or street of tombs. The latter present a most singular appearance, and some of the inscriptions still remain to inform us of the names of the ancient Romans whose ashes repose beneath. Most of the tombs are of marble, and some of them exhibit considerable beauty in the sculptures with which they are ornamented. The first house we entered is supposed to have belonged to one Diomedes: the bones of his family were found in the cellars of his dwelling, where they had fled in vain for refuge from the shower of ashes, which at last overwhelmed them. This habitation is considered the only perfect specimen of a suburban villa. A small garden adjoins it, which is enclosed within its walls: at the gate of the latter a skeleton was discovered, which was thought to have been that of the master himself. The houses of Pompeii are but one story in height, and the rooms struck us as being very small—the bedrooms even inconveniently so; but we may suppose the Pompeian, like the present Italian race, would live principally in the open air, and this consequently would not prove so inconvenient as in a colder climate. After passing through the city gate, we entered several of the houses, upon each side of the ele-

vated pathway; several of those that had been shops bore evident marks of the purposes for which they had been used. Thus the café (as our guide termed it, though more properly the thermopolium, or shop for hot drinks) has still on the marble counter the marks left by the drinking cups. In a mill, or bakehouse, was an oven, which appeared as bright and ready for use as if, instead of having been buried nearly 2000 years, it was recently fitted up. One house, that of the dramatic poet, I believe, has the walls still covered with beautiful frescoes, and its court is paved with marble mosaic. Even the common dwellings had their pavement formed of an inferior kind of mosaic, of a checked black and white pattern; in many instances a beautiful and regular figure is visible, and in one house a man stood ready with a sponge to wet a portion of the pavement, and show us how beautifully it was inlaid with precious marbles.

We now entered the forum, and, ascending some steps which conducted to the temple of Jupiter, we stood still to gaze on the impressive scene of desolation before us. Broken columns, overthrown temples, and ruined houses, tell but too plainly the extent of the devastation occasioned by the awful visitation. The excavations extend over a considerable space. I had imagined we should descend into Pompeii, as is the case when entering Herculaneum, but it is the reverse, and the effect is perhaps the more striking when the eye is able to take in at a glance the disinterred city of past ages, and the beautiful country around.

We were much interested in the baths, which give a vivid idea of the extent to which the luxury of bathing was carried by the ancient Romans. Those in Pompeii are divided into three distinct parts, two of which were occupied by sets of baths, and one devoted to the fire-places and servants of the establishment. In the tepidarium, or warm chamber, was found a brazier made entirely of bronze, with an iron lining. These things are still in constant use with the inhabitants of Italy, and are to be seen in every house during the winter season. From the tepidarium a doorway conducted to the caldarium, or vapour bath. The luxury which is apparent in these, as well as in the other public buildings of Pompeii, would be a matter of surprise were we not aware that the ancient Roman lived in public, and depended on the public for his amusement and pleasure. Mr. Sisondi remarks, that "a citizen of ancient Rome generally went abroad very early, and returned only for his evening repast. In short, he lived on the forum, at the bath, at the theatre, anywhere but at home, where he came only to eat and to sleep in a small room without a window, or with a very small one above his head close to the ceiling, scarcely any furniture, and no chimney."

But to return to our visit to Pompeii. We were conducted to the public prison, where the skeletons of two poor wretches were found with the fetters still remaining

upon them. The latter are now to be seen in the museum at Naples. The last place we visited was the amphitheatre, where the gladiatorial shows and other amusements were exhibited to the people. Even the dens of the wild beasts are still existing, and some of their bones were found when the area was excavated.

Among the many interesting things which have been brought to light, are the articles belonging to the toilette of the Roman ladies, loaves of bread in the state of charcoal, corn which appears as conglomerated black glossy grain, surgical instruments, and culinary utensils.

Workmen still continue to make excavations, but on so small a scale, that many years will elapse before all the treasures of this buried city are disinterred. Every object of interest found is immediately removed to the museum at Naples. We could have lingered the whole day amidst these ruins: the silence that reigned throughout the deserted streets and temples, the clear blue Italian sky above, and the mountain reposing in its unawakened power before us, united to form an impressive subject for meditation; but we had already staid too long, and were obliged to leave before we had half satisfied the deep interest we felt in all that related to Pompeii.

As we passed out at its gate, we paused at a little locanda to procure some refreshment. Here a poor woman came to inquire if W— were a physician, as her son was ill, and she thought the *forestiero* might be one.

It is astonishing, after having witnessed the fate of Pompeii and Herculaneum, that the inhabitants of this region should still continue to build and live over the very spot where formerly such a dreadful catastrophe occurred; but so it is; and when we ask the inhabitant of Resina if he is not afraid, his answer is: "No, that there is always time to escape, and there is not so much fear for his abode as for Naples, his village being built on lava, which cannot be so easily disturbed by earthquakes as the soil on which the capital stands."

When considering the fate of Pompeii and Herculaneum, as connected with the volcanic phenomena of this region, it will be interesting to look back to past ages, and mark the development that has been made at different periods of the existence of subterranean fire. The active volcanic region of Naples may be considered to extend from Vesuvius and the Phlegrean Fields to Procida and Ischia. Throughout this space minor manifestations of this mighty agency are continually taking place, but it is at Vesuvius that, since the Christian era, the most important have been exhibited.

Before that period, terrific outbreaks took place in Procida and Ischia, and so tremendous were the volcanic phenomena exhibited in the latter island, that they gave rise to the heathen fable of the giant Typhon, "from whose eyes and mouth fire proceeded, and who hurled stones to

heaven with a loud and hollow noise." There are no less than twelve principal cones in this island, and it has been suggested from these extensive manifestations of internal fire, whether, in the ages during which Vesuvius was in a quiescent state, it did not serve "as a safety-valve to the whole Terra di Lavoro." At different times in the earlier ages Greek colonists were compelled to abandon Ischia, from the eruptions and earthquakes which took place.

During this period, and until the year 63 of the Christian era, Vesuvius was apparently an extinct volcano. The sides of the mountain were covered with richly cultivated fields, while the interior of the crater was clothed with vines. From 63 A.D. to 79 several shocks of earthquakes were experienced, giving the first symptom of reviving energies; and at last the awful eruption of 79 gave evidence that the volcanic fire, after a cessation of ages, had returned to its ancient sphere of action.*

After this dreadful resuscitation of the volcano, a continued series of smaller eruptions occurred for several succeeding centuries, and in 1036, during the seventh, the first stream of lava, of which we have any accredited account, burst forth. Another eruption occurred in 1047, another in 1138, after which there was a cessation of 168 years, till 1306.

Except a slight outbreak in 1500 there was again a pause till 1631, but during this interval there was such active volcanic action in Etna, as to give rise to the conclusion that it served as a vent for the lava, &c., which would otherwise have found a passage in other parts of Italy. At this time also a most singular event took place in the Phlegrean Fields. A new mountain, which still bears the name of Monte Nuovo, was thrown up, in about twenty-four hours. From 1666, up to the present time, there has been a constant series of eruptions, at intervals, rarely exceeding ten years, and oftener occurring much more frequently. Those of 1776 and 1777 are described by an eyewitness, Sir William Hamilton, in his splendid work on the "Campio Phlegreæ." The eruption of 1779 was also witnessed by him, and was remarkable for the beauty and grandeur of its phenomena.

An interesting account of the eruption of 1793 has been given by Dr. Clarke, who happened then to be at Naples, and his observations, made upon the spot, and at the time, give us a lively picture of the scene that must have been exhibited when the volcano was in active operation. In speaking of Vesuvius we must not consider its action as confined to the bare spot occupied by the mountain. No; this active volcano is but a vent for the mighty forces which are at work within the

* Fortunately for the interests of science we have a most accurate account from the pen of the younger Pliny, who describes, in his letters to Tacitus, the event which buried for ages several important Roman towns, and deprived him of a near relative.

bowels of the earth, and which extend their influence over an area of many miles in circumference. Within the circuit of the Bay, at different and distinct parts, are divers manifestations of this wonderful power; thus we must regard the baths of Nero at Baia, the Stufe of San Germano, the Solfaterra which is continually giving out smoke, the Grotto del Cane, at lake Agnano, the hot Thermal spring of the temple of Serapis, and the phenomena exhibited in the island of Ischia, as so many parts of one mighty whole, "which, did it not find a continuous vent from the open mouth of Vesuvius, would prove destructive to the entire country around."

When viewing the wonderful effects of a power which could bury in a short space of time great cities, it assists us in forming a conception of its magnitude to see the effects often produced upon the volcano itself. At the principal eruptions, the whole form of the mountain is often changed. Sir W. Hamilton says, "10,000 men working for a century could not effect such an alteration as was produced by the hand of nature in a few hours during the eruption of 1794." Another astonishing change took place in the year 1822. From the end of the 18th century up to this time the crater had been filling up from the falling in of part of the cone, and from the lava which had boiled forth. It was in this state when the eruption of 1822 took place, and such was the force of the volcanic principle that the whole accumulated mass was thrown out, while upwards of 800 feet of the cone was blown away, reducing the height of the mountain from 4200 to 3400 feet.

Surely these wonderful manifestations of might and power, these rocks uplifted, cities buried, and new mountains formed, are calculated to strike awe into the mind of every spectator, and to raise his conceptions of the majesty and omnipotence of that Being who "laid the foundations of the earth;" who "looketh on the earth; and it trembleth. He toucheth the hills; and they smoke."

A minor subject for interesting speculation is the influence which the vicinity of these subterranean fires must have on the atmosphere around the spot where they develop themselves. Dr. Cox, the author of a useful little work on Naples, thus speaks upon the subject I have above mentioned. He says, that the influence exercised by the volcano upon the atmosphere of Naples "is a twofold one, arising, first, from intense subterranean heat and powerful exhalations; and, secondly, from the great electro-chemical influence which it exerts all round. During the period of quiescence there are constant deposits of earthy and metallic salts and oxides, within the limits of the crater, or in its immediate vicinity. The fixed substances that are found on the mountain, and which are constantly being deposited, are as follows: sulphur in crystals, sulphate of lime in various interesting forms, sulphate

and sulphuret of copper, muriate of iron, sulphate of iron, red sulphuret of arsenic in ruby crystals, muriate of lead, muriate of copper. The volatile products are vapour of water, fumes of muriatic acid gas, sulphur in sublimation united with chlorine and sulphurous acid gas, both in fumes of very high temperature. All these exhalations are rising when the mountain is in a calm state; but who will venture to describe the products of an eruption.

Before concluding this letter, I must allude to the manner in which the buried cities of Pompeii and Herculaneum were discovered. Their site was for many years a subject of dispute amongst the learned. History had recorded their existence and awful fate, but every vestige of them had been so completely obliterated, that it was not until accident revealed some of their hidden treasures, that the question was determined as to their actual situation.

A peasant, while digging a well at Portici, found some fragments of marble. The prince D'Elbeuf was informed of the circumstance, and, his curiosity being excited, purchased the spot, and soon the excavations he made brought to light some most valuable antiquities, amongst others a temple of beautiful marble and numerous statues and columns. The Neapolitan government heard of these discoveries, and with the true spirit of the unenlightened Italian dynasties of that period, "instead of satisfying the public curiosity, and doing itself immortal honour by purchasing the village and buildings below, it bought the ground, but, with characteristic stupidity, resolved to cover it with a palace. The excavations were, indeed, continued occasionally, but negligently, and rather for the purpose of profit than of liberal curiosity." Pompeii was not discovered till 1748, when some vine-dressers at work near the river Sarno, found some antiquities which led them to make excavations, and the result was that the buried city was disclosed.

Review.

THE MARIOLATRY OF THE CHURCH OF ROME.

A Sermon preached before the University of Oxford, 1846, by F. JEUNE, D.C.L., Master of Pembroke College.

DR. JEUNE was educated at the University of Oxford, and partook largely, and deservedly, of her honours. At a peculiarly delicate period he came forth prominently to her defence, against the miserablesophistry of some, who had meditated her ruin. Although this sermon was delivered more than two years since, we do not believe that many copies have reached this colony, and consider that at this particular juncture a few extracts cannot but be interesting, and may prove highly serviceable.

The text selected by Dr. Jeune is taken from Mark iii. 32-35. "And the multitude sat about him, and they said unto him, behold thy mother and thy brethren, without, seek for thee. And he answered them, saying, who is my mother, or my brethren? And he looked round about on them which sat about him, and said, behold, my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother." He opens his discourse upon these words, with the following observations:—

"If the spirits of the just who are awaiting their final consummation and bliss, be permitted to know what passes upon earth; if painful emotions can disturb their rest, the mother of our Lord must again feel the sword pierce through her soul, as she perceives how successfully Satan has availed himself of her dignity, to supplant God, her Saviour, in the hearts of many of his redeemed people. It is a grievous charge to bring against any who profess and call themselves Christians, that they worship the creature more than the Creator, who is blessed for ever. But none who have travelled where Rome is dominant—none who are familiar with the books of devotion which are in general use amongst Romanists—can have failed to perceive that, in a great part of Christendom, the worship of Mary has been substituted for the worship of God, and that men trust in her, rather than in Christ, for grace and protection here, and for salvation hereafter.

"The authorised formularies of that corrupt Church prove sufficiently that her theory is in harmony with popular practices. But it is notwithstanding, difficult to confound a Romish disputant by appealing to formularies and practices, when he is disposed to palliate or to deny the creed and the superstitions of his communion. Decrees and canons and Church offices, are often vague and ambiguous, and can be, in some cases, plausibly disavowed; the writings of popes and saints and prelates, may be represented as the productions of doctors speaking in their private capacity: the books in which the people delight, as devoid of authority—their devotions as instances of vulgar superstition, such as are occasionally found in the most enlightened Protestant countries.

"Our divines have always felt that, if we possessed a complete and official exposition of the creed of Rome, their task as controversialists would be almost at an end; so utterly repugnant to the word of God are the fictions with which she has debased Christianity. Perhaps Rome will never commit herself irrevocably to such a standard—she cannot, consistently with the principle of development. Meanwhile, we possess a work which, to a plain understanding, appears to approach very closely to it. It is a voluminous catechism, designed to qualify the French clergy to train the rising generation of that great country. . . . there is enough in this inexcusable authority, to prove that, whatever may be the religion of Rome, it is certainly not the religion of the New Testament." pp. 5-7.

After some general observations as to the principle of development—which he justly characterizes as the expedient of the moment—and offering an apology for his position, he says,

"The question at issue is really between eternal truth and the delusions of Satan. . . . Our differences are not few, nor on secondary points; they are many—they are essential—they are eternal.

"Perhaps a simple exhibition of Roman doctrine, on a single but cardinal point, set forth on her own authority, and contrasted with a few passages of God's word, may, by his blessing, confirm us all in our holy faith; perhaps startle the minds of some seduced into admiration of an ideal Rome, such as late writers have painted, but who have hitherto been mercifully kept back from formal apostasy; and if this attempt should prove to be ill-judged, we may yet escape the guilt of mis-employing altogether their precious moments, by dwelling, however briefly, before we conclude, on the ennobling doctrine of the text." pp. 10, 11.

He then shows that the errors of Rome are errors of addition rather than omission, in which particular she departs from the usual course of heretics, and pointing out the use of this policy, he proceeds to explain how she has superseded our Lord in his office as a Saviour, Mediator, and Intercessor, and this especially in her teaching as to his holy mother. Persons are apt to think that party feelings have exercised an influence in exaggerating the corruptions of Rome, but there is no exaggeration, no room for doubt. The most satisfactory evidence is adduced in proof of every assertion.

"It will be found," says Dr. Jeune, "that the various fictions respecting the blessed Mary, to which Rome has given her sanction, are constructed with a definite idea; that, namely, of investing her, as far as possible, with the scriptural prerogatives and attributes and offices of the Son of God—some, indeed, in a lower, but others in a higher degree. These fictions are, consequently, little else than a miserable parody of parts of the history of the Lord, and of those passages of Scripture in which his qualifications and his work, as a Saviour, are set forth." p. 12.

The exposition of the doctrine of the Church of Rome, with regard to the mother of our Lord, is

complete, and cannot be read but with surprise and sorrow. He then observes:—

"Such is now the settled teaching of Rome. Long and fierce was the strife in her bosom, before this article could be brought forth—the Dominicans denying, the Franciscans maintaining it; while the infallible oracle prudently refrained from deciding the pious opinion to be a point of faith. Now, however, the strife seems to be at an end. The reigning Pope, a few years since, caused the words 'immaculate conception,' to be inserted in the preface of the Church service. Each day, indeed, does the doctrine seem to lead to new superstitions, and to receive fresh developments. Two centuries ago, the worship of the arch of Jesus was begun. A few years since, an arch fraternity for the worship of the heart of Mary was instituted by a private priest, and now reckons a million of members, and has, I believe, received the Papal sanction. The next step will probably be, that prayers will be addressed to her eyes, her ears, her hands, her feet, as the several parts of our Lord's body are invoked, in formularies lately recommended to us. Perhaps, ere long, the bold expression used two centuries ago, but of late repeated by a living and distinguished ecclesiastic, that Mary is the 'compliment of the whole Trinity,' an expression which, indeed, seems to spring naturally from what is already received, will be found to be no daring blasphemy, but the happy symbol of a divine truth, and an anticipation of the future belief of the Church."

"Such, my brethren, is the new goddess of the Church of Rome. I say goddess, for Romish writers of name—nay, a Pope—have not scrupled to call her so. To speak of her deification is not uncommon among them. But I do not rest my accusation on these words alone or mainly. Plain as they seem, they admit of a juggling evasion. She is a goddess, they will tell you, because all true Christians are partakers of the divine nature: she is omnipotent; but her's is the omnipotence of prayer—that effectual fervent prayer of a righteous man which availeth much. Such paltering could not impose on a child; for if it be as they say, why not assign her attributes to every departed saint—why not worship every living believer? It is not, however, on the score of such language that we charge Rome with idolatry. She would not be a whit less guilty if it had been never used. The Holy Spirit calls Satan the god of this world—the belly, the god of the sensual—and covetousness, idolatry. But worshippers of these deities are so far from openly adoring, that they would indignantly repudiate them. Satan is not a jealous god; he is satisfied with a divided homage; he asks not to be confessed with the mouth; he does not even look for conscious veneration. Worship anything but the Lord, or anything with the Lord; and give it what name you will—whether Jupiter, or Baal, Peter or Mary—only trust to it for protection and happiness, it sufficeth him. He takes to himself all that is not given to the Most High. He would have you worship them with the impure rites of heathenism; but if this cannot be, he is satisfied with spiritual adultery."

Say to an unsophisticated Christian—there is a being who was the object of the thoughts and complacencies of God, from all eternity—who was seen afore, desired, hailed by the prophets—the deliverer of the human race—one who was born without sin—who now reigns omnipotent in heaven and earth—the dispenser of all favours in the order of nature, and in the order of grace—the sole refuge of the most abandoned sinners—the source of inspiration—our mediator, our advocate, our intercessor—one, the contemplation of whom, throughout eternity, is the whole desire of a Christian; to whose worship Europe owes her noblest fabrics, her churches, her monasteries, her hospitals. Say this, and ask, who is that being? Will not an unsophisticated Christian reply at once—the enigma is easily solved—it admits of one answer only. You mean Christ, who is all in all—the Lord Jesus, God and man—our hope and our salvation; to him alone such attributes belong. But join the Church of Rome, and you must say, No; that being is Mary—our Lady of peace—our Lady of pity—our Lady of deliverance—our Lady of consolation; or, at least, you will hesitate between mother and Son.

"Massillon, one of the most eloquent orators of the Gallican Church, has constructed his noble argument for the divinity of Christ, on the ground, that, if a being like Jesus, who is invested with all power by God, who was brought into the world with so much glory, and who confers every blessing on man, be not God, we are indeed idolaters; but that it is God who is chargeable with the guilt of our idolatry; for it is impossible for us to think that a jealous God could attach the soul by such ties to a mere creature.

Such a being, the arbiter of our destinies—the dispenser of all that we hope for—who does all that man looks for at the hands of God—must necessarily fill the place of God in the human heart. Judge ye, whether, taking for granted all that Rome has taught, another Massillon might not construct as forcible an argument for the perfect divinity of Mary. Judge ye, whether Rome observes the first commandment, which says,—"Thou shalt have no other Gods but me;" or that other,—"Thou shalt serve the Lord thy God, with all thy heart, and with all thy strength, and with all thy soul." Judge ye then, whether Rome be idolatrous or not—whether she hath not blasphemed the awful majesty of the Godhead—whether she have not robbed Christ of the love and trust of his people.

"Such, then, is the mystery of iniquity. Such the other Gospel, for which men have been found to abandon the Gospel of Christ. Such the creed for which some of our brethren have conspired to unprotestantize the Church of England." pp. 24–29.

Dr. Jeune does not indulge in mere vague charges, but adduces the evidences upon which his charges depend. It is, indeed, a perfect production on the doctrine of the Romish Church, with respect to the blessed Virgin.

Poetry.

LINES

Written for the Tomb of the late Mrs. Harrington, eldest Daughter of Alexander M-Levy, Esq.

Ἐὶς Φραγκικὸν
ΕΠΙΤΑΦΙΟΝ
ΜΝΗΜΑ τὸδε, φράγκεσκα, πόθῳ θάλαττον ἀλάστω,
Φῆν' ῥαῖν' ἱρημώδεα, σὰι σοὶ ἔθηκε πᾶσι.
Ὅτε πῶς ἐξέσθῃς, ἄθαρτον δὲ μεθίστασ' ἔκειτο
Ὅδ' ἐν γυμνασίῳ τερψόμεθ' αἰεὶ.

1836.

METAPHOR.

THE metaphor is a borrowed or figurative mode of expression, by which the same idea assumes multifarious appearances. In poetry it is an instrument of the greatest utility, if it be employed in a judicious manner. The poet must avoid a multiplicity of metaphors, otherwise he is apt to perplex the imagination. Not only in poetry is the metaphor a powerful instrument in describing the perturbations animi, but it is effectual in giving animation to every kind of writing. In elocution, or oratory, and history, it is very frequently used. I will now adduce passages from different authors, ancient and modern, to confirm what I have above stated. To commence with the king of the ancient poets, the first who taught that "language of the gods" to men, "And the sea parted with joy." Here is an instance of giving life, if I may be allowed the expression, to words. Homer, above all other authors, uses the most beautiful and expressive metaphors. He speaks of a weapon being thirsty to drink the blood of an enemy, of an arrow being impatient to be on the wing; and in describing the wrath of Agamemnon, in the first book of the Iliad, he says "and from his eyeballs flashed the living fire."—Pope. Next to Homer, Virgil and Milton, each in his peculiar language, claim our attention. The Mantuan bard in the following lines of the Georgics speaks of Orpheus as bewailing his lost Eurydice:—

So Philomela, from th' unbrazened wood,
In strains melodious mourns her tender blood,
Snatch'd from the nest by some rude ploughman's hand,
On some lone bough the warbler takes her stand;
The live-long night she mourns the cruel wrong,
And hill and dale resound the plaintive song.—Dryden.

What can be more beautiful than the above lines, in which the Thracian bard is compared to Philomela or the nightingale, "the poetess of the grove"? In the Æneid we meet with the following:—

These on the mountain billow hung; to those
The yawning waves the yellow sand disclose.

That greatly endowed poet, Milton, is most conspicuous for his exquisite choice of metaphors. When describing Satan in hell, he says—

With head uplift above the wave, and eye
That sparkling blazed—
He spake: and to confirm his words out flew
Millions of flaming swords, drawn from the thighs
Of mighty cherubim. The sudden blaze
Far round illumined hell.

Horace, Aristotle, and many other authors, afford many excellent examples of metaphor, from whose works I will quote in a continuation of this subject in the next number of this periodical.

R. P.

(ORIGINAL.)

THE MAN OF SORROWS.

"The Lord hath laid on him the iniquity of us all."—ISAIAH, xliii. 6.
"Truly this man was the Son of God."—MARK, xv. 39.

I.

Musing, erewhile, in wonder deep upon the Gospel scheme,
The memory of ages past o'er me like a dream;
And led my wandering feet, in thought, o'er lands that had
been trod,
And hallowed by the footsteps of the only Son of God.
The Holy City rose to view, the centre of the scene,
Flanked on all sides by lofty hills, and many a deep ravine;
The glorious Temple, which appeared built by no human hands,
On Mount Moriah stood, where now the Mosque of Omar stands;
That sacred mould revered alike by Saracen and Jew.
Where Abraham father's faith was tested and proved true.
Mount Zion, with the city of the mighty minstrel king,
Where he was wont with prophetic harp Jehovah's praise to sing.
And David's tower, to rescue which all Christendom have
fought,
O'er which the crescent banners of the Moslem proudly float;
On every hill, and vale, and brook, and lake, and sea around—
Like Moses at the bush, I felt that all was holy ground.
I looked back on our Saviour's weary pilgrimage below;
From Bethlehem to Calvary all was replete with woe;
Revealed in words of holy writ I saw, as in a glass,
His miracles, his sufferings, and death, before me pass.

II.

While shepherds watched their wandering flocks in Bethlehem's
plains by night,
Lo! from the parted clouds there gushed a glorious flood of
light;
And the Angel of the Lord, while all were wonder-struck,
appeared.
And heavenly voices praising God fell softly on their ears;
"Fear not," the herald angel said, "for news of joy I bring;
To you, in David's town, is born a Saviour and a King
In Bethlehem, the royal child, to mankind's gaze displayed,
You'll find in swaddling garments rolled, and in a manger laid."

III.

The fulness of the time had come; and, to announce the morn
to Jewish lands and Gentile isles that hailed the virgin-born,
A star in Eastern skies arose, of heavenly brilliancy,
Rejoicing eyes of faith that looked Messiah's reign to see.
Warned by the heavenly visiting, lo! pilgrim princes bring
Gifts from the East to Salem's king, to hail the newborn king.
The tidings smote the tyrant's heart, who Salem's sceptre
swayed,
And Salem's priests, and Salem's scribes, are summoned to his
aid;

"Tell me, ye sages, learned in lore, what happy spot of earth
To this young rival to our throne is destined to give birth?"
"In Bethlehem of Judah, Sir, our promised king shall rise,
For thus the mighty prophet's voice in holy rapture cries—
"Thou, Bethlehem," art not the least in Judah's royal land,
For out of thee a prince shall spring my Israel to command;
Those shoulders shall support the throne, whose reign shall
never cease—"

The Wonderful, the Counsellor, the mighty Prince of Peace!"
"Ha!" said the king, "when rose this star, near which our
own is dim?"

Haste! and from Bethlehem bring the child, that may
worship him."
No, vulture, no! the heavenly babe is free from thy embrace,
And Egypt, till thy death, shall be his safe abiding place.
Like tigress of her prey when robbed, fierce Herod stormed
and swore,
And Rama heard the wailing voice of lamentation sore:
'Tis Rachel weeping for her babes she ne'er shall see again,
Refusing to be comforted, her innocents are slain!

IV.

The child of heaven grew flourishing, and every eye could trace
A heavenliness, a holiness, at calmly on his face;
And ere twelve summers o'er him passed, behold the graceful
youth
In Salem's temple reasoning with eloquence and truth!
The Doctors gazed upon the lad, nor guessed the reason why
One thus learned could give them such a question and reply;
His youth, his wisdom, and his grace, their admiration won;
For through their darkened carnal eyes, they saw but Joseph's
son.

V.

The scene was changed.—On Jordan's banks a prophet sent by
heaven—
The Baptist cried "ye sons of men, repent and be forgiven."
That voice, in Juda's wilderness, the people far and near,
Jerusalem, Judea's sons, had flocked in crowds to hear.
"Repent, confess your sins, be washed from guilt's polluting
dye,
The promised Saviour comes at last, redemption's hour is
nigh!"

The prophet spoke, and thousands thronged to the baptismal
stream,
Type of our Saviour's precious blood, that flowed but to redeem.
While thus the startled sinners pressed to be baptised by John,
All undistinguished from the crowd the Son of God moved on,
Till from the prophet's loving lips there burst the voice of
faith—
"Behold the Lamb of God! that saves our souls from sin and
death!"

Ah! my Lord, it is not meet that thou should'st come to me!
'Tis mine to come with leprous soul to be made clean by thee."
"Suffer it now," our Lord replied: "be thou by Heaven ad-
vised!"

For, to fulfil all righteousness, I needs must be baptised,"
Scarce was the sacred rite performed, when softly from above
The Holy Spirit on his head descended like a dove;
And lo! a voice from heaven was heard, amidst the glory bright,
"This is my own beloved son, in whom I take delight."

VI.

When next I looked, the Son of God upon a mountain stood;
For forty days and forty nights he had not tasted food;
For forty days and forty nights, in Judah's wilderness,
The Tempter had been tempting him, with hell's deceitfulness.
And now upon that mountain high his last attempt was made,
When all the kingdoms of the earth before our Lord displayed,
"See thou," he said, "these Kingdoms great that in such
glory shine!"

Fall down and worship me, and all their glory shall be thine." Then Jesus turned, and meekly to the Tempter fiend replied — "Thou shalt not tempt, but serve the Lord thy God, and none beside." The baffled Fiend forsook him then, and from his presence fled, And ministering angels came our fasting Lord to aid.

VII.

From Judah's coast to Galilee his sacred steps he bent, And miracles of mercy marked his course where'er he went. Day after day I saw a squalid group around him stand Of invalids, upon whose sores he laid his healing hand. The leper's skin was cleansed; the lame were made to walk aright; The maniac's reason was restored—the blind received their sight.

VIII.

'Twas mid-day, and Samaria's sun with burning radiance fell, At Sychar, on our Saviour as he sat on Jacob's well; Waried he sat, and thirsty, on his father's business bent, When to draw water from the well a thoughtful woman went. "Give me to drink," our Saviour said. "And wouldst thou," she replies, "Jew as thou art, ask drink from one so worthless in thine eyes?" "Woman, if thou but knewest the gift of God, and who is He That asks to drink, thou wouldst have come with thirsty soul to me, And tasted of a fountain pure, whence living waters flow." "How, Sir? the well is deep, and thou hast nought wherewith to draw." "Daughter, who drink of Jacob's well shall thirst again; but they Who drink the water I bestow shall thirst no more for aye; To all who taste 'twill be a well of life, whose waters rise With still increasing fulness till they reach beyond the skies!" "Oh! give me of this living stream, that I may thirst no more!" The harlot's prayer was granted; and the tidings which she bore, Himself and many a darkened soul converted to the Lord, Soon as they hastened to the well, and heard his gracious word.

IX.

The features of the scene were changed.—It was a Jewish feast. Where gathered round the festive board Scribe, Pharisee, and priest, Rulers, and men of high degree, who to the banquet pressed, To hear the gracious words that flowed from him the stranger guest; Whose miracles, whose spotless life, whose power and wisdom showed That he, if not the very Christ, had come direct from God. Not Moses, not Elias, e'er such works of wonder wrought, Yet blinded men a warlike prince for their deliverer sought. Hearing her Lord was at the feast, there entered on the scene One of Eve's daughters fair, but frail—a sorrowing Magdalene; Her bosom wrung with deep remorse, and filled with grief and fears. She knelt and kissed her Saviour's feet, and washed them with her tears, And wiped them with her flowing hair, and, rising from the floor, Did o'er her Saviour's sacred head rich flavoured spikenard pour. "What means this gross extravagance?" the traitor Judas said, "This costly ointment might, if sold, have filled the poor with bread." "Forbid her not," our Lord replied; "the hour is drawing near, When I must leave this earthly scene—the poor are always here. Heaven hath to Mary's faithful heart revealed my coming day, And she with ointment hath embalmed my body for the tomb; And ever, as in after years the story shall be told, Of the good Shepherd of the sheep, that wandered from his fold, For whom he bore the ire of man, and felt the wrath of heaven, Whom from eternal death to save his life was freely given; The deed of her's shall still be named, and the love for me she bore— Daughter! thy sins are all forgiven—depart, and sin no more!"

X.

The scene was changed; athwart the sky the rolling thunders sweep, The howlings of the tempest roared the voices of the deep; Upon the sea of Galilee yon little bark is tossed, Now mounting o'er the mountain waves, now in their hollows lost; But, on the sea-washed vessel's deck, what dripping forms are these, Whose looks bespeak despair, whose locks are scattered to the breeze? Are these disciples of our Lord? whence then those looks of woe? O ye of little faith! what fears may move your bosoms so? Far not, however frail the bark, however rough the sea, The tremblers at the tempest's voice are safe, O Lord, with thee; Behold! beside the stern there sleeps the Lord of earth and heaven, Though like a reed before the wind the shattered bark is driven; Aye slowly sleeps upon the deck, though round him rudely roar The warring elements of Heaven, the waves that shake the shore; Did ever sleep, at such a time, the eyes of mortal close? Found ever man, in such a place, such undisturbed repose? No marvel his disciples, then, should wake their slumbering Lord, "Master! we perish! earnest thou not? wilt thou no help afford?" Then Jesus, though his slumber deep the thunders failed to move, Heard his disciples' words of fear, so wondrous was his love, He rose, rebuked the stormy waves, and bade the thunders cease, The thunders and the stormy waves are hushed at once to peace.

Almighty Lord! these are thy ways, thou seek'st no pompous show, Who may thy secret things reveal, or who thy greatness know! When Chaos ruled this infant world, thou said'st "Let there be light." The obedient light then first shone forth and chased away the night.

XI.

I looked again: To Salem bent, behold the Son of God, Upon an Ass's colt, amidst the crowd's hosannas, rode; The joyful crowd who follow him, and who before him go, Who o'er his path their garments cast and flowers around him throw. His gathering fame had gone before, and all Jerusalem Poured forth to meet the prophet, who as king of Salem came; And Bethany, where Mary dwelt, and Jesus loved to dwell, Sent her rejoicing multitudes the general crowd to swell. "Hosanna to King David's Son," let Zion's daughters sing, "Blessed is he who meekly comes our heaven-anointed king!" Loud were their shouts of triumph then, and, scattered all around, Emblem of peace, the olive branch, was strewn upon the ground; Still calmly in the midst he rode, and not an eye could trace One smile light up the sorrow deep that mantled o'er his face. Of all that dense rejoicing crowd his eye alone could see, With all its sorrows full in view, the cross on Calvary! He lingered on Mount Olivet some moments to survey His loved Jerusalem, which steeped in glorious sunshine lay; And wept, as through that sunshine bright he saw the gathering gloom, And to these unbelieving Jews foretold their fearful doom. He knew the fickle tongues that now were raised in triumph high, Would, in a few short days, unite to swell the savage cry Of "crucify him! crucify him!" Lord! and can it be That guilty man could e'er permit a murderer to thee?

XII.

The scene was changed; it was a feast within an ancient hall, And of the guests I noted one, the meekest of them all, Who graceful in the middle sat, and blessed and broke the bread, And tasted of the wine, and to the Twelve around him said; "My body, as this broken bread, shall soon be broken so, And soon, like this outpoured wine, my blood shall redly flow; Oft eat, and drink, and look to me in holiness and faith, Think of your Saviour's sufferings, his agony and death."

XIII.

The scene was changed. The evening sun a lengthened shadow threw Down thy steep vale, Jehoshaphat, where Kedron murmuring flows; And gilds the Mount of Olives' top, and paints with slanting rays The garden of Gethsemane, where Christ in fervour prays. Alone in that most solemn hour, bearing the mountain load, Of Heaven's avenging wrath for man's apostasy from God! Wrestling in prayer, till on the ground his sweat in blood drops run. "Oh! Father that this cup might pass, if not, thy will be done!" A shadow o'er the scene is cast: no mortal may declare That awful hour's unmingled woe, that agony of prayer! He rose refreshed with heavenly strength, and slowly bent his way To where St. Peter, James, and John, oppressed with slumber lay. "Sleep on, my weary followers, sleep, 'tis darkness conquering hour; Behold! the Son of Man is now within the traitor's power. But that the voice of prophecy may be fulfilled in me, The shepherd must be smitten, and the sheep must scattered be."

XIV.

I looked again; to the dread bar of Pilate's court conveyed, Meek and mute as is the lamb, when forth to slaughter led; Mocked and in purple robe arrayed, our unrepining Lord, Heard his accusers' false reports, nor answered them a word. "A way with him! away with him!" his savage murderers cry; "Kiss him! Kiss him! let this worse than e'en Barrabbas die!" Oh! Christ, and canst thou still extend to men thy saving grace, Who bound thee, scourged thee, buffeted, and spit upon thy face!

XV.

I looked again, and saw a varied group of old and young Surround the cross on which our Saviour's tortured body hung. Hark! to his groans, for as he groans upon that cursed tree: "My God! my God! oh! why hast thou, even thou forsaken me!" The gaping crowd, with ribald jest, and fierce malignant smile, Amidst his dying agonies our blessed Lord revile; "Come from the cross, if thou in truth our promised Saviour be, Saviour of others, save thyself, and we will trust in thee." Yet though the burning Syrian Sun, with full unclouded blaze, Poured on his head, all pierced with thorns, its fierce meridian rays; And dried his soul with burning thirst, one look to Heaven he threw; "Father forgive my murderers; they know not what they do!" "Tis finished, all is finished now; our Saviour's work is done; He bows his sacred head—expires—and victory is won! The Sun in darkness hides his head from such an awful sight, And all the face of nature clothes in black and brooding night; Earth trembles from her centre; peals of thunder rend the skies; The rocks are rent; the graves unclosed; the sleeping dead arise! The veil between the Holiest and the Holy Place is riven, 'Tis useless now, a better way is opened up to heaven; The new, the living, only way; the flesh of God's own Son.—The day of types has past away, the day of grace begun!"

ALPHA.

Sydney, July 17, 1848.

Original Correspondence.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—In the article on the subject of the Worship of the Virgin Mary, which appeared in the last number of the *Sydney Guardian*, you observe, in reference to Father Gother's anathema, "We," (Protestants), "do not affirm that they," (Romanists), "put their trust in the Virgin Mary, MORE THAN IN GOD." And again, "Although they do not put their trust in the Virgin Mary more than in God, yet we assert that they give to a departed mortal creature a share at least of that honour which is due to the Almighty alone, and exalt the Virgin Mary into that office of mediation, advocacy, and intercession between God and man, which the written Word of Inspiration, and the doctrine and practice of the Primitive Church, have taught us to ascribe exclusively to Him who was God of the substance of his Father, begotten before the world; and man of the substance of his mother, born in the world; whose blood cleanseth from all sin, and who is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."

Doubtless, in all controversies, it is the safer, and consequently the better and wiser course rather to understate, than to exaggerate the opinions of your opponents; and, therefore, in dealing with a subject involving a most serious accusation against the Church of Rome, it was a judicious proceeding to express yourselves in a guarded and cautious manner, in order that, if contradicted, you might be able to prove the literal accuracy of your assertions by reference to the authorised formularies of Rome. Still, notwithstanding such expressions as, "Jesus is my only hope; and, after Jesus, the Virgin Mary," it is undeniable that *in practice* the members of the Roman communion *do* go farther than you have stated, and *do* actually bring themselves within the reach of Father Gother's curse by worshipping the Virgin Mary, and putting their trust in *her more* than in God himself, and by exalting her above the Saviour of the world. To say nothing of the fearful blasphemies of Alphonsus Liguori (who was chiefly famous for the grossness of his *idolatrous worship* of the Virgin Mary, and for his unblushing forgeries of testimonies in support of that worship, and who has been beatified as the reward of his dishonesty), and other writers of the same description, I will merely refer to the remarkable passage in the Encyclical letter of the late Pope Gregory XVI, which you have quoted, but without comment. The real drift and full force and meaning of this passage fully substantiates the charge I have made; and, as I think it was dismissed by you without having had sufficient justice done to it, I trust you will allow me to recall attention to it. As this important, but extraordinary sentence has been most ably dealt with in Faber's Letters on Secession, I send you the comment upon it from that work. "In the Encyclical Letter of Pope Gregory XVI., bearing the date of the year 1832, that Pontiff thus conveys his blasphemous exhortations:—

"That all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who ALONE destroys heresies, who is our GREATEST hope; yea, the ENTIRE GROUND of our hope!

"Here a Pope who, as if in very mockery, claimed to be the Vicar of Jesus Christ, *denies both the Father and the Son*; and thus, at length, with a hypocritical pretence of religious feeling as contra distinguished from the grosser form of avowed infidel feeling, constitutes the Papacy, by assuming the apostolically declared badge of Antichristianism, a member of the great predicted Antichrist.

"I have used strong language, I admit; but not a whit stronger than is required by the explicit declaration itself, which is unreservedly put forth in this studied Papal composition.

"We may remark the use of a sort of climax, evidently employed to give the greater force to the statement.

"First, we may observe the Virgin described as the ALONE destroyer of heresies; if, therefore, ALONE, then God and his Christ are formally EXCLUDED from that office.

"Next, we may observe the Virgin described as our GREATEST hope; if, therefore, GREATEST, then God and his Christ, though not as yet absolutely shut out from being *conjointly* our hope, are exhibited as nothing more than a SMALLER hope.

"Lastly, in the highest step of the climax, we may observe this modern Pope correcting his previous expression, as inadequate to the supreme power and

dignity of the Virgin. It was not enough to pronounce his goddess *relatively* to the Father and the Son, our GREATEST hope. Therefore, correcting himself he finally pronounces her, *exclusively* of the Father and the Son, the *entire* ground of our hope.

"This horrible ebullition of Anti-Christism, this desperate denial of the Father and the Son, cannot be got rid of on the plea, that it is unrecognised by the Council of Trent, and that it was merely the insane impiety of an individual, for whose exaggerating madness the whole Catholic Church is not to be made responsible. The blaspheming individual was no ordinary individual, but an actual Pope; an asserted Vicar of Christ, the head of the Church, and the centre of unity. Nor has the outrageous wickedness been confined to Pope Gregory XVI. The Papal denial of the Father and the Son, in favour of the Virgin's right to be the ENTIRE ground of our hope has been officially made the property of the whole Romish Church; nor has that Church, I believe, put forth any protest against it. The document was printed, for the acceptance of the *whole body* of Catholics (so called by themselves), in the *Litany* of the Directory for the year 1833. And in its title-page, that Directory purports to be, 'the only one that is published with the AUTHORITY of the Vicars Apostolic, in England; and the AUTHORITY is RATIFIED by the official signature of James, Bishop of Ussula, Vicar Apostolic, London.'

"Here we have conjointly APOSTOLIC ENFORCEMENT and LAIC ACCEPTANCE. Nor does the matter stop with the original devoted slaves of Rome; it extends likewise to all the recent perverts, for their perversion has taken place *subsequently* to the accepted papal decision that the Virgin is the ENTIRE or EXCLUSIVE ground of our hope."

I am, gentlemen,

Your obedient servant,
X.

SAINT ANDREW'S CATHEDRAL, SYDNEY.

TO THE EDITORS OF THE "GUARDIAN."

GENTLEMEN,—I have the pleasure to enclose, according to my promise, a letter from the Secretary of the Ecclesiological Society of London, brought to me by the "Emma," which will, I doubt not, be as satisfactory to others interested in the erection of the Cathedral, as it is to,

Gentlemen,

Your obedient Servant,

ONE OF THE COMMITTEE.

P.S.—I may as well mention that the stars at the end of the letter indicate the omission of matters personal to myself, and in no way connected with the subject of the Cathedral.

22nd July, 1848.

(COPY.)

Ecclesiological, late Cambridge Camden, Society,

3, Park Village, East,

London, 19th February, 1848.

MY DEAR SIR,—Some time since two views of the Cathedral of Sydney, accompanied by a letter from you, were sent to us from the Oxford Architectural Society. The Committee examined them with much interest, and desired me to convey to you the following observations:—They are much pleased to see that Mr. Blacket has realized the idea of a Cathedral, as diverse from that of Parish Church. This is a most important particular, and is often the last to be apprehended. The improvements on the original design are most striking. That the style is Third-pointed, is to be regretted; but Mr. Blacket has produced a very satisfactory effect in his two west towers; and generally, where his hand is to be traced. We are not aware what progress has been made in the building. It would be a great improvement to substitute lofty single windows in the sides of the transepts, instead of the two ranges of shorter windows. We think also the parapets generally are not rich enough; and the battlements in the towers have little authority. The central tower is not very well capped. Four pinnacles are scarcely enough, and the parapets are too long and unbroken.

But these are details. It is a great satisfaction to us, that Sydney Cathedral, with many drawbacks, and many points open to criticism, is so much improved, and will be altogether a satisfactory whole, and a not unworthy church. We desire to express our opinion of Mr. Blacket's ability, and wish to assure you, my dear Sir, of the great interest and sympathy, we feel in your efforts and hopes. May they be rewarded.

I am, my dear Sir, most faithfully yours,
BENJAMIN WEBB,
Honorary Secretary.

TO THE EDITORS OF THE SYDNEY "GUARDIAN."

Sydney, 19th July, 1848.

GENTLEMEN,—I trust you will do me the justice to insert in your forthcoming number, this contradiction of a statement, made in reference to myself, contained in your last. I cannot persuade myself that you would wish to support the system you advocate by trampling upon either truth or charity.

It is not true that "I belong to that school of dissent which has taught its disciples to believe that 'the Church of England destroys more souls than she saves, and that her destruction is a consummation most devoutly to be wished!'"

It is not true that I am myself "by no means an inactive agent in disseminating, throughout the colony, tracts of the most virulent and calumnious character, directed against the doctrines, formularies, and discipline of the Church of England."

I am, Gentlemen, your obedient servant,
ROBERT ROSS.

Having conceded to Dr. Ross the 'justice' which he solicits at our hands, we now claim the privilege of explanation for ourselves, that it may not be supposed by any one, whether friend or foe to the Church of England, that we wish "to support the system we advocate by trampling," as insinuated, "upon truth and charity."

First. In asserting that Dr. Ross belongs to a "particular school of dissent," we mean, of course, what every tyro in religious controversy understands, that he belongs to a particular body, class, or denomination of dissenters; and, as there are no creeds, formularies or liturgies among dissenters from which to deduce the particular doctrines they teach or instil into the minds of their disciples, we are compelled to take the sentiments expressed by the leading men, and received with approval by the members, as the sentiments of the class or denomination. Dr. Ross avows himself a Minister of a Congregational Church, better known as the Independent Denomination; we say, therefore, that he is of the same school of dissent as Angel James, Bennett, and Binney, men, who are regarded by Dissenters of the Independent School as eminent and authoritative expositors of their views. The very sentence to which Dr. Ross objects was quoted by memory from Binney, and on reference to the published address in which it appears we find the precise words to be these:—"It is with me, I confess, a matter of deep, serious, religious conviction that the Established Church is a great national evil—that it is an obstacle to the progress of truth and godliness in the land—and that it destroys more souls than it saves, and that, therefore, its end is most devoutly to be wished by every lover of God and man." We could, if so inclined, produce passages innumerable from the writings and speeches of many of the most distinguished teachers of the school of dissent (we designedly reiterate the expression) to which Dr. Ross belongs, some equal, and others very far exceeding, in virulence, that of Mr. Binney, but this is not necessary for our own vindication.

Secondly. With respect to Dr. Ross's denial that he is an active agent in disseminating tracts of a calumnious character, &c., we cannot certainly determine what he may consider would entitle any one to be regarded as an active agent, but we do happen to know that a very large number of tracts of the description mentioned have been put into circulation here through his agency, and we also believe that the anti-church newspaper, misnamed *The Christian Witness*, a most virulent and calumnious publication, has been sent to him in parcels for circulation, as well as tracts and other publications containing sentences not less hostile to the Church of England than the quotation from Mr. Binney. We could, if necessary to our vindication, enter into further particulars, but we wish no other evidence than the printing and publication of the three sermons by Dr. Ross, already noticed. Can it be supposed that a clergyman of the Church of England would not consider himself calumniated, slandered, falsely accused, if told that he has "solemnly uttered a lie at the bedside of a dying man?" Is it not a virulent attack upon the Church of England to say of her teaching "that there is enough in it to make one weep tears of blood, that the Ministers of the Church, so often boasting called the bulwark of Protestantism, usurps a divine right, and he who does so, be he bishop or priest, is guilty of a grievous sin and exposes himself to a terrible condemnation?" That "one portion of the service of the Church contains in itself one of the most deadly errors of Popery!" Dr. Ross draws very largely upon our credulity if he imagines that his bold denial of our remark incidentally made when we noticed his sermons, will

elicit from us an expression in the form of an apology. We lament indeed, the manifestation of so hostile a spirit on the part of Dr. Ross, and wherever and by whomsoever exhibited, and with a view to neutralise the effects of such venom, we consider it expedient to characterise the source from which it emanates. We believe we could adduce without much difficulty from the three writers—James, Bennett, and Binney—every word which Dr. Ross has directed against the Church of England in his published sermons. One of the sentences we well recollect seeing in Mr. James's Church Member's Guide, 5th edition, a work with which we are persuaded Dr. Ross is very familiar. As we stated before, we have no desire, no intention to enter into personal controversy with Dr. Ross, and we should not have noticed either him or his publication in the pages of the *Guardian*, had he not shewn that he coincided in sentiment with the editor of the *Eclectic Review* (a dissenting organ), that "pure attachment to dissenting principles requires to be kept up in the minds of a certain class by a keen hatred, and now and then a little round abuse, of the Church."

THE OATH OF SUPREMACY.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—I avail myself of the information I have received of the early publication of the first number of the *Sydney Guardian*, (a journal undoubtedly much needed, and one which I trust will meet with prompt and general support), to seek from you some information on a subject, of as I conceive, the greatest interest to Churchmen at the present time. There is perhaps no one matter of duty upon which a Christian ought to be more strictly scrupulous, than that of taking oaths:—for while "we judge that the Christian religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so that it be done according to the Prophet's teaching, in justice, judgment, and truth," so also "we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle." Article xxxix. Therefore, when, upon any occasion, an oath is required to be taken, it behoves the person who is to take it, seriously to inquire whether he can do so with a clear conscience, without any mental reservation or equivocation whatsoever.

Now then, there is an oath, very generally administered, in fact, one which is by law imperatively required to be taken in many cases, to the continuance of which, there are, as it appears to me, insuperable objections. I mean the "Oath of Supremacy." It is as follows:—"I, A. B., do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that Princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects or any others whatsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical, or spiritual, within this realm. So help me God." If hitherto this oath could be taken by all Her Majesty's Protestant subjects, without scruple; because, although it was well known that a foreign prelate, namely, the Pope, did exercise ecclesiastical and spiritual jurisdiction, power, and authority, within the British realms, his doings so by usurpation, and was in no way recognised or sanctioned by law. At length, however, his jurisdiction, power, and authority, have been in the most distinct manner both recognised and sanctioned. And further, the titles of dignity conferred by him have been allowed to take precedence over the highest temporal rank conferred by the Sovereign! This will appear from the Despatch directing the titles of "Your Grace" and "Your Lordship," to be addressed to the Popish Archbishops and Bishops! the emissaries of a foreign power to take rank before natural subjects of the Queen,—before those who owe, and who pay, entire and undivided allegiance to her!

The first point upon which I desire information, either from yourselves or some of your readers, is: whether any, and what, steps have been adopted to procure the abolition of the oath of supremacy which it is evident can now no longer be taken by any man with a clear conscience.

Secondly: By whom, and by what authority, has the order been issued to style the members of the Romish hierarchy, "Your Grace," and "Your Lordship." The Sovereign, it has been always conceived, was the only fountain of honour, yet this direction seems to have emanated, not from the Sovereign, but from some other quarter. Is it, therefore, binding upon us? I am perfectly ready to admit that the Queen may, if she pleases, create Dr. Polding, Duke

of Sydney, and, upon such creation, that all loyal subjects would be bound to pay him all due respect, but I am not prepared to admit that either Lord John Russell, or Earl Grey, is possessed of the power to confer, of his own will, any such dignities, or their equivalents.

I have the honour to be, Gentlemen,
Your obedient servant and well-wisher,
AN ENGLISH CHURCHMAN.

May 15.

Register of Ecclesiastical Intelligence.

ORDINATIONS.

By the Lord Bishop of Tasmania, at Launceston, on Sunday, June 18. *Deacon*.—J. H. White, Esq., late of St. John's College, Cambridge, sub-warden of Christ's College, Tasmania.

By the Lord Bishop of Melbourne, at Melbourne, on Sunday, June 25. *Priest*.—The Rev. Mr. Newham, M.A. *Deacons*.—T. H. Brain, Esq., late of St. John's College, Cambridge; W. Bean, Esq., late of St. David's College, Lampeter.

By the Lord Bishop of Adelaide, at Adelaide, on Thursday, June 29. *Priest*.—The Rev. William Henry Coombes, of Gawler Town. *Deacons*.—John Talford, Esq., of Watergate, Mount Barker; Edward King Miller, Esq., of Pulteney-street School.

THE CATHEDRAL.—It was feared that the pecuniary depression prevailing in the colony, coupled with other adverse circumstances, would have materially interfered with the progress of the work, but we are happy to say that the committee have been in a position to take another contract, which will keep the masons going for some months. It is to be hoped that by next year the commercial energies of the colony will have revived, and that with their revival the zeal and forwardness of the members of the Church will break forth into new life. It will be a national disgrace if they now hold their hand from the work of piety they have undertaken. Messrs. Jones and Turner, who have executed their former contracts so satisfactorily, are again the contractors.

PAROCHIAL SCHOOL, PITT TOWN.—As any information respecting the Schools, in connexion with the Church of England, may not be uninteresting to many of your readers, we are induced to request the insertion in your valuable journal of a brief report of an examination, which took place on the 27th ultimo, of the children of the Pitt Town school. Eleven o'clock being the hour appointed for the examination, many parents and others interested in the welfare and moral improvement of the children, had assembled at the school-house; several persons, also, unconnected with the district, were present, having come a distance of several miles. To us, such a proof of the interest generally expressed in the education of the rising generation was pleasing and satisfactory, for we have always regarded the proper education of the young as the main-spring of our social and moral improvement. In how many bright examples too of virtue and holiness of life have we not seen a verification of the words of Solomon, "Train up a child in the way he should go and when he is old he will not depart from it." On entering the school-room of the little village of Pitt Town, on Tuesday, the 27th ult., it was pleasing to us to see a number (amounting to about sixty) of rosy-faced boys and girls eager to give proofs of the progress they had made. Soon after the Incumbent of the parish (Rev. J. C. Ewing) had arrived, and the several classes being disposed in their proper order, prayers having been read, Mr. Ewing called up the first class for examination. This class consisted of males and females, who were questioned in Murray's English grammar; the parts of speech were told at once; they parsed with facility; the rules of syntax were repeated with correctness; and from the replies to the various questions put to them, they seemed to possess as good a knowledge of the government and construction of the English language as could be expected from children of the same age, who had had the advantage of being educated in a school of higher pretensions. They seemed to be well acquainted with English and Scripture History, with the principal facts recorded in the Old and New Testaments; they were quite *au fait* in answering the questions given them in their catechism; also questions respecting their collects; the doctrine of the Trinity; the Crucifixion; the divine and human natures of our blessed Saviour, were answered in a very satisfactory manner. They were also examined in geography, and gave very pleasing proof that they possessed a thorough knowledge of the relative situations of the various countries, their chief towns and

principal productions, the principal rivers and mountains; they could tell how many zones there were, and were correct and expeditious in their calculation of the latitude and longitude of different places. The girls of this class exhibited various specimens of needlework, which, the ladies present said not only reflected credit upon the children themselves, but also upon their instructress, Mrs. Shaw. It would be too great an encroachment upon your columns, to give an account of the examination of this class on other subjects of comparatively minor importance; we must remark, however, that their knowledge of orthography was very great, with the greatest ease they spelt words of six and nine syllables. The second class were examined in their catechism, spelling (words of four syllables), and in reading in their Bibles, and acquitted themselves in a creditable manner. The infant classes spell words of one syllable, say the Lord's Prayer and part of their catechism, and can answer many simple questions generally given at Sunday schools. The examination being ended, Mr. Ewing addressed the children, saying, that they had acquitted themselves to his entire satisfaction; that the knowledge they evinced of the several branches of education they had been examined in, testified highly of their industry, and of the diligence and attention of their teacher, Mr. Shaw. Mr. Ewing spoke at some length as to the necessity of combining religious with secular instruction, and concluded by impressing upon the children the propriety of "remembering their Creator in the days of their youth, and the advantages which will result from doing so." The examination, which occupied upwards of three hours, was closed with prayer. The children then partook of the plum cake which had been provided for them and were dismissed. In writing a report of this very interesting examination, it would be a dereliction of duty on our part to neglect to "give honour to whom honour is due." In the words of the poet—

Palmam qui meruit ferat.

To Mr. Francis Shaw, teacher of the Pitt Town School, are due the thanks of the people among whom he resides—the highly creditable examination passed by the children under his charge, is a sufficient proof that his time and talents have been devoted to the performance of the duties which devolve upon him. In concluding our report we may add, that the course of instruction at present pursued in our Schools, embracing as it does religious and secular instruction, must lead to the most important results. Not only do the children (as in the case of the Pitt Town School) if the intention of the Church be carried out, receive sufficient education to qualify them for the ordinary duties of the probable situations in life they may in future occupy, but the principles of religion which have been regularly and systematically inculcated, will, under God's blessing, influence them through life. Then will the blessed results of a religious education be seen, and we hope duly appreciated.

CHURCH BUILDING.—We would beg to call the attention of our readers to the advertisement summoning a meeting of members of the Church of England, at the southern end of the city, for the purpose of reporting the progress, and of forwarding the erection of St. Paul's Church, at Chippendale. The district of Chippendale, in which we include, also, that of Redfern, is one of those suburbs which has grown into existence within the past six years. Its population consists for the most part of mechanics, labourers, dairymen, and persons of small income engaged in business in the city, drawn thither by low rents and purer air. The only church for this and the other large suburbs immediately contiguous is Christ Church, which is scarcely large enough to accommodate the parishioners of St. Lawrence. The design of building a church at Chippendale was set on foot in the course of last year, a very eligible site in one of the large Government paddocks having been granted by Sir George Gipps. The noble contribution of £500 from one resident, added to the other funds raised from the inhabitants, has enabled the Trustees to enter upon a contract which will carry the walls up as high as the wall plate all round, the first stone having been laid on the Feast of the Conversion of St. Paul, in this year, by the Lord Bishop of Sydney. The object of the present meeting is to promote the collection of funds, and to make more public than has yet been thought necessary, the particulars of the undertaking. The pressing spiritual wants of the district, the peculiarly good spirit in which the work has been begun, and the comparison which is suggested against Churchmen by the successful efforts of the Dissenters and Romanists in the erection of their places of worship, in the same neighbourhood, should all combine to

stimulate the people to help in this holy work with good heart. Why should the Church of England so constantly subject herself to the scorn of her enemies and rivals for the lukewarmness of her own people? Why should the Dissenting Meeting-house and the Roman Catholic Chapel rise to completion without hindrance, while the walls of our churches lie waste and incomplete? Let Churchmen cease from the strife of tongues, and work for their Zion with heart and hand, and they will accomplish that sure defence against error in doctrine and corruption in practice, which the controversy of words will never effect.

ST. MARK'S, ALEXANDRIA.—We are truly rejoiced to see that tenders have been called for the foundation of this Church, a site for which has been admirably chosen on the Darling Point Road, nearly opposite Mr. Smart's gate. The determining the site has hitherto been a matter of some difficulty; but the spot at last fixed upon has been obtained upon such terms as to make it in effect a gift from Mr. Mort, the proprietor. It includes a site for the parsonage. The parishioners are anxious to hasten the erection of the latter as well as the Church, and if there are funds sufficient it will be most desirable to do so; but as there is a convenient residence at present for the clergyman, we hope that the building the Church will be first attended to, as the more urgently necessary, and, on all accounts, the more worthy object. The design for the building is very beautiful; the style is early English, nave with clerestory, aisles, and well proportioned chancel; with an engaged tower at the west end of the north aisle. The tower when complete, will have an elegant stone spire, which will form an attractive object from Sydney and the neighbourhood of Port Jackson.

NEW CHURCHES.—The following new Churches are in progress or in immediate contemplation:—In Sydney—St. Andrew's Cathedral, St. Philip's New Church. In the suburbs—St. Paul's, Chippendale; St.—Pymont; St. Mark's, Alexandria. In the country—St. Clement's, Yass; St.—Berrima; St.—Dural; St.—Wilberforce.

SYDNEY CHORAL SOCIETY.—A "Visitors' practice of this Society, deferred from the previous Wednesday, took place on Wednesday evening, the 19th instant. The music was sacred, and consisted of three Choruses from the Messiah, "And the glory of the Lord," "All we like sheep," "For unto us a child is born," "Gloria in Excelsis" and "Kyrie," from Mozart's 2nd and 12th Mass; two "services," a "Cantate Domino," and "Magnificat," by Smith of Dublin; a Chorus "Alleluia," from Beethoven's Mount of Olives; an Anthem by Klein, and a "Sanctus," by Neukomm. Making all due allowances for the trifling inaccuracies incidental to a non-professional choir, we may pronounce the performance to have been very satisfactory. There was much precision in time, and a marked improvement in general intonation. Smith's (of Dublin), "Cantate Domino," Beethoven's "Alleluia," (Mount of Olives), and Handel's "For unto us," from the Messiah, were the best executed pieces. The room was well filled; amongst the Visitors were the Lord Bishop, and General and Lady Wynyard, and suite. As this is the first occasion of our noticing this Society, we may state more at length what are its constitution and objects. It was formed in May, 1845, with the professed design of encouraging the practice of Choral Music, sacred and secular, by the best composers; with a special view to the improvement of the Church Choirs, and also with a more general view of exciting and maintaining a taste for good music. It is under the patronage of the Bishop, and under the management of a President, and Committee, of which the Parochial Clergy are ex-officio Members, the President being also a Clergyman. The Organists and singing boys of the Sydney parishes, are admitted as honorary members, as are also all persons who may be recommended by the Clergy or members of the Committee, as singers. All other members are admitted by ballot, paying either an annual subscription of one pound, or two shillings per month. With a view to keep the Society more strictly to its original ecclesiastical object, and to prevent its degenerating into a mere Concert-singing Society, it was found necessary, soon after its formation, to confine it to members of the Church of England. For a time this measure curtailed its popularity, but experience has proved its wisdom. The direct superintendence and frequent attendance of one or more of the Clergy, at the weekly practice, has the effect of keeping the main objects of the Society constantly in view, and of giving an orderly character to its proceedings. It is furnished with an organ of very good tone and sufficient power for choral purposes, built in the colony, by Mr. Wm. J. Johnson, the Organist of

Christ Church. Mr. James Johnson, the Organist of St. James's Church, is the Conductor, and to him must be mainly attributed the musical progress and efficiency of the members. Like all societies depending for existence upon the persevering regularity and assiduity of its active members, the Choral Society has had its difficulties in securing the necessary attendances, and many who eagerly joined the practice meetings when they were a novelty, soon lost the patience to continue regularly. But it has nevertheless, always secured the earnestness and steadiness of a sufficient number to carry on its proceedings with success, and in spite of discouragement, its musical strength at the present time is such, as to afford a very efficient choir for choral music. The singing members meet once a week for practice, and on the last week of every second month, there is a visitor's night, when the members may introduce each three friends by tickets, to the practice. Sacred and secular music are practised alternately, every two months. So soon as the funds will enable the Committee to make a grant for the purpose, it is proposed to establish a school of music, to which boys from the several parishes, and other persons desirous of availing themselves of it, shall be admissible on the payment of a small fee. Independently of its higher effects, the Choral Society has usefulness in providing innocent recreation for the members of the Church. But we most desire it should serve to the great end of promoting and improving congregational singing. Nothing can be more unsatisfactory than the common slovenliness and worse than poverty of our church singing; Nothing can be more soul stirring and devotional, than the decent performance of the musical parts of our public services, by a congregation led by a well ordered choir. It may be attained so easily with a little care and zeal on the part of the Organists, aided by the interest and co-operation and personal oversight of the clergy, that it seems really hard that the church's ritual should be marred, as it is so frequently, by the prevailing defects in its musical portions. Much has been done in England, of late, to remedy the evil, and we think much may yet be done here also; and as means to this end, we cordially wish the Choral Society success, and as cordially recommend it to the good will and support of the members of the Church. We may mention, that, we shall always be glad to receive communications on the subject of Church music, which may help to excite interest or diffuse information respecting it.

LYING-IN INSTITUTIONS.—Much has been written lately in the newspapers on the subject of providing shelter and care for those who are too poor to make proper provision for themselves during the time of child-bearing. A Society, called the Dorcas Society, for supplying medical and other help in the homes of the poor at such a time, has been many years in existence; and we perceive a house has been taken at the south end of Pitt-street, which professes to be a lying-in hospital; but the latter has been instituted by the Roman Catholics, and the former has, as to its management, fallen almost entirely into the hands of Dissenters. Without at all disparaging the zeal or charitable intentions of either one or other of these bodies, we yet feel called upon to urge the extreme desirableness of having such a society or institution of our own. There can be no question but that there is wealth enough and numerical strength enough in the Church of England to furnish the means of maintaining in very great efficiency this as well as other charitable institutions for our own people; and if so, reason and common sense, as well as higher principles still, suggest that we should also most efficiently manage for ourselves any such societies. We maintain that no charitable institution is complete in its organisation that is not under the superintendence and control of the clergy *as such*. It is a part of their office to be guides, stewards, and referees in ministering to the bodily necessities of the people; and in order to fulfil this their office satisfactorily, they must be so recognised in the organisation of whatever charitable societies the members of the Church of England, whether assisted by others or not, may establish. Where our clergy are mixed up with the ministers of other religious communities in such an office, they must either sink their spiritual claims altogether, or be content to risk all sorts of misunderstandings and heart-burnings by encountering rival claims. Hence it is that to avoid one and the other evil, they are obliged to keep aloof altogether from taking any active part in the management of the larger charitable institutions of the City. In earlier times of the colony it might have been necessary that the whole community should combine in order to effect any work of the kind; but we do think that the time has now come when the Church's people might do everything they want

for themselves, without employing the agency of Dissenters and Roman Catholics, however high-minded and trustworthy such agents may have proved themselves. The latter body has at any rate set an example which we shall do well to follow, for they have not only a Lying-in Institution but also a Magdalen Hospital of their own. We want the bonds of Christian brotherhood and fellowship within the Church multiplied and drawn closer. We want more social union amongst ourselves; and the seeing each others faces and interchanging counsels with all the freedom of those who are brethren in one household of faith, for purposes of piety and charity, forms part of the reality of that fellowship. It is a great, as well as most common, mistake to suppose that what are called "sectarian" feelings and jealousies are prevented or allayed by the union in committees and boards, &c., of the ministers of various "religious denominations." For if any one thing more than another be calculated to suggest such feelings and to risk such jealousies, it is this jumbling together in unnatural juxta-position, of those whose principles must be to maintain each his claim to ministerial position, against the others. Whereas where each is amongst his own people, such thoughts can have no place; every one is at ease, can speak freely without fear of offending prejudices, can confide and be confided in without the entering in of fears and misgivings. We speak from experience, and we can safely assert upon that experience both of our own and others, that the surest way to avoid sectarian discords, is for every religious community to keep itself to itself in its fellowship of charity, as well as of worship. There is then no clashing of creeds; no rubbing of religious opponentcies; no suggestions of differences; no rivalries; and no risk of rivalries and jealousies. All then thoroughly understand one another, and can go on each in his own way of well-doing, cordially wishing the other God speed in all his labour of love, knowing only the friendly rivalry of trying which can do most good without any compromise of his own principles or position. We say then that we greatly desire to see amongst the members of the Church of England a Lying-in Institution of their own in Sydney. The most simple of all arrangements would be for each parish to have its own society under the direction of the clergyman, assisted in the management by a small committee; but in case the parishes separately should not be able to provide means sufficient, two or more might unite their subscription lists and have one board of management. Contributions might be made in kind as well as in money, and ladies might be asked to assist in making clothing, &c. Each parish could, it is to be supposed, find at least one well-disposed person of sufficient leisure to undertake whatever visits of inspection might be necessary within her own parish; and we do not apprehend any difficulty in meeting with women of good character to attend as nurses. Our worthy medical men too are always ready to co-operate with the clergy in any work of the kind. Whatever is done should be done well, and it should not be thought sufficient to provide food or other comforts of an inferior quality because they are for the poor, but all should be of the best and abundant in quantity. There should be no paltry niggardliness, and the only circumspection should be as to the character of the persons applying for relief. We would not restrict the charities of the society to members of the Church of England, but we would press first of all to care for our own, and then be ready to give a helping hand to others that cannot obtain help elsewhere. We would recommend a beginning to be made with a society for assisting women at their own homes, and when that is well established, the parishes might combine to provide a Lying-in Hospital to be placed under the charge of the Parochial Clergy and a board of management consisting of one lay person from each parish. We would beg respectfully to call the attention of the Sydney Clergy to this subject, and shall be glad to hear that before our next publication something will have been done in furtherance of the object we have in view. We shall be glad to publish any suggestions that may be offered on the subject.

THE REV. DR. ACHILLI.—As the name of Dr. Achilli has been of late frequently before the public in reports of speeches delivered by him at various meetings in England, it may be of interest to our readers to have a short account of him. Dr. Achilli is a man of high character, talent, and learning; and was formerly, for many years Professor of Divinity at Viterbo, and connected with the Dominican Order. He subsequently filled the distinguished post of Professor in the Minerva College, at Rome, was designed for the Vicariate Apostolic of the Ionian Islands, and might reasonably have looked

forward to the dignity of Cardinal, as the reward of eminent service to his Church. But all these things he counted but loss that he might win Christ. Having in the course of his duties had occasion to reply to some scruples of his pupils, the answers which he gave seemed to have been less satisfactory to himself than to those who were under his instruction. By divine grace, he was subsequently led to reject successively, the doctrine of the mass, the worship of the virgin, and the invocation of saints, as idolatrous, and having no warrant in God's word; and he has now, after a long probation, been admitted to fill the important post of Italian Professor of Theology and Theological Tutor in the Malta College. He has there surrounded himself by a body of reformed priests; and, with the full and express sanction of his Diocesan, (the Bishop of Gibraltar), is labouring to establish Italian reformed congregations, both in Malta and elsewhere, on the principles of the Anglican Church, with the Thirty-nine Articles of that Church as a doctrinal basis; and (to borrow the words of the Bishop of Gibraltar) is adopting "the most effectual way of acting upon Italy itself." He has also bound himself to take no step, while connected with the College, without the approval of the Bishop. Dr. Achilli visited England with the recommendation of his Diocesan, and with the full and entire approbation of our late venerable Primate and the Bishop of London, to endeavour to interest the members of the Church of England in the great work of an Italian reformation. In this most holy work we sincerely trust that success has attended his efforts.

THE CHURCH OF FRANCE.—The Archbishop of Paris has personally assured the Government of the loyal support of the clergy. M. Dupont de l'Eure met his assurance by saying that liberty and religion are two sisters, who are equally interested in their mutual welfare; and he assured the archbishop that he might count upon the good-will of the Provisional Government.

TO CORRESPONDENTS.

THE EDITORS desire to remind those friends who have so kindly evinced a readiness to assist them in their labors, that it is their wish that the *Guardian* should be a Journal of Literary and Scientific information, as well as of Theology. Hitherto they have received scarcely one article, excepting on Theological subjects, and in this department they have more than they require, or can make available for some considerable time. They wish to direct particular attention to this fact!

They would also beg to observe, that as the *Guardian* circulates amongst all classes, the subjects selected, and the style of writing, should be made as generally instructive and as popularly interesting as possible; all unnecessary quotations from Latin and Greek authors in the original being studiously avoided.

Contributions will not be received unless accompanied with the name of the writer, and it should always be stated whether original or extracted.

C. C. The criticism on "Jacob leaning on his staff," is deferred till next month. The subject is important, and requires to be slightly altered and expanded.

R. P. We have taken the liberty to obliterate the Latin and Greek from the article *Metaphor*, as that figure of speech is as completely illustrated by the English poetic version, as by the original, and both we thought unnecessary.

R. J.—187, Pam. We exceedingly regret to say, that this paper has been mislaid. Could the contributor oblige us with another copy, and also say whether it is original?

THE CLERGY and Churchmen throughout the colony are requested to assist the Conductors of this periodical by contributing articles, as well as by forwarding intelligence of events connected with the Church in their respective localities, authenticating their communications with their names, confidentially if thought desirable.

Address (pre-paid) to the Editors, at Messrs. Colman and Piddington's, George-street, Sydney.

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