

# THE SYDNEY GUARDIAN.

A Journal of Religious, Literary, and Scientific Information.

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

VOL. I.—No. 4.

SYDNEY, SEPTEMBER 1, 1848.

EIGHT-PENCE PER NUMBER.  
TWO SHILLINGS PER QUARTER.

## THE SYDNEY GUARDIAN.

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### Theology.

#### ROMANISM.

#### SATISFACTION, PURGATORY, AND INDULGENCES.

In our endeavours to preserve the members of our Church, especially the young and inexperienced, from being perverted by the partial and deceptive representations of Romanist doctrines and practices which it is the present policy of the advocates of that system to pursue, we have no wish to attribute to individuals any article of belief which they themselves disclaim. We consult, directly or indirectly, the creeds, catechisms, formularies of devotion, the canons of the Council of Trent, with such accredited expositions as the Roman Catholics themselves acknowledge and esteem. We consider that every one is entitled to be heard with respect, in the interpretation of the principles of his creed; but when a difference of opinion exists amongst those who are of the same communion, we conceive we are not justly chargeable with misrepresentation in adopting, as expressive of Romish tenets, that which has received the sanction of high authority. We make this remark, because we perceive that there is nothing like unity of sentiment on any question of doctrine, morals, or discipline, amongst the advocates of the system, and especially is this want of unity apparent on the subjects which it is intended to explain in this article.\*

\* The charge of misrepresentation imputed to us by the *Chronicle*, in reference to Bellarmine, and which we are requested to correct in the next *Guardian*, is, we maintain, unfounded. Bellarmine mentions three opinions as prevailing among Roman Catholics on the subject of image worship.

The third opinion which he cites seems to be the doctrine which he is disposed to adopt as his own, and which is a sort of *via media* between the two former. He states his argument thus:—"The same ratio which the image bears to the original, the worship of the image bears to the worship of the original. But the image is in some limited sense (*secundum quid*) and analogically, identifiable with its original; therefore, the worship of the image is the same with

Our object in dilating upon the distinctive differences between the doctrines and discipline of the Church of England and the Church of Rome, is chiefly to lead our readers rightly to appreciate the wisdom and the piety of our forefathers, in banishing from our Church at the Reformation such corruptions as had previously prevailed, and we would endeavour to help them to discriminate between what is really Romanism, and what is truly Anglicanism. At present we perceive a very lamentable ignorance amongst the members of our Church, as to the principles on which she is founded. Should any unsoundness be suspected or detected in the pages of this Journal, we shall at all times be most prompt to expunge or to explain. Our task is, "to state acknowledged truth, without fear or compromise, but yet in such sober terms, that the bitterness of truth might not be still more embittered by the asperity of the language in which it is conveyed." We wish, as Dr. Jelf remarks, "to impart to others the consoling assurance, that in quietness and confidence shall be our strength; and that in the bosom of our own holy Apostolic Church, as *she is*, we may find rest and peace."

By the doctrine of "Satisfaction," as taught in the Church of Rome, is meant, the doing of some voluntary or compulsory act of penance as a compensation for sin committed after baptism. The council of Trent declares that "we are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin, or imposed by the priest according to the degree of the offence, but also by temporal pains inflicted by God himself, and by us patiently borne."

Thus, then, by voluntary suffering, or

the worship due to the original, but analogical and imperfect."

As to the testimony of Minutius Felix, to which the *Chronicle* refers, and affirms to be "good authority," it can be easily shown that the subtleties and refined distinctions of Cardinal Bellarmine, had no existence in his day. "You (heathen) charge us with religiously venerating the cross. I answer, we neither worship crosses nor wish for them." See Octavius, ch. xxviii. xxix. The testimonies of Tertullian, and Eusebius, which we are said to have "passed over in silent disdain," are condemnatory of the whole system of Image worship. See Apol. ch. xv. With respect to Eusebius, whose opinions were not allowed to be read at the second Council of Nice, he is altogether against the modern defenders of that profanation. His works are easily accessible. We therefore refer the reader to Hist. vii. 14, where he ascribes the erection of images in places of Christian worship to principles of heathenism. We have no misgivings as to where the strength of the argument rests.

by the patient endurance of those painful visitations which are sent to us in the Providence of God, we may make, as it is pretended, *satisfaction* to the claims of justice.

This doctrine has no foundation in Holy Scripture. The painful visitations of Divine Providence are not to be regarded as penal inflictions, but as tests of our principles and of the sincerity of our Christian profession. They are doubtless salutary, and serve to remind us of duties neglected, and privileges slighted. They bring us to a pause in our temporal pursuits, and remind us solemnly of our future and eternal prospects. Bodily sufferings, as we learn from Holy Scripture, are never to be regarded as vindictive punishments, but as indications of the love of our Heavenly Father,—“whom he loveth he chasteneth.”

The forgiveness of sin is represented in Scripture, as an act of grace—it is free and gratuitous—the pure effect of God's undeserved goodness and mercy. The satisfaction made through the sufferings and death of the Lord Jesus Christ, is declared, in the Holy Scriptures, to be perfect and complete. "By him all that believe are justified from all things from which they could not be justified by the law of Moses." It is the exalted privilege of such as are reconciled to God through Christ, that nothing stands against them in the records of Heaven. "There is therefore now no condemnation to them who are in Christ Jesus." The doctrine of satisfaction to the justice of God, by the merit of good works, or by penal sufferings, is interwoven with the very essence of Popery, but we confidently deny that it is any part of the Christian system.

The Romish doctrine of justification being essentially defective, it follows as a necessary consequence, that some other way of salvation in the place of that which the Scriptures have proclaimed through Christ alone, should be devised. Hence the merit of good works, penances, indulgences, masses, and purgatory.

We are not in ignorance of what Romish divines always allege in defence of this dogma of human merit. Its efficacy and value, they tell us, are attributable to the merits of Christ, and we are referred to the chastisements and judgments which befel David and the Israelites, as instances in which temporal punishments were inflicted, when those which are eternal were remitted. We acknowledge that, to a certain extent, affliction



is to be regarded as corrective, inasmuch as all suffering is the effect of sin, but this chastening of the Lord is designed for our instruction in righteousness, not as a compensation or satisfaction to divine justice, in order to atone for our offences. According to the Romanists, something satisfactorily meritorious is to be done by the polluted sinner, in order to his reconciliation with his Maker. According to the Bible nothing but the unsullied perfect holiness of Christ can make satisfaction for any of the sins of mankind, and faith in his blood alone can avail, through the forbearance of God, for the remission of sins that are past. Rom. iii. 21-26. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Ephes.

The Council of Trent decrees as follows on the subject of Purgatory. "Since the Catholic Church, instructed by the Holy Spirit from the sacred writings and the ancient traditions of the Fathers, hath taught in holy councils, and lastly, in this oecumenical council, that there is a purgatory, and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council commands all bishops diligently to endeavour that the wholesome doctrine concerning purgatory, delivered to us by venerable Fathers and sacred councils, be believed, held, taught, and every where preached by Christ's faithful."

Dens, in his Theology, says, "It is a place in which the pious dead, obnoxious to temporal punishment, suffer enough, or make satisfaction."

The Council of Trent does not embarrass itself with any dispute about the nature of purgatory, but simply states that there is such a place. The creed of Pope Pius IV. on this subject, is also vague; but the catechism of the Council of Trent boldly informs us, that purgatory is a fire in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into that country into which nothing defiled entereth.

The 22nd Article of the Church of England declares, "The Romish doctrine concerning purgatory, &c., is a fond (foolish) thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God."

Cardinal Bellarmine informs us that "it is the general opinion of theologians, that the fire of purgatory is a true and proper fire, and of the same quality with our elementary fire;" that "almost all theologians teach that the damned and the souls in purgatory are in the same place, and tortured in the same manner."

The "duration of the punishment of purgatory" is said "to vary according to the number of venial sins to be expiated, or according to the plenitude of prayers, alms, and masses, offered for the liberation of suffering souls."

It might be reasonably expected, that

when an article of faith is proposed for reception, upon the belief of which salvation is stated to depend, that the scriptural authority alleged for such belief should, in point of inspiration, be unexceptionable. Instead of this a reference is made to one of those apocryphal writings, which were never admitted into the Jewish canon; were never appealed to by Christ or his apostles, as doctrinal or prophetic; the contradictions and inconsistencies of which deprive them of all claim to a divine original. The particular book in which the passage is found, commends self-murder, (2 Macc. xiv. 42.) and exhibits certain decisive marks, which justify its rejection from the canon of Scripture by Eusebius, by Athanasius, by Cyril of Jerusalem, Hilary, Epiphanius, Gregory, St. Jerome, Augustine, &c. We may doubtless safely confide in the declaration of the Church of England, that it is a silly doctrine.

The unwarrantable division of sin into mortal and venial also, and, its punishment into eternal and temporal, has been a fruitful source of corruption in doctrines and practices, and tended perhaps, more than anything else, to the subversion of the essential truths of Christianity. Romanists strongly maintain the existence of works of supererogation, or works done beyond what God requires. In addition to the superabundant treasure of the merits of Christ, transferred to the Church, and placed at its disposal, it is asserted, that a person may not only have enough of merit for himself, but also have something to spare: and this treasure, collected in every age and from all quarters, the Church of Rome professes to claim the right to dispense to those who have little or no merit of their own. The Archbishops and Bishops in convocation holden at London, A.D. 1562, agreed therefore upon this article in condemnation. "Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety—for by them men do declare that they not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, 'When ye have done all that is commanded you, say, we are unprofitable servants.'"

Let us now consider the practices of the Church of Rome with respect to Indulgences, by which is meant the benefit of a release from temporal suffering, not limited to this world, but extending to that spiritual world in which we shall dwell when the period of our allotted probation is ended. Agreeably to some Romish writers, there are souls in Purgatory, that will not suffer enough of punishment in satisfaction of their sins in the course even of thousands of years, and opinions are expressed that, if these souls be left to themselves (as some must), they will remain there till the day of judgment. Indulgences granted by the Pope, however, are sufficiently efficacious for the remission of

this punishment, absolutely or partially, and therefore by virtue of the authority pretended to have been given to him, succour is afforded to persons who have departed out of this life before they had made due satisfaction by fruits worthy of penance, for sins of commission and omission, and on account of which they are now suffering the fire of Purgatory. From the heavenly treasure of the merits of Christ, and of his Virgin Mother, and of all the saints, entrusted to the dispensation of his Holiness, such remission or pardon of all their sins is granted as shall either wholly or partially release them from suffering, and open for them an entrance into the kingdom of the blessed. Thus the efficacy of Indulgences is made to extend beyond the present life, even into the world of spirits.

"To us who are accustomed to appeal to the Holy Scriptures as the rule of faith, there is something most awfully impious in this doctrine and practice, even under its least offensive form. In the thought that a mortal man should assume at his pleasure, and on his own conditions, the right, the power on earth, of mitigating the punishment appointed by the eternal Judge to be endured in the next world; in one case suspending it for days or years, or myriads of years, in another remitting it altogether, and freeing the souls of the departed from all the pangs and sufferings which, but for that mortal man's indulgence, they must for ages have undergone, there is something so abhorrent from our very first principles of reason, and our notions of God and of man, and so utterly at variance with the whole tenour of Revelation, that our difficulty is not to point out its evils, but to believe that such a doctrine is indeed and in reality practically in existence, believed and acted upon."

Some Romanist writers allege that there is no evidence of this doctrine in the early ages, and some confess that it is comparatively of modern origin. The Romanist Bishop of Rochester, Fisher, in his arguments against Luther, says—"Those who believe in Purgatory must agree to Indulgences. In former ages they had no Purgatory, therefore they did not seek indulgences; we have Purgatory, therefore we must have indulgences." According to this writer, it is a doctrine of development. "Many, perhaps," says the Bishop, "are induced not to place so much confidence in these indulgences, because their use in the Church seems to have been somewhat recent, and to be found exceedingly late among Christians; I answer that it is not a settled point by whom they began to be delivered! \* \* \* It is clear to every one that by the talents of men in after times, many points, as well out of the Gospel as from the other Scriptures, are now drawn out more clearly and understood more perspicuously than they were formerly. Either, forsooth, because the ice was not yet broken through by the ancients, and their age did not suffice for weighing to a nicety the whole



sea of Scripture; or because even in the very ample field of the Scriptures, after the reapers, although most careful, it will be allowed to glean some ears left hitherto untouched. For there are still in the Gospels very many places yet very obscure, which I doubt not will be made more clear to posterity. \* \* \* By the Greeks even to this very day, it is not believed that there is a Purgatory. Let who will read the commentaries of the ancient Greeks, and he will meet with no word, as I think, or as rarely as possible, of purgatory. But not even did all at once the Latins, but by little and little, receive the truths of this matter. Nor was the belief either of Purgatory, or of Indulgence, so necessary in the primitive Church as it is now." \* \* "As long as there was no care about purgatory, no one sought indulgences, for from that depends all the estimation of an indulgence. If you take away purgatory, for what will there be any use of indulgence? for we should not need them at all if there were no purgatory. Seeing, then, that purgatory was for a considerable time unknown, and then, step by step, partly from revelations, partly from the Scriptures, was believed, and so at length generally the belief of it was most widely received by the orthodox Church, we can most easily understand some reason for indulgences. Since, then, purgatory was at so late a period received by the universal Church, who can now wonder about indulgences, that in the beginning of the nascent Church there was no use of them? Indulgences therefore began after there had been for some considerable time trepidation about the torments of purgatory."

After such a declaration, by one of the most learned champions of the Romish Church, we need not examine those passages of primitive writers which are now strangely perverted and pressed, to give countenance to some part or another of these innovations. The very earliest time to which Bishop Fisher would refer is the age of Gregory the first, who was not Pope till the very end of the sixth century; and even that he does not venture to give as his own opinion, or to confirm by any evidence, all he can write is—"as they say."

And if from the ancient Church we turn to the Holy Scriptures, we cannot find one single passage to give the slightest shadow or colour of authority to the practice or the belief of indulgences. And when we read, written as with a sunbeam, "The blood of Jesus Christ his Son cleanseth us from all sin;" "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" we turn from the doctrine and practices of indulgences as an unscriptural error, robbing the atoning sacrifice of Christ's death, of its infinite fulness, and denying its power to save to the uttermost those who come to the Father through him. The idea of a treasure of merits, consisting of the mingled merits of Christ and his

saints, seems to us nothing short of impiety. To maintain that a mortal man has the disposal of that treasure to make amends and satisfaction to God's eternal justice for the unexpiated guilt of departed souls, and liquidate that portion of their debt of punishment which they have not yet paid by suffering, we cannot but regard as a presumption most offensive to the Almighty, and most abhorrent to our first principles of religion.

We throw ourselves on the mere mercy of God in Christ Jesus, assured that if we sincerely repent, and unfeignedly believe his Holy Gospel, He will absolve us from all our sins, and receive us to himself as souls ransomed from sin and death and hell by his blood, and cleansed from all our corruptions by the Holy Spirit. We endeavour, in reliance upon his grace, to work out our own salvation; considering the purity of God and our own frailty, we engage in that work with fear and trembling, but knowing that He will work in us by a power not our own, and will give us, in answer to earnest prayer, the strength and guidance and protection of his Holy Spirit, we go on our way rejoicing, in sure and certain hope of victory and of heaven. We feel no trepidation as to the torments of purgatory, but are sure that they are the presumptuous fabrications of men; and regarding the interval between our death and the resurrection, even were it a myriad of ages, in comparison with eternity, to be like the twinkling of an eye; with humble confidence we trust that, when the time of our departure is come, we shall fall asleep in Jesus, to be raised in God's good time to possess our full consummation and bliss, both in body and soul, in his everlasting glory."

We take this opportunity to commend to the notice of our readers a series of tracts, entitled "What is Romanism?" printed for the Society for Promoting Christian Knowledge.

#### THE TOLERANT SPIRIT OF POPERY.

COLERIDGE was wont to say that he could tolerate everything except another man's intolerance. There was a philosophy in the remark we are glad to adopt; we tolerate the Romish Church, but we cannot tolerate its intolerance; and this intolerance, which is ever denied by those who exercise it, is ever vigorous and ever new—watchful to wound all and to spare none. In this spirit M'Hale, of Tuam, thrust the spear-end of his archiepiscopal crook into what he calls the "proud flesh" of the Earl of Shrewsbury; and in a similar spirit do Romish priests in Ireland unceremoniously horse-whip such of their respective flocks as may be so curious in matters of religion as to keep vernacular Bibles for purposes of private study. But Romish intolerance does not prevail merely among the utterers of altar denunciations in Ireland—it meets us at every turn. It is, as has been said of Jesuitical power, a

sword, the handle of which is at Rome and the point everywhere.

We have lately met with several illustrations of this, and, latest of all, in a work recently published by the Rev. F. Trench, minister of St. John's Church, Reading, entitled "A Walk round Mont Blanc." This illustration is so characteristic that we cannot forbear from presenting it to our readers.

It appears that the reverend traveller found himself one Sabbath morning, of last autumn, sojourning at the inn at Chamonix, in the territory of Sardinia. On the previous evening he had intimated to the landlord, after informing him that he, Mr. Trench, was a clergyman of the Church of England, his wish to assemble any English travellers who might be tarrying in the hostelry, for the purpose of joining in worship to God, according to the ceremonies of the Church of which they were members. To effect the latter portion of his purpose, the modest English clergyman simply asked to be accommodated with a private room; but, proper and modest as was the intimation, it well nigh killed the landlord with affright on its being made to him. He would have been content, and more, to accede to the pious and becoming request; but the Sardinian law peremptorily forbade all meetings for religious worship, except that of the Romish Church. But, English travellers in a private room? *Cospetto!*—(cried the perplexed host)—English gentlemen mustn't pray here without the permission of the Government authorities. But mine host had naturally a tolerant heart; and, though ruin stared him in the face, he had kindly audacity enough to apply to the proper officials, humbly begging for leave to certain poor English travellers to say their prayers together, on that Sunday morn, within one of the rooms of his *albergo*. He mixed, indeed, a trifle of worldliness with his zeal, by intimating to the Government representatives that if they prohibited such simple doings, English travellers would no more tarry in Chamonix on the Sabbath; and that the place in general, and his own *osteria* in particular, would suffer materially in consequence.

And what was the result? "*Corpo di Bacco!*" (sneered the village officials): here's a sinner!" They not only negatived his request, but told him that, if he knowingly allowed any praying on the part of wandering Protestants within the four walls of his *locanda*—even by English who were under the roof, without a single individual being invited or admitted from any other hotel or lodging in the town—he would be seriously punished, and his house shut up by the police. There was, it appears, not only a national and official injunction against the exercise of Protestant worship in Sardinia—even in the private room of an inn—but the landlord had received a private letter from, of all unlikely persons, the military commander of the province of Faucigny, denouncing all such abominable practices in pleasant



and papistical Chamonix. Such a document is a curiosity, and, from it, we make the following excerpts to prove as much:—

"Touching the request made to you by the English for the use of your house for their religious assemblies, wherein they may preach false doctrines... it is a forbidden thing, and see that you refuse it constantly."

The letter, Mr. Trench tells us, attempted to justify the refusal of any such permission at Chamonix, while the same privilege was allowed in certain other places on the Continent, on the ground of Chamonix being a small commune, while the other localities mentioned were large towns. But, as Mr. Trench remarks, the most curious part of the document was the scolding, rather ecclesiastical than political, and bearing the appearance of some priestly pen engaged, rather than that of a civil or military governor. The proposition of the English was styled in the letter "*a devil's design!*"—and the official writer—apparently in answer to the landlord's intimation that if English travellers were not allowed to pray together in Chamonix, in their own inn, that the village itself would lose the benefit of their sojourn—says:—

"I can inform you for my own part, and on the part of many others, that if it ever came to my knowledge that you sanction the holding of any such assemblies in your own house, I myself would never enter it again."

It appears, too, that had the poor landlord ventured to accede to the request originally made to him by Mr. Trench, he would not only have lost official patronage and custom, but he would have rendered himself liable to the deprivation of his personal liberty for a year!

We subjoin Mr. Trench's concluding remarks:—

"With no slight oppression of feeling (says he), I was obliged to leave uninvited to prayer and praise, and the hearing of God's word, three or four of my young countrymen who were about the hotel, and who, as I had opportunity of knowing, would have been truly glad to have been fellow-worshippers. Let Protestants ponder well these things: let them not shut their eyes to the truth as to the character of Popery. There is something in the noble English mind which makes it almost unwilling to believe and admit the possibility of bigotry and spiritual tyranny acting out its principles. From this, the Romanists derive extraordinary advantage in their religious and political demands: therefore it is needful to heap fact upon fact, in order to maintain a true, persevering, earnest opposition to the encroachments of Popery; therefore it is well to have it continually represented to the public eye of our countrymen in its true colours; and, while we would not wish to retaliate by refusing toleration, let us remember that to *tolerate* and to *encourage* are two very different things."

This is, it is true, but an isolated testimony; but, were it necessary, we could cite a legion. The spirit exhibited in Mr. Trench's case is all but universal, particularly in Sardinia. Dr. Chever, in his "*Wanderings of a Pilgrim in the Shadow of Mont Blanc*," instances a case, at St. Remy, where an English gentleman, travelling with his daughter, had their English Bibles and Prayer Books taken from them, in obedience to an edict just issued by the Sardinian police in regard to all books on the frontier. The last named traveller further remarks that it is, next to Rome, in the kingdom of Sardinia, under the Piedmontese Government, that the Romish

clergy have obtained the most absolute power. The system there adopted takes the bread of life from men's tables, and makes them captives for distributing it! In proof of this, Dr. Chever cites the case of the Swiss clergyman, M. Pache, who, while sojourning for his health at the baths of Aix in Savoy—so ill, indeed, as to be compelled to keep his bed—was entrapped into giving a religious tract to his nurse (instructed for the nonce by her confessor), and who, for this infraction of the *Magna Charta* of Sardinian tyranny, was arrested, dragged from his sick-bed, and cast into a loathsome prison. No friendly intervention could relieve him from his dungeon: the unhappy prisoner's personal petition addressed to the King of Sardinia, with whom he had been intimately acquainted, for both had studied at the same school, was treated with contumely: the petitioner received for answer the assurance that the monarch remembered him perfectly well; but that he must, nevertheless, abide in prison the issuing of his judgment.

In process of weary time this judgment came, M. Pache was brought before the senate of Chambéry, and there condemned to a year's further imprisonment, a fine of a hundred pieces of gold, and, besides, to defray the costs of the process—and this was considered light! It is said that the interference of some persons of high rank alone saved him from worse!

Such was the sentence for giving a religious tract to a Romanist!—and how was it carried out? The unfortunate man was confined in a cell which he shared with eight banditti! The gentle scholar and humble priest was shut up with the refuse of mankind! The only amelioration vouchsafed to the sick and suffering captive, was towards the end of his imprisonment, and consisted of his being transferred to another cell: they took him from companionship with the eight brigands, and bolted him into a cell with a grim murderer—compassionate spirit of Popery!

And yet the Romish Church arrogated to itself, in this very case, the praise of great tolerance! After M. Pache had endured full three-fourths of his term of captivity, the Bishop of Strasburgh was moved to intercede in his favour by a pompous letter which spoke of "the pity and compassion of the Church"—and which feigned to implore mercy and pardon for a heretic who had been justly condemned! But the insulting mockery had its effect; and, just before the time at which the victim's captivity would have expired, he was restored to freedom in consideration of the application of the bishop! An act of diabolical persecution was converted by priestly ingenuity into an ostentatiously-paraded proof of a tolerance—which tolerates no opposition.

Really, one might suppose that we were treating of matters that had "damned to everlasting fame" the ages of mediæval tyranny; but, in truth, we are referring to events of but yesterday. Since we com-

menced adverting to them, the narrative of an event of to-day, as we may so call it, has fallen under our notice, and an allusion to which will serve to close, for the present, our proofs of the nature of the religious liberty which is allowed by the Church of Rome. The allusion we would now make applies to France, where, though the power to persecute to the death has indeed ceased, yet where, as the *Universe* says, there is, in the absence of that power, "the stretching to the farthest verge possible to the clergy against those who have cast off their inglorious fetters." It appears, from the pages of the *Christendom*, that the inhabitants of a French village, with their priest, had incurred wrath and excommunication from the Bishop of Montauban for having seceded from the Romish Church, and for obstinately refusing to return to their old obedience. Among the peculiarities of the excommunicating document are the following:—

"If, after the excommunication has been fulminated, any of these persons shall be interred, from any cause whatever, in the Catholic cemetery, we shall declare the cemetery profaned, and it cannot serve for the sepulture of Catholics till after it shall have solemnly undergone a new consecration."

This dire threat has had its dire effects, and the toleration by the Romish Church of the religious liberty claimed by others, is thus exemplified:—

"All the women, without exception, have been excited and infuriated by the priests: they threaten to leave their husbands, if the latter should persist in their intention of becoming Protestants: their passions are inflamed to a degree that it is impossible to describe. The Protestant pastor has not found a single individual who had the courage to let him a room in his house; the bakers have refused to sell bread to him; the innkeepers have shut the doors of their hotels upon him; the porters even refused to carry his luggage, as though the mere handling of his property would have defiled them!"

Thus works the system of the Romish Church!—of the Mystery of Iniquity—of the Man of Sin—of the Mother of Abomination.—*Church and State Gazette.*

#### JACOB'S SIN.

From "A Sermon, preached before the Queen," by S. Wilberforce (now Bishop of Oxford). London: Burns; 1842.

AND what, then, when we look more closely, are the lessons taught us by the fall of Jacob? There are two which we should gather: a lesson of solemn warning amidst the temptations of life; and one of joyful submission amidst its afflictions. Let us shortly follow out each of these.

I. And, first, it is written in this history, as with the clearness of a sunbeam, "Be sure thy sin shall find thee out" (Numb. xxxii. 23). The stages of retribution are most distinct and remarkable. It begins at once, and by the natural working of ordinary causes. No interruption of the common course of life was needed to chasten Jacob. No angel came from heaven to smite him. The thunder of God's throne seemed to sleep as he spoke out his falsehood. But yet the moral government of God was avenged. Esau's wrath and Laban's crafty covetousness became, in the natural consequence of Jacob's sin, the scourges of that sin. Then, too,



how striking is the character of his chastisement! Deceit had been his sin; deceit became the instrument of his punishment. Just as it was in the case of David, where the chastisement took the colour of the crime; where he, that had disregarded the sanctity of family life, was miserably entangled ever afterwards in his own family by the violated bonds of family duty; where he, who had broken into the mysterious house of life, found the sword ever devouring in his own house; so was it with Jacob. He had deceived a father, and robbed a brother; and his mother's brother fatally deceived him; and his own sons sold their brother into Egypt, and lied most cruelly to him, their broken-hearted father.

Surely all this does stamp an awful character on sin; surely it shows us that, in the very nature of things, as God has ordered them, it must bring misery; that we are now under a law of moral government; and that, without any visible and direct interference from God, sin will be of itself the chastiser of the sinner; that crooked counsels will be confounding counsels; that he, who strives to weave in a falsehood into his life, is weaving into it the thread of certain misery and failure; that there needs no suspension of the ordinary laws of Providence to punish transgression; that no fire need fall from heaven to strike down guilt with sudden violence; that the hand of a just God is truly governing all things, though he sees best to veil its working for a season; that the whole system of things round us, if we will study it, is bearing its clear though noiseless witness to his holy government; that his plans are ever moving onward, to the deep harmonies of truth and holiness; and that whatever is not attuned to these is indeed a jarring note in his creation, which must be silenced—that all sin, therefore, is weakness, miserable weakness, and must in its event be seen to be so.

And this lesson is made far more striking by the fact that Jacob was an eminent servant of God. For in him, therefore, we see not the punishment of a reprobate, but the chastisement of a son. There is, indeed, a certain character of retribution about these sufferings—that is to say, there is in them a testimony to God's holiness; yet still they are widely different from the strokes of anger, and, so far, greatly more instructive. They were sufferings which repentance and acceptance with God did not turn aside; a point which cannot be too carefully noted, as being one of the deepest practical importance. And what can be more clear, both here and elsewhere, than that this is the true character of such inflictions? Who ever received a more complete message of forgiveness than David? nevertheless the stripes continued. Who was ever more comforted and sustained by blessed encouragement, by visions, by marks of favour, by tokens of God's presence, than Jacob? yet the afflictions lasted on. And why? because they were not the visitations of wrath, but

the necessary chastisements of love. So that they let us the more deeply into this awful secret of God's dealing with us, that sin *must* bring suffering: and, therefore, that for every one, whose life is not a mad dream and a bursting bubble, to seek earnestly after holiness is to seek after peace; for that, in spite of outward appearances, in the deep realities of happiness or of misery, this law is fulfilled even here: that the man who lives the most near to God is really the happiest man; that we carve out for ourselves afflictions by making them necessary; that our careless lives make sorrows the very answers of our prayers; that, if we will sin, these become ever needful for us as a remedial process; and that to be left without them would be far more awful. For to be left to live in sin, without tasting of its present bitterness, is the awful condition of the hopeless reprobate. To find, therefore, no evident checks in such a course is a fearful symptom of being utterly forsaken; for these checks are the discipline needful for our cure. No doubt, Jacob would never have learned thoroughly to hate deceit in himself, if it had not stricken him so sorely; no doubt, he would never have loathed his own sin entirely, if its hateful features had not thus, through all his after-life, met him at new turns of sorrow; no doubt, he could not otherwise have learned to leave to God the working out of his own counsels. So that the sharp sting of present pain, which is God's constant testimony, through conscience, against sin, is but an intimation of the universal law of his government; and all the secret hopes by which we strive to silence this warning, and whisper to ourselves that, in our case, sin will not bring misery, are met here. We see that, if we will sin, we must suffer; that our sins do not, as we are ready to believe, of themselves leave us as soon as we have committed them, but that they stay with us, and become part of us. We are the same persons who committed them; and, in committing them, made the sinful thing a part of ourselves—clogged our souls with the thick clay. So that, at any moment, our lives are really the product of all the separate actions and feelings and influences through which we have been passing. We have been weaving the web of our life, and it abides still coloured by the threads that we have woven into it; and, as far as we can see, sorrow is even needful as the means of tearing out the lines of past permitted evil. Not that we are to find our atonement in our sorrows, God forbid; for, if it were so, our case were utterly beyond the reach of remedy, since all our woe could not atone for any one transgression; but because, through God's blessing on it, suffering is made a means of carrying on his cure within us. Not, indeed, by any virtue of its own; for sorrow and pain have no power to renew the heart of man: of themselves, they do but sour and irritate his spirit. He needs a deeper and a more effectual cure; and

it is only when sorrow brings us to him who can work this within us, that it is a blessing. Then, indeed, under the blessed leading of his grace, it turns into the choicest mercy. For, to the Christian man, there is this mystery in it: it does bring us to him who is the true and only purifier, by driving us from the world and from ourselves to him; by bending our separate wills to his will; by leading us to wait on him, to seek his purifying Spirit, to cling to the cross of his Son, with all its bitter pains; by setting before us long-past sins, even as certain changes in the atmosphere bring out again the faded spots of worn-out stains. So that this connexion between suffering and transgression rests not on an arbitrary decree, which may be dispensed with in our case, but on the necessity of God's holy nature, on the one hand, and on the very needs of the nature he has given us, on the other. There can, in this world, be no divorce between these true yoke-fellows—sin and suffering. The man, who allows himself in any iniquity, is taking burning coals into his bosom; and how deeply they may wound him, God only knows. Jacob's life was scarred by them until they brought down his grey hairs, after many sorrows, to the grave.

Here, then, is the lesson of solemn warning; and close beside it is that of joyful submission amidst the afflictions of life.

II. For what a character does this truth stamp upon them? They are, indeed, we know, the consequence of sin; perhaps we may even be able to trace them up to some sin of our own in years long past; and in this there must be bitterness. But then, what joy is there in this thought—which is the privilege of every believer in Jesus—they are not the strokes of anger; they are the blessed remedies of the most kind and skilful of physicians. Here is the great glory of the gospel of our peace. Not that the laws of God's righteous government are broken to permit us to escape—for this were no comfort to God's people, nay, rather it would be to break up the rule and foundation of right—but that, for every true believer in him, the sufferings of Christ have made so full an atonement, that there can remain no debt for him to pay; that all his sufferings, therefore, have changed their character; that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sin" (1 John, ii. 2); and that for his merit's sake alone, if our trust be truly in him, we know that we are accepted.

For we do not, as some would have us do—we do not, we cannot, doubt of the full and ready remission of the sin of every sinner who comes with his heavy burden to the cross of Christ. We know that it is no humility, but flat unbelief, to doubt of God's certain pardon to every returning penitent. We know that to condemn men who have sinned, to groan under the chain of perpetual doubts and fears, is a grievous injury to them, and a gross insult



to Christ's gospel; that it is to rob it of its special attribute of healing mercy, and, as far as we can, to root out of their hearts the spirit of filial confidence, and with it the very possibility of true penitence. For it is, indeed, the certainty of God's mercy which gives their healing power to all his chastisements of sin. This is what makes them more than barely supportable to those that wait on him; for who that knows the evil of his sickness, or the blessedness of a cure, would choose to be without them? See, then, the true character they wear, whenever and however they are sent. They have ever formed the thorny hedge which, at some period of their lives, has shut in the path along which God's chosen ones have been led on to glory. They are proofs that we are under training. They show that we have a part in the covenant. They give us good reason to hope that the blessed Spirit has not left us; nay, that he is striving with us, and perfecting for us his blessed work. With what words, therefore, of love does he uphold us in our sharpest sufferings: "Whom the Lord loveth he chasteneth" (Heb. xii. 6, 7); "God dealeth with you as with sons" (Heb. xii. 6, 7); "Rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. iv. 13); and hear how his children have replied: "Before I was afflicted I went wrong; but now have I kept thy word" (Ps. cxix. 67).

And here is the true secret of peace in this world of trouble; to yield ourselves always meekly, as the redeemed of Christ, to the hand of God, as of a loving Father; to know that this is the especial character of our lives, that we are not under a grinding rule of blind necessity, nor under a harsh rod of vindictive infliction, but in a process of restoration; that joy and sorrow are mingled for us, as he sees best for us; that our joys are but his love, our sorrows but the deeper tones of that same love; that we are safe whilst he bids the sun still to shine around us, for that we are his; and that he will keep us in the dangerous sunshine. Nor do the clouds on the horizon trouble us, for they cannot dim that sunshine so long as he sees that it is best for us to walk with him in its glad brightness. It may be he will accept our quiet waiting upon him, and so teach us through it that we shall hardly need the rougher discipline of sharp affliction. Or, if our sun threatens to go down in darkness, if the clouds gather over it in gloom, still we are with him; and to be with him is, for every child of his, the most really to be at peace. In the storm, he, whom we love more than life, comes oftentimes the closest to us; and, by the blessed power of that divine Presence, the world, when it is the barest to the eye of sense, abounds the most richly in the truest consolation, and the sharp edge of earthly anguish grows into the severe reality of heavenly joy. Jacob would doubtless have borne gladly his banishment again, to see again the sights of Bethel, and hear the voice which then broke upon his ear; and from

Christ's saints now, in their hour of trouble, when he so wills it, that ladder is not hidden; for them now there is a voice which says, "I am with thee, and will keep thee, . . . and will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15); yea, "I will not fail thee, nor forsake thee" (Josh. i. 5).

#### Literary and Scientific.

##### DAWN OF THE REFORMATION IN ENGLAND.

It is mortifying to reflect how imperfect an acquaintance with the history of the Reformation of the Church of England is generally possessed by those who are indebted to that event for their deliverance from the errors of Popery. Very few indeed are found who carry back their researches to any earlier period than the reign of Henry VIII., and the greater number are content to acquiesce in the misrepresentation so artfully propagated by the Romanist party, attributing the *rise, progress, and completion* of this most remarkable occurrence in the history of the Church to the caprice, incontinence, and tyranny of that unamiable Sovereign. We trust we shall be rendering service to the cause of truth by retracing some imperfect vestiges of a preceding era, and awakening the attention of our readers to certain facts which shew that a sense of the magnitude of the abuses which disfigured the doctrine of the Church existed some centuries before Henry VIII. was born; and that when by the events of his reign he was led at length to "burst the bonds of Rome," he was but acting in compliance with the religious convictions which were indelibly engraven on the consciences of the great body of his subjects.

It may however be desirable to go back to a still earlier period, for the purpose of shewing, first of all, what was the original state of Christianity in the British Church. From this it will manifestly appear that the Reformation under Henry VIII. was for the most part a return to the primitive system of faith which had prevailed in the Anglican communion; and that if in any particular respects the form of doctrine now established differs from that which was originally professed, it has arisen only from the closer adherence of the former to the guidance of Holy Scripture, and to the example of the apostolical churches.

This is not the place to enter upon a subject so fertile in controversy as that of the period at which Christianity was planted in Britain. The existence of a Church previously to the conversion of the Saxons by the missionaries of Gregory, and its independence of the See of Rome, are clearly established by the demeanour of the British bishops towards Augustine, when he came with full power from the Pope to claim subjection from them. The direction given by Gregory was that *they were all to be subject to the jurisdiction of Augustine, and to govern themselves in life, and doctrine, and Church offices, according to his direction.* A conference accordingly took place, at which Augustine first proposed that the British prelates should embrace the unity of the Catholic Church, in opposition to which he charged them with doing many things. The result of the meeting was that they positively declined to acknowledge the supremacy of the Church of Rome, or to abandon the customs by which they varied from it. These had reference principally to their time and mode of observing Easter, and to some rites of baptism. These variations are chiefly of importance at the present time, as they shew that the British Churches held conformity therein with the Eastern Churches, and that to the latter therefore is to be attributed the first introduction of the Gospel into these islands, and not to the efforts of missionaries from Rome. The concurrence of the Anglican bishops was demanded by Augustine, not merely as the condition of union, but as the mark of subjection to his authority. To this it was becomingly replied they would not submit to him as their Archbishop, for that they had already a primate of their own, the Archbishop of St. David's; and that it would not be advantageous to the British independence to acknowledge the pretensions of Rome. This testimony to the independence of the British Church is, however, less important than the proofs which we possess, that even the Romanizing Saxon Church, which finally subdued or comprehended the British, was free from those abuses in point of doctrine which, during many centuries, have been represented as the proofs and conditions of catholicity. It has been

indolently assumed by the great majority of men that the Reformation expelled from the Church of England a series of doctrines which had been entertained, with the exception of transubstantiation, uninterrupted within her bosom ever since the time of Augustine. With the exception of transubstantiation, we say, because the publication of Ælfric's decisive testimonies against that doctrine early in the reign of Elizabeth, by the judicious encouragement of Archbishop Parker, had made generally known that the principal Romish article of belief was not entertained by the Anglo-Saxon Church. Her foundation rested upon the principle of acknowledging in Scripture alone a sufficient revelation of God's holy will. Her approbation of the apocryphal writings, not contained in the Hebrew Canon, extended merely to an admission of their utility for example of life and instruction of manners, not for the establishment of any doctrine. She admitted two Sacraments only as generally necessary to salvation. "From the side of Christ dead upon the cross," says Venerable Bede, "came forth the sacraments, that is, water and blood: upon these the Church is established" (in Psalm xli). When the Decrees of the 2nd Nicene Council (A.D. 787) were transmitted by Charlemagne to Offa, the King of Mercia, they were by him submitted to the judgment of the prelates of England. Aware as these latter were of the sanction afforded by the See of Rome to the image-worship inculcated by those Decrees, they yet treated them with unreserved contempt, principally because "by the unanimous consent of almost all the oriental doctors, three hundred prelates or more, it had been established that images ought to be adored: *which the Church of God altogether abominates.*" Ælfric, who was Abbot first of Malmesbury, afterwards of St. Albans, or, as others state, of Exeter, in Dorsetshire, in the 10th century, translated from the Latin into Saxon eighty Discourses adapted for popular instruction, and called "Catholic Sermons." From one of these, intended for Easter Day, are to be collected the clearest proofs that transubstantiation was *not* the doctrine of the Anglo-Saxon Church. Among many such passages the following is very remarkable—"Much is betwixt the invisible might of holy housel and the visible shape of Christ's proper nature. It is naturally corruptible bread and corruptible wine; but is by might of God's word truly Christ's body and blood; not so, notwithstanding, bodily but ghostly. Much is betwixt the body in which Jesus suffered and that which is hallowed to housel. The body truly that Christ suffered in was born of Mary, with blood and with bone, with skin and with sinews in human limbs, with a reasonable soul living; and his ghostly body which we call the housel, is gathered from many corns, without blood and bone, without limb, without soul; and therefore nothing is to be understood therein bodily, but all is ghostly to be understood. Whatsoever is in that housel, which giveth substance of life, that is of ghostly might and invisible doing. Therefore is that holy housel called a mystery, because there is one thing in it seen and another understood. That which is there seen hath bodily shape, and that we do therein understand hath ghostly might. Certainly Christ's body, which suffered death, and rose from death, never dieth henceforth, but is eternal, and cannot suffer. That housel is temporal, not eternal, corruptible, and dealed into sundry parts; nevertheless, howbeit, after ghostly might it is all in every part. This mystery is a pledge and a figure; Christ's body is truth itself." The remainder of this Homily is in the same strain of doctrine, and might with all propriety be preached in the present day from any pulpit of the Church of England. Archbishop Parker, who in 1566 published this homily, and also two epistles of Ælfric, containing the same view of this solemn subject, prefixed to them a preface which is both large and learned, dwelling on these compositions in proof of the falsehood of the common Romanist assertion that no contradiction had been offered to the doctrine of transubstantiation until the time of Berengarius, who wrote while Hildebrand was Pope of Rome. The archbishop shewed that Ælfric was but the *translator* of this Paschal Homily, and that therefore the doctrine contained in it was embraced by the English Church *before* his time; and next that it was plain what was Ælfric's own judgment in this controversy, and also what was the general belief of the Church, inasmuch as the homilies which he translated were authorised public documents; and on Easter Day the people were still allowed to hear that well-known paschal discourse, which taught them to esteem the holy supper a figurative repast upon the Saviour. Another observation of much importance offered by the Archbishop in his preface is that, even the adversaries of truth being judges, there was no age during



which the strict adherence of the Church of England to the Catholic faith was more unreservedly acknowledged than while a doctrine was by public authority preached within it which would now be accounted rank heresy by the Church of Rome. In proof of this, he refers to the number of saints then canonized by papal authority, all them in this age in which Ælfric lived, and therefore unquestionably holding the same opinions with him as to the nature of Christ's presence in the Holy Sacrament; among that number were Odo, Archbishop of Canterbury, and King Edgar, and Edward the Martyr, and many more both men and women reckoned up by the Archbishop.

Sufficient enquiry will thus establish incontestably for the Church of England, as existing before the Conquest, a perfect identity of doctrine respecting our Lord's presence in his holy supper, with that which she has maintained since the Reformation. In most other respects it will be found that the views of the Anglo-Saxon Church on the great doctrines of Christianity are perfectly correct. Some of their prayers mark great piety, and correct views of the Trinity, the atonement, and sanctification; but it is clear from many examples that they had already imbibed the pernicious and unscriptural expectation that the creature was to be restored to the favour of its Creator by the merit of its own works, "because no man doeth anything good without God," and again, "come then," it is said, "let us earn that eternal life with God through this belief and through good deservings."

It is not our intention to trace the progress of that farther corruption which gradually overran the Church of England; and within three centuries following the Norman Conquest had reduced her to a state of unnatural subjection to the See of Rome, and to an adoption of its worst errors. Our purpose is rather to describe briefly the proceedings of those early witnesses whom God from time to time inspired with zeal and courage to protest against the dominion of error, and the unholy artifices by which it was maintained.

The first name in this catalogue is that of Robert Grosseteste, who was elected, in 1234, to the bishopric of Lincoln. The English Church was at this time reduced to a state of slavish dependence upon the See of Rome; and obeyed with unquestioning submission its most arbitrary mandates. Grosseteste was attached to the constitution of the holy see as supported by the forged decretals, and upon the supposed traditions of the Fathers. But an occasion arose which embroiled him in an inveterate dispute with the individual (Innocent the IV.) who then held the papacy; and the earnestness with which he contended, that he was under no obligation to obey any particular injunction which was repugnant to the rule of the gospel, awakened others to reflect whether, upon the same principle, they were not bound to reject the entire doctrine of papal supremacy, as having no foundation in the word of God, but standing in open opposition to the will of Christ. In 1253, Innocent ordered his nephew, Frederic de Lavania, then a mere boy, to be promoted to a canonry in Lincoln Cathedral; and declared that any other appointment to it should be null and void. Grosseteste wrote immediately in reply to the pope, refusing compliance. After declaring that he is not disobedient to any of the apostolic precepts, but an utter enemy to all those that resist them, he proceeds to say, "Next after the sin of Lucifer (which shall be in the later time, to wit of antichrist, the son of perdition, whom the Lord shall destroy with the breath of his mouth) there is not, nor can there be, any kind of sin so repugnant and contrary to the doctrine of the Apostles and holy Scripture, and to our Saviour Christ himself more hateable, detestable, and abominable, than to destroy and kill men's souls by defrauding them of the mystery of the pastoral cure they ought to save and quicken the same. It is manifest that the bringers in of such wicked destroyers of God's image in the sheep of Christ (that is, the Church of God), are worse than those chief destroyers,—to wit, Lucifer and Antichrist." He was evidently putting dangerous ideas into men's minds when he talked in this strain to the supposed vicar of Christ, and had at the same time the truth so evidently on his side. It is true he meant to refer only to the individual who had given him such just offence. But the denunciation of the whole papal theory by subsequent Reformers, was but an expansion of the seminal idea thus suggested; it was an application made to the office itself, of those grounds of condemnation which the intrepid Bishop had applied to the holder of it. "In the same degree," he says, "that they are more excellent, who having a great charge committed to them of God, (to edification and not to

destruction) the more are they bound to keep away and exclude such wicked destroyers from the Church of God; so much is it also of, that this holy seat apostolical, to whom the Lord Jesus Christ hath given all manner of power (to edification as the apostle saith, and not to destruction) can command or will go about any such thing, urging to so great wickedness, so odious, detestable, and abominable to our Lord Jesus Christ, and also so pernicious to mankind. For this should be a great defection, corruption, and abuse of the said seat and fulness of power, and an utter separation from the glorious throne of our Lord Jesus Christ, and a near neighbourhood unto the two most principal princes of darkness sitting in the chair of pestilence, prepared to the pains of hell." The writer of these lines did not see, but more calm and logical reasoners who took the matter up a few centuries later, did see that though this reasoning were in intention directed only against an individual, yet in its application it was general—it was conclusive; it was irresistible against the whole pretension of the See of Rome to universal supremacy; for clearly in this particular act of one particular Pope absolved all men from obedience to it, by being devoid of all conformity to the doctrine of the apostles and to Holy Scripture, it required but an enlargement of the same rule, according to the law of correct reasoning, to involve the entire papacy in the same deserved condemnation; and to shew that its asserted right over the Christian Church was as baseless as the claim of Innocent the IV. to the presentation to the Canonry of Lincoln. Impressions of this nature were covertly working in the minds of men, and the evidences of their prevailing are from time to time discoverable on an attentive inspection of the history of those ages. The reign of Edward the III., about A.D. 1327, is the date of a very remarkable Tract entitled, "The Prayer and Complaint of the Ploughman;" it appears intended to express the popular feeling of persons in that class of life upon the corrupt doctrines taught by the Church, as well as upon the lives and manners of the clergy; and it evinces that in the seventy years which had elapsed since the death of Grosseteste, the dissatisfaction had assumed a more definite shape, and was also directed against the prerogatives assumed by the papacy, and no longer against the individual only, who at that time filled the office. There is a bold appeal to Scripture, and an acquaintance with it, which considering the date of this composition is truly astonishing; the effect, probably, under God's blessing, of that translation of the whole Bible into English, which according to Anthony Johnson's account, came forth A.D. 1290, accompanied by a preface recommending the study of Scripture to all, both men and women—learned and unlearned—and lamenting the obstinacy of the clergy in opposing it. He says, "those persons do, who condemn the translating the Scriptures into the mother tongue, since they were written for our learning." The Ploughman's complaint, is not free from a fatal leaning, the natural product of that disgust with which the proceedings of churchmen appear to have impressed him; indeed some of his expressions seem almost to imply that he would resolve religion into a worship in spirit and in truth, without any external ministry, or sacred ordinances. But our design in referring to this document is not so much to discuss to what extent the views of the writer were correct upon all subjects, as to derive from it evidence of the extent to which impressions were prevalent, early in the 14th century, in opposition to the then established belief of the Church of England, and agreeing in the most important respects with the doctrine afterwards embodied in the 39 Articles.

This was indeed but as a light shining in a dark place; and it cannot be disputed that if the holders of the doctrinal sentiments avowed in the Ploughman's complaint, had at that time succeeded in expelling the Romish doctrines, and in modelling the Church anew, entirely according to their own preconceived notions, they would have imposed upon the kingdom a form and order of religion as widely differing on the one hand from the decisions of our actual Reformers upon many points, as it departed on the other from the corrupt persuasions of the Church of Rome. Providentially, the era of Reformation was postponed until, under the auspices of a better instructed class, it could be introduced without any such fanatical persuasions to mar the beauty of the recovered purity of doctrine. The continuance of such persuasions, and perhaps in an aggravated form, is observable in the character and proceedings of Wiclif, accompanied nevertheless by such tokens of an honest detestation of religious fraud, as cannot but win from us an acknowledgment of the great services which he rendered to the cause of truth, in spite of his attendant defects. John Wiclif, so called

from his native town of Wyckliffe, near Richmond, in Yorkshire, was born, according to the best accounts, about the year 1320, or soon afterwards. "He was sent," says Lewis, "to the University of Oxford, and was first admitted Commoner of Queen's College, then newly founded, but was soon after removed to Merton College," of which he became Fellow. He had exceeded his thirtieth year before he attracted public notice, except by the estimation in which he was held by his knowledge of Theology, and his skill in logic. In the year 1356, he first appeared as an author by the publication of a work, which he entitled "Of the last age of the Church." It has never been printed, and exists in MS. only in the library of Trinity College, Dublin; and in a translation which from its prevailing obscurity and imperfections, it is conjectured, must have been made from some mutilated or nearly illegible copy. The chief value and importance of this work consists in its manifestation of the vigour with which he was girding himself up for a conflict with the powers and principalities of the Papal empire. In this tract he loudly and keenly arraigns the vices of the clergy; and this attack upon ecclesiastical corruptions, was but prelusive to more stubborn conflicts. In the year 1372, he attained to the degree of Doctor in Divinity, and it speaks emphatically for the nature of his studies, and the prominent authority by him attributed to the word of God, that he was ordinarily distinguished by the title of the *Evangelic or Gospel Doctor*. He was the author of a treatise on the Commandments, under the title of "The Pore Caitiff," or captive,—that is, any one in an object or wretched condition. "I am induced," says Mr. Le Bas, "to pause yet a moment longer upon this tract, as affording additional evidence of the steadiness with which he fixed his eye of faith and love upon our Lord Jesus Christ, whom he calls the 'BULL of our everlasting pardon' written with all the might and virtue of God. It is impossible to rise from a perusal of those sections of this treatise which relate to the charter of our heavenly heritage, and to the law of Christ, without the profoundest conviction that his hope was firmly stayed on the blessed name whereby men can be saved. If all the blessed power of this doctrine was not in the heart and soul of Wiclif, I know not where to look for any other Christian man who can be said to be in possession of it." (Life of Wiclif, p. 147). To employ the language of Fuller respecting him, "here we will acquaint the reader, that, being to write the history of Wiclif, I intend neither to deny, dissemble, defend, nor excuse any of his faults. 'We have this treasure,' saith the apostle, 'in earthen vessels;' and he that shall endeavour to prove a pitcher of clay to be a pot of gold, shall take great pains to small purpose." So studious were his adversaries to repress the growth of his opinions by debarring the world of all means of becoming fairly acquainted with them, the fire being employed to destroy many of his writings almost as speedily as they had seen the light, that we are compelled to receive an account of his doctrines principally from the report of those by whom they were condemned; and who would not unwillingly have put the author into the same flame in which they had consumed his books. Nevertheless, we have even from this source abundant evidence to show, that in the condemnation of many errors of popery he anticipated the judgment of a later age; and he doubtless was in the hand of Providence a chosen instrument to prepare the mind of the nation to accept and ratify the Reformation when the times of refreshing came at last; and so, in every commemoration of benefactors, let us not fail to include the name of this great harbinger of the liberation of our Church from the errors and superstitions which seemed to hold it as their estate in fee simple. Among the dangerous and heretical opinions (as the papists call them) attributed to Wiclif, are the following:—That it is blasphemy to call any "The Head of the Church," save Christ alone. That the doctrine of the infallibility of the Church of Rome in matters of faith, is the greatest blasphemy of antichrist. That Christ meant the pope by "the abomination of desolation." That it is lawful for clergymen to marry. That in the sacrament of the altar the host is not to be worshipped, and such as adore it are idolaters. That extreme unction is needless and no sacrament. That such Christians who do worship saints do border on idolatry.—These highly important admissions, it is not to be denied, are intermingled; with many tenets of a most objectionable character and the purpose with which the former have been quoted here, is not to express an approval of the sentiments of Wiclif indiscriminately, but only to shew at how early a period the spirit of enquiry had led men to the discovery of many of the unscriptural innovations in doctrine



to which their eyes had been so long closed by the artifice of their appointed guides and teachers. Wiclif himself had indeed been engaged in providing for the guidance of his countrymen to an acquaintance with the truths of the Gospel, and at the same time furnishing the best safeguard against his own erroneous conceptions, by that noblest monument of his exertions, the translation of the Bible according to the Vulgate into the English language. In preparation for this, and to enable the people to profit by it the more, he published a book of the Truth of the Scripture, in which he held that the Scripture is the law of Christ, and the faith of the Church; and the more it is known in an orthodox sense the better. "These," observes an author already quoted, "are the grand and solid maxims upon which, as upon the eternal rock, Wiclif built up the defence of this great undertaking, and indeed he whole fabric of his scheme of Reformation. We have here the vigorous germ of Protestantism cast by him with a bold hand into the generous soil of his country, there to lie for a long and tempestuous period dormant, to all appearance, and powerless, till the season should arrive for its starting into life." (*Le Bas*.)

There remain few positive records of the extent to which the doctrine of Wiclif had penetrated into men's minds, or of the effect produced by it upon the faith of the nation. But there are certain well established facts, from which we may indirectly infer that it had excited a resolute, vehement, and very extensive opposition to the principles of the Church of England as it was then by law established. These confirmatory circumstances are, the attitude assumed by his favourers and abettors; and on the other hand, the measures of precaution and resistance adopted by the advocates of the papal claims for the extinction of a system to them so odious, because so dangerous. A survey of events from these opposite points of view may enable us more distinctly to trace the true character of that movement which it is evident had been long in progress, and which finally led to the expulsion of the papal supremacy. It is unquestionably possible, on the one hand, that a litigious and fanatical spirit may lead the bulk of a people to set themselves in array against even the most scriptural and catholic principles, and to attempt to supersede them by inventions of their own, as contrary to Scripture as to the dictates of common sense. On the other hand, there is no less danger lest occasion should be taken by an hierarchical confederacy to suppress all freedom of private judgment, all right of appeal to the sufficiency of Holy Scripture; and in lieu of a reasonable reference to the true sentiments of primitive antiquity, to enforce with crushing authority of a system which had not its birth until the course of Christianity had been too far run to admit of any novelties of doctrine or worship being received as upon the authority of Christ himself. It is matter of history, and even of immediate experience, that the overweening pretensions of the haughty and grasping Church of Rome have extended to the utmost limit of the error last spoken of; while it may not be denied, that under the galling and fretting sense of the tyrannical restraint attempted to be laid upon the legitimate freedom of religious enquiry, the early Reformers who, within their prison-house, the English Church of the 14th century, struggled as against their destiny, were, by a natural impulse driven to some extent into the opposite extreme. To bring both these contending elements, engaged in the turmoil of their mighty struggle, at once under the observation of the reader, reference may be made to one signal instance, which serves as an epitome of the entire contest, namely, that which occurred in the year of our Lord 1407 (about 23 years after the death of Wiclif), between Arundel, then Archbishop of Canterbury, and one William Thorpe. The combatants, according to human estimation, could scarcely have been more unequally matched. On the one side stood the Primate of all England, and Chancellor, the inheritor of a lineage all but princely, then resident in stately magnificence in his castle of Saltwood, near Hythe, in Kent. On the other side was a poor priest, at that time confined as a prisoner in the dungeon of that fortress on a charge of heresy. He was called forth from his prison-house, he states, to be confronted with the Archbishop, in presence only of a priest named Malveren, parson of St. Dunstan's, in London, and two others, unknown to Thorpe, but belonging to the legal profession. Standing before these, Thorpe was charged by the Archbishop with having travelled the north country and divers other parts of England during twenty years and more, sowing false doctrines, to infect and poison, if he might, all the land. The prelate concluded by saying—"therefore, William, if thou wilt now meekly and of good heart, without any feigning, kneel down and lay thy hand upon a

book and kiss it, promising faithfully as I shall here charge thee, that thou wilt submit to my correction, and stand to mine ordinance, and fulfil it duly by all thy cunning and power, thou shalt yet find me gracious unto thee." "Then said I (these are the words of Thorpe, who is the narrator), Sir—since ye do deem me an heretic, and out of belief, will ye give me audience here to tell you my belief? And he said 'yea, tell on.'" He thence proceeds to declare his faith in the "most holy, blessed, and glorious Trinity, three persons and one God: the Father, Son, and Holy Ghost;" and his belief "that all these three persons are even (or equal) in power and in cunning (or knowledge) and in might: full of grace and of all goodness." In due succession he affirms, in a very exact and wonderful accordance with the profession made even to this day in the Church of England, as to "the mystery of Christ's holy Incarnation; his holy Nativity and Circumcision; his Baptism, Fasting, and Temptation." Next he declares that "when Christ would make an end here of his temporal life, in the next day before that he would suffer passion in the morn, in form of bread and wine, he ordained the sacrament of his flesh and blood, that is, his own precious body, and gave it to his apostles to eat, commanding them, and by them all their after-comers, that they should in this form that he shewed to them, use themselves, and teach and common forth (i.e. communicate) to other men and women this most worshipful and holiest sacrament, in mindfulness of his holiest living and of his most true preaching, and of his wilful and patient suffering of the most painful passion; and so through his pitiful nailing Christ shed out wilfully for man's life the blood that was in his veins."

(To be continued.)

## PHOTOGRAPHY.

### THE ART OF DRAWING BY THE AGENCY OF LIGHT.

(Abridged chiefly from the North British Review.)

THE history of science presents us with very few instances in which great inventions or discoveries have burst upon the public view like meteors, or startled the public mind by their novelty and grandeur. The greatest feats of intellect have, like the intellect itself, been of tardy growth. A suggestion from one mind and in one age, has become a fact in another; and some sickly embryo of thought, which has preserved its vitality for a century, has often assumed the form and beauty of a living truth, when the public taste or the wants of society have stimulated research, or created a demand for the productions of genius. So slow indeed has been the march of great ideas, and so obscure the path by which they reached their gigantic consummation, that the historian of science has often been unable to trace their steps, and the arbiter of genius to discover the brow upon which he might plant the laurel which they deserved. The astronomy which in one century gave immortality to a priest, in the next immured a philosopher in prison; and geological truth passed through the phases of a presumptuous speculation, and of an atheistical dogma, before it became the handmaid of piety and the creed of the Church. It is with much difficulty and some uncertainty that we can trace even the telescope and the microscope to their humble origin. The steam-engine has not yet owned its obligations to a single mind; and little more than half a century has elapsed since an English court of law came to the decision, that James Watt had made no improvement on this mighty instrument of civilization. The steam-ship and the railway-chariot—the locomotive

on water and iron, at once the benefactors and the wonders of the age, will continue to be disputed or unclaimed inventions till society has forgotten the prediction of the poet, or lamented its fulfilment:—

"Soon shall thine arm, unconquered Steam! afar Drag the slow barge, or drive the rapid car."

There are other inventions and discoveries, on the contrary, on which are stamped imperishable names, or with which these names are inseparably associated. Kepler's laws are engraven on the planetary heavens. Newton will never cease to be named, while satellites revolve and terrestrial bodies fall; and while Neptune bears his trident across the heavens, the fame of Adams and Le Verrier will endure. The electro-magnetic power which speeds over the globe the telegraphic message, will carry the name of Wheatstone to its most distant terminus, whether in space or time; and the thunderbolt which Franklin drew from heaven, and which, when untaught and untamed, shattered in its course the structures of organic and inorganic life, will acknowledge its apprenticeship to Faraday, while it is imparting new organization to matter, playing round the solar ray, and finding even the particles of light in their fantastic gyrations. Other discoveries have associated themselves, even in their nomenclature, with individual names; and in the very terminology of the two great arts which we are about to allude to—the *Daguerreotype* and *Talbotype*—a grateful age has already embalmed names of their distinguished inventors.

The two inventions which we have just mentioned possess a character, and occupy a place, essentially different from that of any of the sister arts. While the painter delineates on canvas, or the sculptor embodies in marble those images in their eye to which the law of vision gives an external place, the photographer presents to Nature an artificial eye, more powerful than his own, which receives the images of external objects, and imprints on its sensitive tablet, and with indelible lines, their precise forms, and the lights and shadows by which these forms are modified. He thus gives permanency to details which the eye itself is too dull to appreciate, and he represents Nature as she is—neither primed by his taste, nor decked by his imagination. From among the countless images of surrounding objects which are actually accumulated in every part of space, he excludes, by means of his darkened chamber, all but the one he wishes to perpetuate, and he can thus exhibit and fix in succession all those floating images and subtle forms which Epicurus fancied and Lucretius sung.

The art of photography, or that of delineating objects by the agency of the light which they radiate or reflect, is substantially a new invention, which we owe to two individuals, Mr. Talbot and M. Daguerre, although, like all other arts, some approximation had been made to it by previous inquirers. So early as 1802, Mr. Thomas Wedgwood, the celebrated porcelain manufacturer, published in the



Journals of the Royal Institution, *a method of copying paintings upon glass, and of making profiles by the agency of light upon nitrate of silver*, which was accompanied with some observations by Sir Humphrey Davy. But the beautiful process there detailed, which, notwithstanding its defects, it required neither science nor skill to repeat, seems to have excited no interest whatever. Without knowing what had been done by Mr. Wedgwood, Mr. Henry Fox Talbot, of Lacock Abbey, was led by accidental circumstances to turn his attention to the subject of giving a permanent existence to those beautiful but evanescent pictures, which the camera-obscura presents to our view. Recollecting that nitrate of silver was changed or decomposed by light, he began, early in 1834, that series of experiments which led him to the beautiful art which now bears his name. Anxious to perfect the new art which he had discovered, Mr. Talbot continued his experiments till the year 1839, when he communicated to the Royal Society *some account of the Art of Photogenic Drawing, or the process by which natural objects may be made to delineate themselves without the aid of the artist's pencil.*

Notwithstanding the great beauty of the drawings which Mr. Talbot obtained by this process, the art was still far from being perfect. The discovery of a paper highly sensitive to light was essentially necessary to the production of portraits from the life, and even of accurate pictures of buildings and landscapes, in which the lights and shadows are constantly changing, both from the motion of the sun and of the clouds. Mr. Talbot accordingly directed himself anew to this part of his subject, and he succeeded beyond his most sanguine expectations. He discovered a process by which paper could be made so sensitive that it was darkened in five or six seconds when held close to a wax candle, and gave impressions of leaves by the light of the moon.

To this most important invention Mr. Talbot gave the name of *Calotype*, which his friends have now changed into the more appropriate name of *Talbotype*. The following is the process for obtaining the *negative* picture (i. e. the one in which the lights and shadows of the objects delineated are reversed). Take a sheet of paper, with a smooth surface and a close and even texture, and dip it in a solution of nitrate of silver, of the strength 100 grains to 6 oz. of distilled or rain water; when dry, dip it again for a few minutes (two minutes at a temperature of 65°) in a solution of *iodide of potassium*, consisting of 500 grains to one pint of distilled or rain water; the paper is then to be dipped in water and dried. The paper thus prepared is called *iodized paper*, and may be kept for any length of time not exposed to light. When required for use, wash it with the following solution:—Take 100 grains of *nitrate of silver* (lunar caustic) dissolved in 2 oz. of distilled water, and add to this *one-third* of its volume of strong *acetic acid*, and

call it solution No. 1. Make another solution No. 2, by dissolving *gallic acid* in cold distilled water, and then mix the two solutions together in equal proportions, and in no greater quantity than is required for immediate use, as it will not keep long without spoiling. This mixture, called *gallo-nitrate of silver*, is then to be spread by a soft camel's-hair pencil over one side of the iodized paper, and after allowing the paper to remain half a minute, it should be dipped in distilled water, and dried lightly by exposure to a gentle fire; all these operations must be conducted in a darkened room.

The paper thus prepared is to be placed in the camera-obscura, in order to receive on its surface a distinct image of the landscape or person whose picture is required. After remaining in the camera from ten seconds to several minutes, according to the intensity of the light, it is taken out of the camera in a dark room. In the majority of cases the paper will "appear entirely black." An invisible image, however, is impressed upon the paper, and may be rendered visible by washing it with some of the *gallo-nitrate of silver*, and holding it before a gentle fire, when those parts on which the light has acted most strongly will become brown or black, while the others remain white. When the image has become sufficiently distinct, the picture must be fixed, by washing it with a solution of *bromide of potassium*, consisting of 100 grains to 8 or 10 ounces of water, or by immersion in a saturated solution of *common salt*. From this *negative* picture, any number of positive pictures may be obtained in the following manner: Place the *negative* picture upon a hot iron, and melt wax into the pores of the paper, to increase its transparency. Then take a sheet of sensitive paper (prepared as before directed) and place it on a flat board or surface of any kind, and above it place the *negative* picture, which should be pressed against the *sensitive* paper by means of a glass plate and screws. In the course of 10 or 15 minutes of bright sunshine, a fine positive picture will be found on the paper beneath the *negative* picture, which (i. e. the positive) must be soaked in a saturated solution of common salt in order to fix it, and afterwards dried. The pictures thus produced have a very beautiful effect, and resemble drawings in *sepia*, and Mr. Talbot has published a series of numbers of a work entitled "*The Pencil of Nature*," in which the plates are impressed by the agency of light alone, without any aid whatever from the artist's pencil.

Having thus briefly alluded to the *Talbotype*, or the art of taking sun pictures upon paper, an invention wholly English, and wholly due to the genius of Mr. Talbot, we shall now proceed to give a similar account of the *Daguerreotype*, an invention wholly French.

The *Daguerreotype* differs from the *Talbotype* in the employment of a plate of silvered copper in lieu of the *sensitive paper*. The silvered plate is rendered

sensitive to the action of light by exposure to the vapour of the *bromide of iodine*, in which state it is placed in the camera-obscura, and after remaining there for a short time, is removed to a metallic box, containing in a cup a small quantity of mercury; a spirit lamp placed below the cup of mercury throws off the mercurial vapour, which attaches itself to those portions of the plate which have been acted upon by the light, and thus disengages the picture, as it were, from the surface of the plate. As soon as the picture appears complete, the plate is placed in a vessel containing either a saturated solution of common salt, or a weak solution of hyposulphite of soda, in order to fix it. The picture thus finished is then preserved from dust by placing it in a square of strong pasteboard, and covering it with glass; and if the operation has been successfully performed, we shall have a picture almost as perfect in its details as that in the camera-obscura itself, though without any of the colours of nature: for the palette of the sun contains only a single colour, and that is white.

Having thus given a very brief account of the processes of the two sister arts which constitute photography, we must now endeavour to estimate the advantages which they have conferred upon society, and which may yet be expected from their future progress. The arts of architecture, sculpture, and painting, have in every age called into exercise the loftiest genius and the deepest reason of man. Fostered by power, consecrated by piety, and hallowed by affection, their choicest productions have been preserved by the liberality of individuals, and the munificence of kings—while the palaces of sovereigns, the edifices of social life, the temples of religion, the watch towers of war, the obelisks of fame, and the mausolea of domestic grief, remain under the blue cupola of nature's museum, to attest by their modern beauty, or their ruined grandeur, the genius and taste of their founders. To the cultivation and patronage of such noble arts, the vanity, the hopes, and the holiest affections of man stand irrevocably pledged; and we should deeply deplore any invention or discovery, or any tide in the nation's taste, which should paralyze the artist's pencil or stay the sculptor's chisel, or divert into new channels the genius which wields them. Instead of superseding the arts of design, as some have feared, photography will but supply them with new ideas—with collections of costume, with studies of drapery and figures, and with scenes in life and nature, which, if they possess at all, they possess imperfectly, and without which art must be stationary, if she does not languish and decline. Sentiments analogous to these have been more professionally expressed by M. Delaroche, a distinguished French artist, and we believe also by Mr. Eastlake, the highest authority in England; and if a new era be now seen in our horizon, with all the promise of an auroral dawn, in which the three sister



arts shall simultaneously advance to perfection, it will be by the agency of photography—importing nature herself into the artist's studio, and furnishing to his imagination an exuberance of her riches.

But while the artist is thus supplied with every material for his creative genius, the public will derive a new and immediate advantage from the productions of the solar pencil. The home-faring man, whom fate or duty chains to his birth-place, or imprisons in his fatherland, will, without the fatigues and dangers of travel, scan the beauties and wonders of the globe, not in the fantastic or beautiful images of a hurried pencil, but in the very picture which would have been painted on his own retina, were he magically transported to the scene. The gigantic outlines of the Himalaya and the Andes will stand self-depicted upon his borrowed retina—the Niagara will pour out before him, in panoramic grandeur, her mighty cataract of waters—while the flaming volcano will toss into the air her clouds of dust and her blazing fragments.

The scene will change, and there will rise before him Egypt's colossal pyramids, the temples of Greece and Rome, and the gilded mosques and towering minarets of Eastern magnificence. But with not less wonder, and with a more eager and affectionate gaze, will he survey those hallowed scenes which faith has consecrated and love endeared. Painted in its cheerless tints Mount Zion will stand before him "as a field that is ploughed,"—Tyre as a rock on which the fishermen dry their nets,—Gaza in her prophetic "baldness,"—Lebanon with her cedars prostrate among "the howling firs"—Ninevah "made as a grave," and seen only in the turf that covers it,—and Babylon the Great, the Golden City, with its impregnable walls, its hundred gates of brass, now "sitting in the dust," "cast up as an heap," covered with "pools of water," and without even the "Arab's tent" or the "shepherd's fold." But though it is only Palestine in desolation that a modern sun can delineate, yet the seas which bore on their breast the Divine Redeemer, and the everlasting hills which bounded his view, stand unchanged by time and the elements, and delineated on the faithful tablet, still appeal to us with an immortal interest.

If the solar pencil fails in its delineations of female beauty, or of the human countenance when lighted up with joy and gladness, or beaming with the expression of feeling or intelligence, it yet furnishes to the domestic circle one of its most valued acquisitions. The flattering representations of the portrait painter, which delight us for awhile, lose year after year their likeness to the living original, till time has obliterated the last fading trace of the resemblance. The actual view of the time-worn reality overbears the recollection of early beauty, and the work of the painter, though it may be a valuable production of art, has lost its domestic charm. In the faithful picture of the sun, on the contrary,

time adds but to the resemblance. The hue of its cheek never grows pale; its unerring outline changes neither with age nor with grief, and the grave and sombre, and perchance ungainly, picture grows even into a flattering likeness, which to the filial and parental heart must become a precious possession.

#### A FIRST DAY IN THE BUSH.

From the "Maple Leaf, or Canadian Annual." Toronto: Rowseell 1848.

It was in the month of September, some fifteen years ago, when a party of "intending settlers" started in search of a "location"—as our neighbours on the other side of the lake term it—in one of the pioneer townships of Upper Canada. We were four in number; three of us just arrived from the smiling fields of Surrey; the fourth fresh from that celebrated Irish nowhere, Connemara, and all in high spirits, and full of delightful anticipations of adventure.

We had walked through the woods a distance of eight miles from the nearest town, consisting, by the way, of two taverns, a "general store," and a surveyor's residence, all built of the newest logs; and it was quite dark when we came within sight of the "clearing" which had been indicated as our resting place for the night. Completely blockading the road, and full in our way, was a mass of felled timber, which we afterwards learnt is denominated a "brush fence" or "windrow," consisting of an irregular heap of prostrate trees, branches as well as trunks, thrown together in a continuous line, to serve as a fence for the exclusion of stray cattle. After several fruitless attempts to find an entrance, there was nothing for it but to shout at the top of our voices for assistance.

Presently we heard a shrill cry, rather like the call of some strange bird or wild animal than a human voice; and immediately afterwards the reflection of a strong light became visible, and a man emerged from the brushwood, carrying a large blazing fragment of resinous wood, which lighted up every object around in a picturesque and singular manner.

High over head, eighty feet at least, was a vivid canopy of green leaves, extending as far round as the eye could penetrate, varied here and there by the twinkling of some lustrous star that peeped through from the dark sky without; and supported by the straight trunks and arching branches of innumerable trees—the rustic pillars of this superb alcove. The effect was strikingly beautiful and surprising.

Nor was the figure of our guide less strange. He was the first genuine specimen of a Yankee we had encountered—a Vermont—tall, bony, awkward, but with a good-natured simplicity in his shrewd features; he wore uncouth leggings, tied with deer-sinews, loose leather moccasins, a Guernsey shirt, a scarlet sash confining his patched trousers at the waist, and a palmetto hat, dragged out of all describable shape: the colour of each article so obscured by stains and rough usage as to be rather matter of conjecture than certainty. He proved to be our landlord for the night—Seth Brown by name.

Following his footsteps, at his invitation, and successively climbing sundry huge logs, stumbling over a host of smaller ones, and plunging through a shallow creek up to the ankles in soft mud, we reached at length, what he called his "shanty," at the further edge of the clearing. It was a log cabin, of a single apartment, where presided "the wife," a smart, plump, good-looking little Irishwoman, in a stuff-gown, and without shoes or stockings. They had been recently married, as he promptly informed us; had selected this wild spot, on a half-opened road, impassable for waggon, without a neighbour for miles, and under the inevitable necessity of shouldering all their provisions from the embryo town we had just quitted—and all this with the resolute determination of "keeping tavern."

The floor was of loose split basswood logs, hewn into something like evenness, with an adze; the walls of logs entire, filled in the interstices with chips of pine, which, however, did not prevent an occasional glimpse of the darkness visible outside, and had the advantage moreover of rendering a window unnecessary; the hearth was the bare soil; the ceiling slabs of wood; the chimney a square hole in the roof; the fire literally an entire tree, branches and all, cut into lengths, and heaped up to the height of four or five feet. It was a chill evening; and the dancing flames were inspiring, as they threw a cheerful radiance on every thing around, and revealed to our curious eyes extraordinary pieces of furniture: a log bedstead in the darkest corner; a pair of snow-shoes; sundry

spiral augers, and rough-looking tools; a bundle of dried sinews of the deer; together with some articles of feminine gear, a small red-framed looking-glass, a clumsy comb suspended from a nail by a string, and other similar matters.

We were accommodated with stools of various sizes, on three legs or four, or mere pieces of log sawn short off, which latter our host justly recommended, as standing better on the uneven floor; and had exchanged our wet boots for slippers, moccasins, or whatever the good-natured fellow could supply us withal: the hostess was intensely busy making large flat cakes, and roasting them, first on one side, then on the other, in front of the fire, and alternately boiling and frying broad slices of salt pork, when, suddenly suspending operations, she exclaimed with a vehemence that startled us, "O, Seth! I've cracked my spider."

Inquiring in alarm what was the matter, we found that the cast-iron pan on three legs, which she used for her cookery, was called a "spider," and that its fracture had occasioned the exclamation.

The injured spider performed "its spitting gently," notwithstanding the untoward accident; and, sooth to say, all parties succeeded afterwards in doing entire justice to its savoury contents.

Bed-time drew near: a heap of odd-looking rugs and clean blankets was laid for our accommodation, and pronounced to be "ready." But how to get into it? We had heard of some rather primitive practices among the steerage passengers on board ship, it is true, but had not as yet accustomed ourselves to uncane before company, and hesitated to lie down in our clothes. After waiting some little time in blank dismay, Seth kindly set us the example, by quietly slipping out of his nether integuments, and turning unceremoniously into bed. There was no help for it; by one means or another we contrived to sneak under the blankets; and, after clearing away the cookery, and hanging up a large coloured quilt between our lair and the couch occupied by her now snoring spouse, the good wife also disappeared.

In spite of the novelty of the situation, and some occasional disturbance from a smart gust of wind which stole through the chinks, and fanned into brightness the dying embers on the hearth, we all slept deliciously, and awoke refreshed. Before day-break breakfast was ready, and proved to be a much more imposing meal than the supper of the night before. There were fine dry potatoes, roast wild pigeon, fried pork, cakes, butter, eggs, milk, and "China" tea; besides "hemlock tea" (a decoction of hemlock twigs, tasting strongly of turpentine), "coffee" (burnt bread treated as such), and "chocolate," which last was a brown-coloured extract of cherry-tree bark, sassafras-root, and wild sassa-parilla, warmly recommended by our host as "a first-rate bitter." Declining these latter curiosities, some of which, and many similar, have since become familiar in the course of a long sojourn in the bush, we made a luxurious meal.

It was now daybreak. As we were newcomers, Brown offered to show us "a piece of the way," a very serviceable act of kindness, for in the dim twilight we experienced at first some difficulty in discerning it. Pointing out some faint glimmerings of morning, which were becoming brighter and brighter over the tall tops of the trees, our friend remarked: "I guess that's where the sun's calc'lated to rise."

The day had advanced sufficiently to enable us to distinguish the road with ease: the tavern-keeper returned to his work; and in a few minutes the forest echoed to the quick strokes of his lustily wielded axe. We found ourselves advancing along a wide avenue, unmarked as yet by the track of wheels, and unimpeded by the thick brushwood that hems in older roads. To the width of sixty-six feet all the trees had been cut down to a height of between two and three feet in a precisely straight course for miles, and burnt or drawn aside into the "bush;" while through the centre, or winding from side to side like the course of a drunken man, a wagon track had been made by grubbing up the smaller, and evading the larger stumps, or by throwings a collection of small limbs or decayed wood into the deeper inequalities. Here and there a ravine would be rendered passable, by placing across it two long trees, often at an angle of fifteen degrees, and crossing these transversely with shorter logs; the whole covered with brushwood and earth, and dignified with the name of a "corduroy bridge."

The forest consisted of Norway and white pine, extending for a vast distance in every direction, and unmixt with any other timber, excepting a few scattered beech or hemlocks. There is something majestic in these vast and thickly-set labyrinthine of brown columnar stems, averaging perhaps a hundred and fifty feet in height, and from one to three in



thickness, and making the traveller feel like nothing so much as Lilliputian Gulliver in a field of Brobdingnagian wheat. It is singular to observe the effect of an occasional gust of wind in such situations. It may not even fan your cheek; but you hear a low surging sound, like the moaning of breakers in a calm sea, which gradually increases to a loud boisterous roar, still seemingly at a great distance: the branches remain in perfect repose: you can discover no evidence of a stirring breeze, till, looking perpendicularly upward, at the imminent risk of twisting your neck, you are astonished to see some patriarchal giant close at hand, six yards round, and eighty high, which alone has caught the breeze, waving its huge fantastic arms wildly at a dizzy height above your head.

There are times when the hardest settler dares not enter the pine-woods; when some unusually severe gale, sweeping over them, bends their strong but slender stems like willow-wands, or catches the wide-spreading branches of the loftier trees with a force that fairly wrenches them out by the roots, which, creeping along on the surface of the soil, present no very powerful resistance. Nothing but the close contiguity of the trees saves them from general prostration. Interlocked branches are every moment broken violently off and flung to a distance; and even the trunks clash, and as it were whet themselves against each other, with a shock and uproar that startles the firmest nerves.

It were tedious to detail all the events of our morning's march; how, fully accoutred with English fowling-pieces and laden with ammunition, we momentarily expected to encounter some grisly she-bear with a numerous family of cubs, or at the least a herd of deer or flock of wild turkeys; how we saw nothing but woodpeckers with crimson heads, hammering away at decayed trees like transmigrated carpenters; how we at last shot two partridges, very unlike English ones, of which we were fain to make a meal, which was utterly detestable for want of salt; how we found the government agent bivouacking in a tent by the side of a broad river; how he leisurely handed us over to his agent, who was distractedly endeavouring to induce some dozen of new importations like ourselves, Irishmen clamouring in Erse, Highlanders muttering Gaelic, and Germans growling strange gutturals, into the mysteries of chopping and grabbing stumps on the unfinished road; how he led us off, helter-skelter, into the bush, walking as for a vager through thickets of ground hemlock,\* which entangled our feet, or over and under windfalls, to pass which we were obliged to climb sometimes twenty feet along some half-recumbent tree; how, when we asked him whether clay or sand were considered the best soil, he said some preferred one, some the other; how he showed us the front of a lot which was not good, and "guessed" that the rear ought to be better; and how we turned back thoroughly fatigued, but no wiser than when we set out; all this, and much more, must be left to the reader's imagination.

It was drawing towards evening; the guide strode in advance, untired and taciturn, like some evil fate; we followed in pairs, heated and weary, each of us provided with a small bunch of leafy twigs to flap away the mosquitoes, which rose in myriads from the thick, damp underbrush. O, those mosquitoes! how they torment the hapless wayfarer in the still air of the woods, plunging their trunks into his hands and feet, even through gloves and boots; or, if he have no gloves, and wear shoes, alas for him. He suffocates himself perhaps by tying a handkerchief over his hat and under his chin. Vain reliance! they steal snugly inside, and sting at leisure; while he becomes infuriated by the ceaseless hum of whole squadrons, that hang upon his rear like light cavalry, overtaking and surrounding him upon the slightest pause in his half-blinded and wholly desperate career. Then the sand-flies, invisible except upon a close examination, but felt plainly enough like red hot sand upon the flesh. And the black flies, which quietly establish themselves upon your face around under the brim of your hat, or in your neck, and give no intimation of their presence except by an intolerable itching, until, on putting your finger unconsciously to the spot, you find it smeared with your blood. The deer-flies and the clegs, too, which dart upon you with the velocity of hawks, and carry off a very tolerable piece of your skin with a twinge as of a pair of fire forceps. And, dire example of evil associations, even the common house-fly, which you

are surprised to find abundant in the woods, bites like a gallinipper. Happy they who cast not their lot in the depths of the unopened forest. The fresh gales of the lakes, or the never-failing breeze of the clearing, are fatal to these winged demons, which delight in gentle close swamps and tangled underbrush, whence the zephyr and the fierce blast are almost alike excluded.

"It's getting dark," said the sullen guide: "you must look out for the blaze."

We glanced anxiously around, scrutinizing the obscurity on every side.

"What does he mean?" said one of the Englishmen, furtively, to his Irish companion. "I see no blaze. Can he mean a will o' the wisp?"

"O, man dear!" was the reply, in the same undertone, "sorra little I know: sure it's right glad I'd be of the laste bit of blaze, iv it wor only a small candle in a lantern, to see this quare path by."

The man explained, that the "blaze" (qv. blazon) was a white mark which he had noticed on the trees in our route, made by slicing off a portion of the bark with an axe, and invariably used to indicate the road, as well as the divisions and subdivisions of townships. After a time, this mark loses its whiteness, and becomes undistinguishable in the dusk of evening, even to an experienced eye.

Not a little rejoiced were we when we presently saw a genuine blaze, in the form of a log-fire, that brilliantly lighted up the forest in front of a "wigwam," which, like every thing else on that eventful day, was to us delightfully new and interesting. A few days afterwards we had the satisfaction of constructing one for ourselves; and the reader shall have the benefit of our experience.

You choose a shelving spot of dry ground, in the vicinity of a small running creek (every wet ravine or natural drain is a creek), for the convenience of water for your cookery; and, having gathered together sufficient dry branches to light a fire, which you kindle with the aid of dry leaves and gunpowder, or as you best may, you chop down some small trees, and, with the forked part of two of them set upright in the ground eight or ten feet apart, you commence your structure. Laid upon these two, and resting firmly in the forks, place another stout piece of tree; and leaning against this, at an angle of forty-five degrees, like the shelving side of a high pitched roof, a number of stout stakes, upon which heap branches, the most leafy you can find, but if possible of hemlock (which greatly resembles the silver fir): then carefully close up both ends in the same manner, throw a thick heap of hemlock or cedar boughs on the ground for your bed, and you have your wigwam complete. It is curious (and, whether true or not, implicitly believed in the bush) that the fragrant couch you have made is esteemed a sovereign preventive against ague, cold, or catarrh; of course, in consequence of the resinous nature of the trees.

To return to our narrative. We found, seated on a log near the fire, two persons in blanket-coats, with red sashes, evidently gentlemen; and occupying a second wigwam, at a little distance, half-a-dozen axe-men. The gentlemen proved to be Messrs. D—, related to one of the wealthiest families in England. They had purchased a tract of a thousand acres, and commenced operations by hiring men to cut a road through the wild bush, some eight or ten miles, to their new estate; which pioneering exploit they were now superintending in person. Nothing could exceed the vigour of their plans. Their property, dignified by the name of — park, was to be enclosed in a ring fence, to exclude poachers: they would have herds of deer and wild horses: the river which intersected their land was to be cleared of the drift-logs with which its free navigation might be impeded; and, in short, they doubted not in a few years to convert the desolate wilderness into another England. In the mean time the elder brother had cut his foot, and was disabled for the present; and the younger was busily employed in the unromantic operation of frying pancakes, which the axemen, who were unable to accomplish so scientific a feat, pronounced "first-rate."

Nowhere does good fellowship so readily spring up as in the bush. We were soon engaged in discussing the aforesaid pancakes, together with the whisky and fried pork of our new acquaintance, as well as in sharing the sanguine hopes and bright visions which accorded so well with our own ideas and feelings.

We quitted the wigwam and its cheerful tenants with mutual good wishes for success, and shortly afterwards reached the broad river, where was pitched the marquee of the government agent, who civilly invited us to share its shelter. The rain fell in torrents during the night, penetrating the frail roof, and soaking nearly through the thick Mackinaw blankets

that formed our couch; but, exhausted by our rough progress, we slept on undisturbed till the sun shone brightly over the forest; more heartily wearied, it is hoped, than our fair and indulgent reader will be with our "First Day in the Bush."

## METAPHOR.

(Continued from the last Number.)

The Stagyrite, in his treatise on Poetry, gives the definition of a metaphorical word as follows, "a word transferred from its proper sense;" and he gives no less than four different species of it.

"1. From genus to species:—as,

Secure in yonder port my vessel stands.—Hom. Od. i. 185.

For, to be at anchor is one species of standing, or being fixed." How much difference there is between this, and our talking of a ship riding at anchor!

"2. From species to genus:—as,

A thousand generous deeds we owe,—Hom. II. 272.

For, a thousand is a certain definite many, which is here used for many, in general."

"3. From one species to another:—as,

Χαλκρ ἀπο ψυχην αἰρσας.

And

Ταρ' αἰρεῖται χαλκρ."

In these last quotations Aristotle has left us in perfect obscurity. He ought to have shown to us how, where the poet has used ταρμιν, ἀνσας would have been the proper word, and vice versa. An Italian commentator says, that to draw, and to cut off, might be thus metaphorically put for each other; if, for example, we should say, "Prendi quella falce, e attigui de' rami dell' ulivo; o vero, Prendi quella vecchia, e taglia dell' acqua del fonte."

"4. In the way of analogy—when, of four terms, the second bears the same relation to the first, as the fourth to the third; in which case the fourth may be substituted for the second, and the second for the fourth." Of these four, only the two latter answer to our metaphor—the metaphor founded on resemblance. The two former belong to the figure Synecdoche. There is also a metaphor which Aristotle calls κατ' ἐνέργειαν, exhibiting things inanimate as endued with sense and reason, as for instance, "ὁ ἐνδελὴς καθ' ὅμιλον ἐκπνέσθαι μεναιώνων." This figure may be found frequently in the productions of our best modern poets. "The trees that admire their images reflected in the stream," is a striking example of this kind of metaphor. What image more beautiful can be conceived, than that of the Genius of Agriculture contemplating with pleasure the happy effects of his own industry? It is contained in the following lines of Thomson:—

O vale of bliss! O softly swelling hills!  
On which the power of cultivation lies,  
And joys to see the wonders of his toil.

The Satirist of Venusium, in addressing himself to Munatius Plancus, says:—

Albus ut obscuro deterget nubila celo  
Sepe notus, neque parturit imbres  
Perpetuus: sic tu sapiens finire memento  
Tristitiam, vitæque labores  
Molli, Plance, mero

The analogy here is not to be easily seen. The poet, I suppose, means to say, that as the south wind, though attended generally with rain, often dispels the clouds; so do you, though generally on the rack of thought, remember to relax sometimes, and drown your cares in wine.

In drawing my subject to a close, I will give instances of some of the most commonly used metaphors; such are, the cruel sword, the ruthless dagger, the ruffian blast, the Gordian knot, halcyon days, and the joyous boughs. All these, however, must be sheltered under the privilege of the poetica licentia.

The Scriptures also contain some most beautiful metaphors, and among the rest is this fine instance in Isaiah, li. 21. "Thou drunken, but not with wine." This kind of metaphor is frequently found in the works of the Greek poets.

I hope that what I have written on this subject may be effectual in encouraging persons who read, especially those whose tastes incline towards poetry, to pause and reflect on the beauties of the various authors. They will find nothing more strikingly beautiful than "the muse's cadences," the metaphor.

R. P.

\* The ground hemlock (*Tamus Canadensis*) or Canadian yew, is a strong trailing shrub, which covers the ground in parts of the woods. It seems inclined to erect itself into a tree, but is continually beaten prostrate by the heavy snows of winter. It sometimes reaches the length of fifteen or twenty feet.



## Poetry.

## SONNET.

On reading the account of the passage of the British troops near the Church and burial-ground of Wai-mate, in New Zealand, during the expedition against the insurgent Heki, in 1846.

BEAVE soldier pause ! for never to the brave  
The holy and the peaceful sue in vain.  
Check thy proud step ; hush ! be the martial strain  
That prompts to deeds of glory !—let the grave  
Such reverence share as things unearthly crave.  
'Tis here he rests, who neither in the train  
Of mad ambition, nor of sordid gain  
These shores antarctic sought ; not to enslave,  
But to set free. How beautiful the feet  
Of him who, at Christ's call, these mountains trod,  
In heathen ears glad tidings to repeat.  
'Tis Whythead sleeps beneath this humble sod.  
Pause, Christian soldier, piously to greet  
The memory of the just—the friend of peace and God.

## PARAPHRASE.

"That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to show thy pity upon all prisoners and captives."—LITANY.

WHEN the oft-repeated sound  
Through the aisle has echoed round,  
And from the assembled train  
Breaks the solemn prayer again—  
"We beseech thee hear us, Lord,"  
Join not thou with faint accord ;  
But earnestly and humbly pray,  
And warmly to thy God appeal :  
For those the sick and far away,  
Who kneel not with us here to-day.

Pray thou for the traveller now,  
With weary foot and burning brow,  
Perchance upon a foreign strand  
Pining for his native land.  
In fancy, through his native dell  
Chimes the holy Sabbath bell :  
But weary as he gazes round,  
Far other sight and other sound  
Break upon his eye and ear.  
Pray—and joy that thou art here.

For the wanderer o'er the deep,  
Starting from his broken sleep  
At the tempest's hollow sound,  
Or the lightning flashing round,  
Or the hostile cannons' roar,  
Pray thou on thy quiet shore  
That the God of earth and sea,  
Equally o'er him and thee,  
May his guardian care extend,  
And be the sea-worn wanderer's friend.

Pray for her whose throbbing brow,  
And crimson cheek are burning now,  
In her hour of agony :  
Pray thou, that her saddest eye  
May fix on Him, whose power alone  
Can still that agonizing groan,  
And bid her new-born infant's wail  
Speak its heart-softening tale.  
Pray thou—for her prayers to-day  
In sighs of anguish died away.

Lift again thy earnest cry,  
For those in slow decline who lie  
On the couch by friendship spread,  
Or on fever's restless bed :  
Never more, perchance, to come  
Within the temple's holy dome.  
They ask thy prayers—remember thou,  
While health is beaming on thy brow,  
The hour of pain and death is nigh,  
And pray for them right fervently.

For the child in summer hours,  
Sporting mid the sunlit flowers ;  
Reckless in its happy play  
Of the perils of the way :  
Lovely, but alas ! the while,  
Heir of sin, and woe, and guile,  
And, unable yet to raise,  
Its lisping voice in prayer or praise :  
Wayward, frolicsome, and wild—  
Pray thou for that helpless child.

And yet, once more in fancy, mark  
The captive's dungeon, lone and dark ;  
Days, months, and seasons pass away,  
Yet he comes not here to pray.  
Ask thou not if crime or care  
Has placed the weary captive there—  
He is bound and thus art free,  
And thy song of joy should be  
Mingled with an earnest cry  
For prisoners in their misery.

H. L.

## CHRIST CROWNED WITH THORNS.

"Behold the man."  
"A man of sorrows and acquainted with grief."

Too little do we think of thee,  
Our too indulgent Lord,  
We ask not what thy will may be,  
We dwell not on thy word.

Then who in human shape wast born,  
And shared in human woe :  
Thou who didst wear the crown of thorn,  
Which all must wear below ;

Thou who the sinner's fate didst share,  
Yet from the grave arise—  
Alas ! unworthy that we are  
Of such a Sacrifice.

Thy love should fill our hearts, like dew  
That fills the flowers by night ;  
Who in that gentle rain renew  
The waste of morning's light.

Thus doth life's hurry and its glare  
Dry up within our heart  
The holier thoughts that are thy share,  
The spirit's better part.

And yet we turn not to thy love,  
We ask not to recall  
The hopes that lift our hearts above  
Their low and earthly thrall.

On pleasure or on wealth intent,  
Careless we hurry on ;  
And vainly precious hours are spent  
Before we think them gone.

Their joy and sorrow, sin and strife,  
Close round us like a bond,  
Which so enslaves to present life,  
We never look beyond.

O Lord, if every thought were thine,  
How little would they be  
Acceptable before thy shrine,  
Unworthy heaven and thee.

Yet thou hast said, thou wilt accept  
Prayers offer'd in thy name ;  
That never tears in vain were wept,  
If from the heart they came.

Then strike our rocky souls, O Lord,  
Amid life's desert place ;  
Yet may thy harden'd depths afford  
The waters of thy grace.

Low in the dust we kneel and pray,  
O sanctify our tears ;  
Till they wash every stain away  
From past and guilty years.

L. E. L.

## Miscellanea.

## THE LIVING AND THE DEAD IN LOWER SCINDE.—

In every quarter of the globe we find the same effects arising from the same cause. The frightful mortality which so often decimates our troops in foreign climates is generally attributed to the malarious influence of decaying vegetable matter ; but there is no doubt that it is often occasioned by putrid exhalations from the animal body ; and I feel convinced that we should have to record a greater number of examples, were they not purposely suppressed from motives of prudence or expediency. We are all too familiar with the mortality of the British troops in Scinde. I have been informed by a brave and distinguished officer, well acquainted with India, who commanded a regiment during the war in Scinde, that he was able clearly to trace a connexion between the exhalations from dead bodies and the malignant fever by which our soldiers have so often been rendered powerless for purposes of offence or defence. The burial-places of the Mussulmen at Sukkur, a place that has immolated thousands of our bravest soldiers, are situated on hillocks—some artificial, others formed by nature. These hillocks, being above the level and out of the reach of the annual inundations of the river Indus, which overflows the whole country in August and September (the most deadly periods of the year), have been chosen from time immemorial by the Mussulmen sayads (saints) and priests as resting-places for their dead. When the British army first entered Scinde in 1839, Sukkur and the fort of Bukkur were selected by the chief military authorities, as depôts for magazine purposes and commissariat stores, and were subsequently formed into a cantonment. The political agent, Mr. Ross Bell, now dead, was petitioned by the sayads and priests to stop the excavations then going on for the purpose of building the barracks for the soldiers and the bungalows (houses) of the officers. In spite of the most urgent remonstrances the work was proceeded with, and the consequent mortality was frequently instanced by these so-called heathens, as a punishment for the certainly unchristian desecration of their burial-place. Immense numbers of bodies were disturbed and mutilated. The earth being saturated with animal matter, the emanations of course passed off from the upturned and upturning earth into the atmosphere. Vast numbers of tombs and graves were destroyed, and their bricks employed as building material for government and other purposes. Sukkur is a small town, formerly containing probably three or four thousand inhabitants. The principal city approximating to Sukkur is Roré, which is situated on the opposite bank of the Indus, on an elevated, and, as circumstances demonstrate, more eligible site for a cantonment, as it is out of the reach of the inunda-

tions, is much more salubrious than Sukkur, and was employed as a convalescent station in 1844-5, when her majesty's 78th Highland regiment was almost annihilated by the pestilential emanations from the soil. These brave men, who, with their wives and children, were swept off in hundreds, by a most malignant putrid fever, which annihilated existence in a very few hours, were deposited in shallow graves, hurriedly excavated in the Christian burial-ground, outside the cantonment, and some distance from it, yet within reach of the inundations. It frequently happened that the soldiers employed in carrying their dead comrades to their last home, staggered, fell to the ground, and within a few hours were tenants of the same earth themselves.—From Mr. G. A. Walker's fourth lecture on the Metropolitan Graveyards.

A MATTER OF TASTE.—Three or four years ago, the Abbé Lacordaire pronounced a discourse at Notre Dame on the merits of St. Elizabeth, of Hungary. He mentioned in the course of it this anecdote :—"Having abandoned the palace of her ancestors, and the residence of her husband, she shut herself up in a hospital, in order, with her own hands, to minister to God's poor. Whilst there, a leper presented himself for admittance. Elizabeth received him, and commenced washing his frightful wounds. When she had finished, she took the vessel in which she had rinsed out that which no human words can describe, and then swallowed the contents at a draught." Lacordaire finds in this act a sublime expression of greatness, charity, and mystical fraternity. He finished the speech, which he supposes St. Elizabeth to have made on the occasion to the leper, thus :—"That which hath come forth from thee—that which no longer belongs to thee—that which only belonged to thee that it might be transformed into a vile corruption by its contact with thy poverty, I will drink, as I drink the blood of the Saviour in the holy cup of our altars." Such is the man who is delighting the French Republicans with his mystic preaching, and whom, it is said, the Archbishop has made Vicar-General of Paris.

THE WORD, A LAMP.—"Thy word is a lamp to my feet, and a light unto my path."—Ps. cxix. 105.—Have you ever been out in a very dark night, along a rough and stormy road, with a lantern ? How did you carry the lantern ? Did you lift it up in front of your eyes, or put it above your head ? You did not ? And why not ? Because, if you had, the light would have dazzled your eyes, and helped to throw you down instead of guiding you along. But how did you carry the lantern ? You held it down to your feet ; and it threw a light upon your path, and shewed you the rough stones in your way, and enabled you to pick your way, so that you did not dash your foot against a stone, which is very painful, nor fall over a stone and wound yourself, which is worse still. God's word, the Bible, is given to be our lantern ; for this world is a rough and stony road ; and our life is like the night, for we have no light of our own to light us ; and he that is without God's light "must walk in darkness, and cannot see where he is going, because darkness has blinded his eyes." But we must use God's word ; and how must we use it ? It is of no service to be able only to talk about ; we must hold it to our feet—we must "think upon it, to do it." It will then "guide our feet into the way of peace," shew us the "stones of stumbling," and so keep us from falling over them, and "hurting our souls."

HIGH AND LOW CHURCH.—A country Rector, in arguing at a public institution, in London, against some proceedings which he considered irregular, observed that they were of "the Low Church." An Alderman, who happened to be present, said he considered that phrase as highly objectionable, and that it was not to be found either in the Bible or the Liturgy of the Church of England ; to which he added, that he was no more aware of there being a high and low Church than of there being a high and low Heaven ; and he concluded by appealing to the Bishop of London, who also happened to be present, whether such a phrase ought to have been used. The Bishop rose, and submitted to the Chair, that the gentleman who had employed it had done so inadvertently, and was certainly out of order : upon which, the Chairman having expressed himself of the same opinion, the clerical speaker, to his great credit, at once apologised for having used it. Presuming the Bishop, the Alderman, the Chairman, (and, indeed, finally the rector himself), to have taken the common-sense view of the subject, it may be as well that some modern Churchmen, who would be unwilling to expose themselves in public or private, should consider this anecdote, for the truth of which the narrator pledges himself.—From Poynder's Literary Extracts, (new series.)



## POLITICAL ASPECT OF EUROPE.

THERE was a time when no man could write upon politics, unless he had access to the secret drawers of a minister's bureau, or was admitted within the precincts of diplomatic cabinets; but there is now a language of circumstances which every one may read; no cypher is used but such as most intelligent men can understand, and no key is needed. The secret correspondence of courts one with another still exists; treaties and alliances are still formed; but the course of events (under God) is too much in the hands of the people to render us doubtful as to the sources whence it flows, or the interests which regulate it. Hence, all who think become, in spite of themselves, observers and judges of the political condition of the times in which they live, and upon better and surer grounds than those whereon the lucubrations of our fathers were based. In common with others, we have turned our attention to the passing occurrences of the day, and find in them matter for very serious apprehension. We are no prophets, but simply exercise the judgment of common sense, upon that which is everywhere evident on the surface of society. We are no alarmists, and believe we do not forebode, in speculating upon probable consequences, more than positive facts warrant us in so doing. Every thing, as we think, betokens a crisis: the whole political world is in commotion: the principles of aristocracy and democracy are in fierce antagonism, and are about finally to struggle for the mastery; the people are up and the rulers are afraid: throughout all Europe the gathering cry of either party is heard: the fiery cross that proclaims a crusade against all that is ancient, prescriptive, and time-honoured, hurries from shore to shore: kings hear the cry and tremble on their thrones; princes see the fearful messenger as it speeds along and stand aghast; some hasten to anticipate its import, and to yield up much, fondly hoping that the little which is left will be spared—a year will convince them of their folly; others in very doggedness, wait till they are worsted by a maddened people who take as a right, with all the insolence of victory, a spoil, the very title of which they would thankfully have received as a boon; whilst a few, like stern Paladins of old, don their armour, call in all their ancient energies, shout the battle cries that heretofore have shaken Christendom to its centre, and prepare for a struggle that must either see them, at its close, deposed or victors. The world waits to witness the conflict, and trembles for the issue.

Whilst we pen these lines all Europe is agitated with the throes of intestine commotion. *Sicily* has just, by force of arms, wrung a Constitution from a reluctant monarch; *Switzerland* has coerced her unwilling cantons into the hollow semblance of a federal union; *Austria* watches with nervous apprehension over the safety of her Lombard possessions; *England*, like a careful householder, who employs the hours of leisure which he can abstract from the stirring occupations of life in attending to the repairs and provision which his domestic comfort may necessitate, — *England* has turned her attention to the condition of her own house and home. And as to *France*—many had long familiarized their minds to the condition in which she now finds herself, as a probable but deferred contingency; but few had expected its realization by such means and in so short a time. A king on his throne, strong in the confidence of coercing a refractory section of his subjects to his will—an abdication, an infant monarch, a regency, and a republic, in three days!—are events in such rapid succession, that they baffle all the calculations which are made on the grounds of ordinary experience. We naturally ask ourselves—"Is the railway pace at which men travel over the habitable globe, a cause or an effect? Is it an influence or a symptom? Is it a sign in the physical of the rapid progress to final results which is everywhere manifest in the moral? Has it taught men, by the mere rapidity of locomotion, to think and act in all the more important concerns of life with fiery haste; or is it in itself but one form in which the quickened tendencies of all mankind to a given end are developed? We feel that, for the purposes of political predication, the common rules of judgment are at a discount. Every one may now hazard his private views with impunity, whatever they may be; for there is nothing henceforth too extravagant for adoption—nothing which will of necessity secure rejection—because of a supposed impracticability in its accomplishment.

The French Revolution of 1848, is a far more serious affair for the world at large, than was the revolution of 1830, and even in some respects than that of 1789. The first revolution was the outbreak of a people maddened into resistance by wrong and oppression of every kind; when they had the power

in their hands, they exacted a fearful vengeance. The second was a struggle against the despotism of a hated race; but this is the assertion of creeds and principles which unite the French people in one bond of social fraternity with the larger classes of every nation in Europe. There is no guillotine—we hope and trust there will be no more bloodshed, though this is very doubtful; and in so far, France will individually suffer less than she did in the first revolution, but Europe will feel the ultimate effects of it to the farthest limits of her regions, in the overthrowing of dynasties, and the complete disturbance of every social institution as it at present stands. Very little, however, save of foreboding for the future, can be gathered from what has already occurred. A Republic of a few days' standing—A Provisional Committee whose acts have been chiefly to give expression to the popular feeling—afford but a poor criterion by which we can judge of that which may probably happen. The people and their rulers have had time to fraternize, and that is all; the nature of the bond that unites them has yet to be tested. The curtain has drawn up, and the first scene of this mighty drama has furnished us with a *tableau vivant* full of effect; but the real action of the piece has yet to commence. A National Assembly is to be convened—it will be well if it prove not a second edition of the National Convention. The method of election adopted will certainly, as far as Paris is concerned, result in the return as members of the most violent, visionary, and irresponsible persons, and leave it a very doubtful matter whether the majority of the members returned from the provinces be not equally violent and dangerous. Political clubs are multiplying and increasing the difficulties and dangers of their situation.

We are perfectly willing to acknowledge, as we have always felt, that the French are a great people; they have a right, if they are so minded, to institute any form of government which they consider will suit them; they have received great political provocation, and have been sadly deceived and misgoverned by their rulers; they most assuredly have exhibited great forbearance and magnanimity in the moment of their victory. The relations in which the nations of Christendom stand to each other, are greatly altered and modified; the progress of modern ideas allows a great latitude to the development of every principle; and there is a nervous apprehension as to the terrible nature of the next European collision which holds back every state from any step that may precipitate it. We cannot, therefore, conceive that *England* is called upon, whatever may be her feeling, for the exhibition of any Quixotic interference with the manner in which our neighbours choose to rule themselves. If there were nothing more at issue in the consideration of this revolution than the right of self-government on their part, or interference on ours, the speculations in which we are now indulging might be perfectly legitimate as a fire-side occupation, but would be somewhat impertinent as an intrusion on the attention of our readers. The matter is, however, otherwise; we have to deal, in considering this great event, not with persons but with principles; we have to consider the probable influence of these principles upon ourselves—to enquire how far they may have already obtained. Will this event inoculate the whole of Europe with the virus of Republicanism?—or is it itself the first symptomatic outbreak on the surface, showing the true nature of the disease which has been so long breeding in the body social and politic of all Christendom? The question as to our meddling with France is a swerver in the negative by every interest which we have at stake. The question whether France will meddle with us, or ultimately force us to become a party in the war-like game that must be played out before the final results of this movement are seen, is another matter. In considering these subjects, it is impossible to bring the terms of reasoning within the timid formula which men are prescribing to each other, without a degree of mental emasculation which would deprive the whole subject of its real interest.

In endeavouring to estimate the probable influence of this movement on the nations of Europe, the eye is naturally turned to Belgium, Italy, and the north. As far as we know at present, Belgium and Prussia, in the first impulse of alarm, have determined to maintain their national independence. The patriotism of either country has been successfully invoked to resist the schemes of annexation and invasion with which the first reports of the Revolution were accompanied. If, however, it become a question with Belgium of national independence or war with France, no one can doubt the result—no one who is at all acquainted with the materials of her army, can imagine that, unassisted, she could offer any effectual resistance. The French may annex when they please

if they and the Belgians are to be the only parties in the contest. With Prussia time will be given, now that her first alarm is over, for the full working of the many combustible elements that smoulder beneath the surface of her political institutions. Though she may not choose to yield the Rhine to French domination, it is very possible that she may take advantage of the example afforded her by French domestic legislation, and give a full development to the political disorders that infect her whole condition. The result most certainly would not be favourable to monarchy. It is, however, in the Papal States that the final struggle between the principles of aristocracy and democracy must take place; it is there that the great question which now commands the attention of the world must be brought to a decisive issue. It is absolutely necessary to the political existence of Austria, as an empire, that she should not yield; for, the moment a concession is made, the heterogeneous admixtures of tribe and tongue which form her empire will separate from each other, and claim distinct political existences for themselves. Hungary will declare her independence; Bohemia will do the like; the nations on the Danube will follow the example, and Austria will be resolved into the original condition out of which she formed her empire. It is her interest, therefore, to compel obedience on the part of her Italian subjects. The matter is no longer a matter of question: the time when she might have conciliated by concession is past; and it is for her the alternative either of an absolute defeat or a dear-bought victory. How far her plans may be modified or altered by the intelligence which she must by this time have received, it is difficult to say. She can no longer count upon the neutrality of a Guizot administration; France will sooner or later strive to fulfil the mission of political and social liberty which she fancies she has received; and Switzerland will be ready to co-operate in it with effective forces; but Russia and Prussia cannot be indifferent; both, it is said, have guaranteed to Austria the safety of her own Germanic territories whilst she is engaged in her Italian contest; and, surely, if the present position of France seriously and in an increased degree endangers the situation of Austria, the other Northern Powers will enlarge the terms of their alliance. If a collision takes place, *England* is pledged to the cause of constitutional liberty, and must take her place in the struggle; though, if she do so, Austria may well remind her that she has left a proof at home, in the condition of Ireland, that she is not immaculate in her own legislation, and cannot consistently afford to be Quixotic in her championship of claims which she is elsewhere passing by. The Italians desire, amongst other things, a national guard; so do the Irish. Austria has just seen another proof that the doings of these citizen soldiers are not very favourable to the maintenance of monarchy; and *England* may just as well remember that *Ledru Rollin* (one of the four that represent the workmen's views) has once in his lifetime offered to help the Irish in accomplishing their wishes by the loan of a few of his warlike countrymen.

By far the most important consideration in the Italian question is, however, the course of events at *Rome*. The Pope has been asked for a constitution; he could not give it consistently with the safety of the system of which he is head; he could not refuse it without the aid of foreign intervention. It is now reported that the constitution is given, but we do not change our opinion. The working of this constitution must ultimately end in the destruction of one distinctive element of the Papal power. It is impossible for the Pope, whose spiritual rule is a despotism (we use the term in its proper sense), to be at the same time a temporal prince, whose power is limited within constitutional boundaries, and has more the character of a delegation than a monarchy. If he had two distinct classes of persons in his States to whom he stood in two separate relations, he might reconcile the two authorities; but this is not the case; the same men who are the subjects of his spiritual dominion are also the subjects of his temporal rule; and these two forms of power are so interwoven one with another in their exercise, from the very nature of his position, that he will continually find himself in situations as undignified as they are embarrassing. If the Romans must have a constitution, Rome must have an Emperor, or a Tribune, as well as a Pope. The *Remish Church* would suffer nothing *spiritually* by the abstraction of her temporal authority; but it would materially affect her position in the world at large, and inflict a deadly blow on the most vital parts of her present constitution. If the Papacy opens the doors of her ante-chambers to the spirit of reform, it will not be long before that spirit makes its



presence known at her altar. The giving of the constitution is a perfectly suicidal act on the part of the Pope: it may be, that it is God's way of opening an inlet to the admission of truths to which Rome has hitherto been impervious. If the Pope could not have refused the constitution without despotism, the hold of Papal authority on the faith of the Romans must have become strangely relaxed.

Austria fights for a principle necessary to her existence, Italy for political life; and this is more or less the case with all the monarchs and the subjects who are at present in collision. We have no sympathy with revolutionary movements as such; but it is clear that the abuse of authority and the negligence of misrule have brought men into a position where the only alternative is either the passive endurance of political wrongs or an appeal to force. If the next war is to be a war of principle, Italy will probably be the battle-field. The preservation of peace depends first upon the decision of Austria; if her decision be favourable to its maintenance, it next depends upon the power of self-government which France may at present command, and the legitimate means of employment which she possesses for her starving population. The existence of these is very problematical: divisions have already commenced in the provisional cabinet, and commercial failures, the sure consequence of a revolution, are adding to the danger and the difficulty of republican legislation. She has already suffered a signal misfortune in the resignation of one of her ministers, whilst the official financial exposé of M. Garnier Pagés, is a positive confession at once of incapacity on the part of the minister, and a very near approach to bankruptcy on the part of the nation.

"Change" has ceased to be a word in our political vocabulary—"Revolution" has taken its place: the former is too feeble in its significance to express the full and energetic meaning of the movements which the times are said to necessitate. We must henceforth measure our hopes and our fears, in matters political and social, up to a standard which admits of no doubtful modification. We have been endeavouring of late years to disguise realities with specious forms and pleasant names; we must now learn to look them steadily in the face, and know their true character. No man of any influence can honestly avoid doing this; for, assuredly, his principles and his position will be affected in the struggle which must ultimately take place here as elsewhere. In the case of England it may, if it so please God, be long deferred; but it cannot be ultimately averted. We should speak gravely of the fearful positions in which others find themselves; and should be careful, in considering the evil, to remember how it has been provoked; for England is in no condition to say that she herself has no evils to amend, and no wrongs to redress. The poor have been oppressed by unequal laws, neglected by wealthy landlords, deceived by monied confederacies; the workman has been preached to in his hunger and suffering from the cold ethics of political economy, and the faith which can alone support him in his sorrows has been depreciated by itinerant lecturers and hired agitators; confidence between the several classes of the land has been destroyed, and the interests of each brought into pernicious antagonism in a selfish struggle for monopolies; pledges have been broken, consistency has been laughed to scorn, and ancient honour and allegiance put to shame. All this and much more has been permitted and sanctioned, and is being done by our rulers under the plea of "intellectual progression." When the spirit that is hovering over the world shall visit England, and set the torch to the embers which are progressively accumulating, we shall learn from the disastrous result to designate the work of preparation in which they are engaged by another and a truer name.—(*Abridged and in some particulars altered from the Church of England Quarterly Review, April, 1848.*)

#### DENOMINATIONAL SCHOOLS.

Colonial Secretary's Office,  
Sydney, 24th July, 1848.

His Excellency the Governor is pleased to direct the publication of the following code of rules and regulations for the conduct and inspection of denominational schools, together with the accompanying explanatory letter from the Board of Inspection.

By His Excellency's command.  
E. DEAS THOMSON.

#### RULES AND REGULATIONS FOR THE DENOMINATIONAL SCHOOLS.

##### APPOINTMENT OF MASTERS.

1. Teachers, to be hereafter appointed, will be

named by the heads of the different denominations, subject to the approval of this board.

Except in special cases, such teachers will be required to produce, in addition to evidence of good character, a certificate of capability from a model school in Sydney.

2. As a general rule, the board will consider that deserving teachers, already appointed, have a prior claim to be nominated to vacant schools affording higher remuneration.

3. The continuance in office of any teacher will depend on the approval of the board.

##### REMUNERATION OF MASTERS.

1. The distinctions heretofore existing between the payments made to teachers of schools, under the regulations of September, 1841, will be abolished.

2. From the 1st January, 1849, teachers will receive from the government a fixed salary, payable monthly; in no case to be more than eighty pounds, nor less than twenty pounds per annum.

3. In consideration of this salary, teachers will be required to educate gratuitously, all children certified by the local board to be paupers.

4. Teachers will be entitled to charge for each child not so certified a weekly sum, in no case to be more than one shilling, nor less than two-pence.

All moneys received from this account must be entered in a book kept for such purpose, and open to inspection.

5. No private classes during school hours will be permitted.

##### MODEL SCHOOLS.

The model schools are as follow:—

Church of England	St. James's School.
Presbyterian	St. Andrew's School.
Wesleyan	York-street School.
Roman Catholic	St. Mary's and St. Patrick's Schools.

##### SUBJECTS OF INSTRUCTION.

1. The following will be the general course of secular education required in all the denominational schools:—

Reading,	Grammar,
Writing,	Geography,
Arithmetic,	History.

2. The particular system prescribed for each denomination, will be printed and forwarded to the local boards and to the teachers.

##### BOOKS.

Each school will be furnished with a supply of books, maps, and school apparatus, which will be attached to the school, and placed under the teacher's charge; but a further supply will be available for purchase by the children.

##### LOCAL BOARDS.

Local boards, to be duly notified in the *Government Gazette*, will communicate with this board, and will have the immediate supervision of the schools under their charge, subject to these rules and regulations.

##### MISCELLANEOUS.

1. The funds at the disposal of this board will be exclusively appropriated to the payment of teachers, the inspection of schools, and the purchase of books and school apparatus.

The board will reserve for this last purpose one-tenth of each annual grant.

2. The respective denominations will have to make suitable arrangements for providing, keeping in repair, and furnishing school-houses.

C. D. RIDDELL, Chairman.  
GEORGE ALLEN,  
THOMAS CALLAGHAN.  
GEO. MILLER.

Sydney, July 1.

Sydney, 1st July, 1848.

Sir,—In forwarding the rules and regulations which we have now the honour to submit for the approval of his Excellency the Governor, and which we propose for adoption in the future management of the denominational schools in this colony, we beg, for the information of his Excellency, to advert to the circumstances that have called for the framing of new rules and regulations for these schools.

The act of the Governor and Council of this colony, which appropriated the sums of money to be applied out of the public revenue for the support of the schools belonging to the Church of England, the Presbyterian, the Wesleyan, and the Roman Catholic denominations, having enacted that these sums should be expended under the direction of a board of inspection to be appointed by the Governor, we were requested by your letter of the 4th January last to become the members of that board and "to suggest, for the consideration and approval of the Governor, a code of regulations for the conduct and inspection of the schools of the above denominations, embracing the appointment and remuneration of schoolmasters,

the system, and extent, or degree of education to be taught in these schools, and the terms on which the children of paupers shall be admitted; in fact, all that relates to the fiscal and temporal part of education, it being clearly understood that all that relates to the religious instruction of the children will be exclusively entrusted to, and regulated by, the resident clergymen to which the school belongs."

Upon entering on the performance of these duties, and upon enquiring into the mode of remuneration for the schoolmasters, we found that the schools were divided into two classes.

1st. Those established prior to the year 1837, in which the masters were paid a fixed salary by the Government, and were also allowed to charge at the rate of a half-penny-a-head per diem for every child returned by them in their account with the Government as being the child of a pauper.

2nd. Those established since the year 1836, in which the masters received no fixed salary, but were allowed by the Government, in addition to the fees derived from parents, an amount varying from one penny to one penny half-penny per diem for each child, according to the population of the towns or places in which the schools were situated.

These modes of payment were objected to by most of the masters, as being uncertain and precarious, and were also very generally disapproved of by the clergymen of each denomination, as leading to irregular and unjust charges.

We therefore beg to propose the regulations subjoined under that head, providing that the salaries of masters, from the Government, shall in all cases be fixed.

We were anxious that this arrangement should commence from this day, but at the urgent request of the Lord Bishop of Sydney, we have been compelled to postpone its operation to January, 1849.

Upon enquiring further into the "the system and extent, or degree, of education" taught in the denominational schools of the colony, we found by a personal inspection of all in Sydney, and by some in its suburbs, that, for the most part, the mode of teaching in these schools was capable of considerable improvement, and we are therefore endeavouring to establish a uniform and improved system.

From the best information which we have obtained of the qualifications of the schoolmasters, we have thought it necessary to establish a model school for each denomination, where future masters may be trained, and their attainments tested.

We also found that in some schools a want of books, maps, and other necessary school furniture, prevailed to an extent calculated to prevent the communication of instruction to the children in classes.

To obviate the effect of this disadvantage, we have prepared the regulations for the future supply and use of books for each school.

We beg to assure his Excellency, that in framing these rules and regulations we have desired to obtain the concurrence of the ministers of religion at the head of each denomination, whose schools have been entrusted to our inspection, and we have every expectation, from the active co-operation they have already given to our efforts, that we may, in time, be enabled to render the management of the denominational schools of this colony effective and popular.

We have the honour to be, Sir,

Your most obedient servants,  
C. D. RIDDELL, Chairman.  
GEORGE ALLEN,  
THOS. CALLAGHAN.  
GEORGE MILLER.

The Honorable the Colonial Secretary, &c.

#### Original Correspondence.

##### EXTRACT FROM MY COMMONPLACE BOOK.

TO THE EDITORS OF THE "SYDNEY GUARDIAN."

SIRS,—The following Extract from my Common-place Book is forwarded for insertion in the *Sydney Guardian*, if approved.

Yours, &c.,

C.

HEBREWS, xi. 21.—"By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." The English translation used by the Romanists, renders the latter portion of the verse thus, "and adored the top of his rod." And in a note it is urged that, it is absurd on our part to represent the Holy Ghost as noticing so trivial a circumstance as Jacob's leaning on his staff, and that his doing so cannot be regarded



as an act of faith; whereas, his adoring Joseph's sceptre was indicative of faith in the promised Messiah, whose prototype Joseph was.

The first objection has not the slightest weight. When it is said (Tomline), "that the Holy Scriptures are divinely inspired, I apprehend it is not to be understood that God suggested every word, or dictated every expression. It appears from the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life directed; and that the knowledge communicated to them by inspiration, upon the subject of their writings, was applied in the same manner as any knowledge acquired by ordinary means."

"Maintaining" (W. Parry) "that the Apostles were under the infallible direction of the Holy Spirit, as to every religious sentiment contained in their writings, secures the same advantages as would result from supposing that every word and letter was dictated to them by his influences, without being liable to those objections which might be made against that view of the subject."

The second objection in the note to the Rhemish version, at first sight appears a stronger one. Jacob's "*leaning upon the top of his staff*" can hardly be tortured into an act of faith, and yet the circumstance, whatever it be, to which the Apostle alludes, would seem to be an act of faith. A great deal of the difficulty attending this passage arises from the circumstance that St. Paul, in quoting from the book of Genesis, followed the Septuagint version, and not the Hebrew, and therefore writes—"upon the top of his staff." The Hebrew, according to our translation, is "And Israel bowed himself upon the bed's head." The undisputed meaning of the Greek preposition used is, "upon;" and all the apparent contrariety will disappear when it is recollected that the same Hebrew word by an alteration in the vowel points (which are a comparatively modern invention) expresses "a rod or staff" as well as "a bed."

Our English version, Genesis, xlvii. 31, is a literal translation of the Hebrew, as Hebrews, xi. 21, is of the Greek, the word "*leaning*" excepted, which is printed in italics to show that it is introduced by our translators to complete the sense. In the Vulgate the words "and adored the top of his rod" (Hebrews, xi. 21) are opposed to the rendering in the Vulgate of Genesis, xlvii. 31, and are not a translation of the passage in the Septuagint, as quoted by St. Paul, inasmuch as the preposition is omitted altogether. It appears, therefore, that the Vulgate New Testament on this point has been corrupted.

A question suggests itself here—why did St. Paul quote the Septuagint instead of the Hebrew version? If, as Clement of Alexandria, Eusebius, and Jerome allege, the Epistle to the Hebrews was originally written by St. Paul in Hebrew, and translated into Greek by Barnabas, Luke, or Clement of Rome, we may assume that the translator would use the only Greek version extant of the Old Testament, the Septuagint, in rendering any passage quoted from the Jewish Scriptures. If, on the other hand, St. Paul, in writing to his countrymen, the converted Jews, did use the Greek language, which, at the time he wrote, was very generally understood by the Jews, he would of course quote from the Greek version rather than the Hebrew, which had ceased to be the vernacular language of the Jews.

To return to the passage before us. Certain Roman Catholic commentators maintain that Jacob adored the staff itself of Joseph, and thence they conclude that to adore crucifixes, images, and relics is lawful. They appeal also to the testimony of St. Chrysostom in confirmation of their views; but that ancient Father is very far from supporting their interpretation. He speaks of Jacob's worshipping upon, or towards the top of his staff, to do honour to Joseph, recognising his superior power and dignity; but he suggests not the shadow of an allusion to Jacob adoring the staff. All that can be reasonably inferred from this view of the passage is, that, by bending towards his son's staff (as it was usual to do towards a royal sceptre), Jacob acknowledged him in one sense his superior, and so fulfilled the prophecy of that son's dream, that his father should bow down before him, the precise sense in which St. Chrysostom understands it.

The Roman Catholic Douay Bible, following the Vulgate, renders the words (as has been already said) "adored the top of his rod," and appends the following sentences by way of comment:—

"Observe, that adoration, as the Scripture useth the word, may be done to creatures, or to God, at or before a creature, as at or before the ark of the Tes-

tament in old time, now at or before the crucifix, relics, images.... By all which it is evident that it is false,.... that we may not adore image, crucifix, or any visible creature, nor kneel before them."

It is difficult, then, to perceive, how this passage of the New Testament can be so strained as to support the doctrine and practice, in defence of which it is cited by some Romanists. Even were we, for argument sake, to allow that it was to Joseph, then present before him, and not to the Almighty, that the Patriarch intended to do homage, offering an outward mark of that homage by bending before Joseph's rod as a sceptre, or, to use Pope Adrian's words, by kissing it, we cannot see how, under that view, this passage can be forced so as to sanction the image-worship of the Church of Rome.

Most persons, however, who approach the question with an unprejudiced mind, will probably acquiesce in the interpretation of our authorised version, as at once the more natural rendering, more easily reconcilable with the present reading of the Hebrew, and closer to the Greek of the New Testament. This interpretation recommends itself also strongly for our adoption, by the direct and full sanction given to it by St. Augustin himself, with whose words we shall close these remarks. This great Father of the Latin Church contemplates both of the two supposed cases; first, that the staff was Jacob's; secondly, that it was Joseph's. If the staff were Joseph's, Augustin leads us to regard it as a very natural thing for a dutiful son to place his own staff in his father's hand for the purpose of supporting his enfeebled and sinking frame. If, on the other hand, the staff were Jacob's own (which St. Augustin seems to regard as the more probable supposition), what could be more natural than for an old man, seated on the side of his couch, and leaning forward, while his son bound himself by an oath to him (the prescribed form of which was that the person binding himself by the oath should place his hand under the thigh of the person to whom he swore), to rest himself on his staff? The words of St. Augustin are these:—"It may be easily understood that an old man, bearing a staff in the way in which that age usually did, as he bent himself to adore God, did so on the top of his own staff, which he thus bore, so that by bending his head upon it, he would adore God."

[We trust our respected correspondent will pardon the great liberties we have taken with his contribution, both in the way of subtraction and addition.—Eus.]

### Register of Ecclesiastical Intelligence.

**ST. PAUL'S CHURCH, CHIPPENDALE.**—A meeting of persons interested in the erection of this church was held at the Christ Church School-house, on Monday, the 14th August, at which the Bishop of Sydney presided. His Lordship in his opening address adverted to the contrast which the present state of the colony, in respect of religious provision, shewed with its state in 1837, giving an interesting account of the number of churches built, and of parishes and districts furnished with the means of grace, during that period of eleven years. He mentioned it as a subject of thankfulness, and as an encouragement to that spirit of faith in which all undertakings of this kind must be begun. He brought forward the example of that anonymous contributor, whose ready devotion had mainly led to the commencement of this church, as an illustration of what that faith is—seeking with singleness of purpose the glory of God, and accounting it a privilege thus to offer to God of His own. He said that what was most wanted was that combination of the many, the absence of which produced those difficulties in carrying out her works to completion which too often attended the proceedings of the Church of England. His Lordship then called upon the trustees to present their report, which shewed that the present contract for carrying the walls up to the height of the wall-plate, completing the vestry and porch and the tracery of the side windows, was taken at the early part of this year, under a belief that the usual government aid would be forthcoming before the end of the year,—the time specified for the completion of this portion of the work. As, however, there was some uncertainty about the time of the government grant being available, and as it was desirable that no hindrances to the progress of the building should occur, the trustees had determined to make an endeavour to raise at once the sum of £300, which would be required to secure the work from interruption. They announced various promises of gifts in kind—font, communion vessels, pulpit, reading desk, chairs, &c., from residents in the district, as well as

of pecuniary aid from friends in England. Two resolutions founded on the trustees' report were passed. We publish the second as most practically important. "That as it appears that the money already collected has been contributed by only a few persons, steps be taken for making a more extended application for subscriptions, and that no subscription be recorded beyond the amount actually paid; but that persons be invited to pledge themselves for a certain sum payable by convenient instalments within a certain period, to any member of a collecting committee appointed by the trustees." The muddy state of the streets after the rain which fell during the day caused the meeting to be somewhat thinly attended. We hope however that this notice of its proceedings will help to stir up the interest of those who should have been there to take part in it, and that as there was but little speaking there will be the more doing. There is evidently no lack of good disposition in the district, but we think they will need help from some other quarters, as the inhabitants are, with few exceptions, of the poorer class.

**NEW CHURCHES.**—We omitted to mention in our list of new churches in our last number, those of St. Paul, Carcoar; and All Saints, Bathurst; both of which are now in use and waiting for consecration. They are both brick buildings, the former late decorated, with nave, central tower, and chancel; the latter Norman, with well proportioned chancel and south-west tower. At Carcoar there is an excellent parsonage, of ecclesiastical character, lately completed and in occupation. The tracery of the windows and font of Carcoar Church were cut in Sydney; the rest of the stone, except the foundations, which are of granite, used in these buildings, has been brought from Hartley, a distance of 40 miles from Bathurst. The first stone of St. Mark's, Alexandria, will very shortly be laid, as the levelling and excavations are in progress. Every effort is being made to obtain the immediate erection of the parsonage, and if we do not greatly misjudge, with the capabilities and good disposition of the parishioners, we think, as we sincerely hope, that they will accomplish both objects.

**AUSTRALASIAN BOTANIC AND HORTICULTURAL SOCIETY.**—We are glad to learn that the new Botanic and Horticultural Society is to hold its first exhibition at the end of this month. As this Society is intended to combine scientific with other objects, we think it deserves all possible support. The names of its officers and committee are a guarantee for its being efficiently conducted. The exhibition will be held in a tent in the Government Gardens.

**SOCIETY FOR THE PROMOTION OF THE FINE ARTS.**—We hope the committee of this society are bestirring themselves, as we should be truly sorry to see the interest relaxed which it excited at its outset. There must be some difficulty still as to the place of exhibition; but should the museum be completed in time, we hope that a room will be obtainable there. Let us only have proper accommodation and there will be no lack of pictures for exhibition.

**CHURCH BUILDING IN TASMANIA.**—We observe in a letter from the Rev. F. H. Cox, to the Ecclesiological Society, contained in the October number of the "*Ecclesiologist*," and in which he gives an account of his very energetic and successful effort to build a church of good design and arrangement at Prosser's Plains, he mentions that he found great difficulty in getting the work done, and that the masons there thought it utterly impossible to cut the mouldings and mullions of the windows in stone, every one trying to persuade him to have them of wood! There was no competent architect in the country to direct them; but Mr. Cox fortunately persevered in having his design carried out, and thus helped the Tasmanian masons a step onward in their craft. We hope however, that this difficulty has not had the effect of substituting wood for stone, in all the other churches of the diocese. We perceive that Mr. Cox has chosen for his example a beautiful little church lately built by Mr. Hodson, at Cookhamdean, of which a lithographic drawing has been forwarded to us.

The Rev. J. P. Gell, who has been, we may say, the successful founder of Christ's College in Tasmania, amidst discouragement, and under circumstances of difficulty of no ordinary kind, arrived here from Hobart Town, in the *Aden*, at the beginning of last month, and proceeded on in the same vessel, on the 13th August, to Singapore, en route for England. It is very uncertain whether he will return to Van Diemen's Land. He was a pupil of Dr. Arnold's, at Rugby, and had caught much of the excellence of his master's character, without succeeding to his doctrinal eccentricities. He has our cordial good wishes.



**DIOCESE OF ADELAIDE.**—We have received a copy of the charge delivered to the candidates for holy orders, on St. Peter's Eve, and the ordination sermon preached on the following day, by the Lord Bishop of Adelaide. They are truly admirable for earnestness and apostolical simplicity and forbearance of language, and suggest many feelings of thankfulness for that extension of the blessings of episcopacy, of which they are the memorial. There is great promise for the church in South Australia.

**ADELAIDE.**—The following extract from a private letter, from a gentleman formerly resident in Sydney, will not be uninteresting:—"Our new Governor, Sir Henry Edward Fox Young, has arrived this day, in the *Forfarshire*, with his wife, our Bishop's niece. I trust he will prove as well disposed a churchman as Lieutenant-Colonel Robe, whom he succeeds. I am happy to say, that all that relates to the church's steady progress in this colony, is as promising as I could wish, or I should say, expect. Christ Church, North Adelaide, is rapidly advancing. St. Matthew's, at Kensington, is ready for the roof. The large National School, in the parish of St. John's, has been opened under the superintendence of the Rev. E. K. Miller, and has already enrolled ninety scholars, boys and girls. The Sunday School, under my superintendence, and directed by the Minister of the parish, numbers sixty-two boys and girls, about ten of which are Independents; six or more children of parents who belong to communities dissenting from the church. I have, with the sanction of the Minister of St. John's, adhered as closely as I could to the plan adopted in the—Sunday School, where, as you may recollect, I had the privilege of teaching. The numbers appear to be steadily increasing; a church is to be erected immediately at Mitcham, about three miles from Adelaide, Mr. Grainger has given £100 and the land, Mr. Bartley £50, and there are several other names for large amounts. The Bishop expects four clergymen out from England in the course of the year; he wishes also to commence the Cathedral Church of the diocese, beginning with the chancel, and adding thereto in course of time. St. Andrew Church, at Walkerville, is now ready for consecration; it is a small village church, with tower complete, and prettily situated; the interior arrangement has been carried out under my instruction; the seats are open, made of cedar, with gothic heads, the pulpit and desk of neatly carved cedar, and the rails in front of the chancel are beautifully designed, the chancel window is of richly stained glass, with a Greek cross of ruby coloured glass with the sacred monogram on a scroll; the bell for the church has been cast to-day of Adelaide copper, its weight will be 300lbs., cost £25. St. James's, at Mount Barker, and St. George's, at Gawler Town, have both been consecrated. St. George's, at McGill, and St. Mary's, on the Start, are both supplied with clergymen. Churches at the Nott, the Burra Burra, Wilunga, Noarlunga and Clare, are all steadily progressing towards completion.

On Sunday morning last, the Cathedral Church of Trinity (now nearly eleven years from its foundation) was consecrated to the worship and service of God according to the established form, but not as for a newly erected church, by the Lord Bishop of Adelaide. At the commencement of the service, Mr. Bartley read a petition presented to his Lordship by F. Dutton, Esq., signed by the trustees and churchwardens, praying that his Lordship would be pleased to consecrate the Cathedral Church. The service was performed by the Bishop, assisted by the Rev. J. Woodstock, the Colonial Chaplain reading prayers. His Lordship took his text from the 6th chapter of Ezra, the 14th and three following verses. In his interesting discourse, the Bishop briefly reviewed the days in which Solomon's Temple was erected, noticing the lapse of time that occurred between the beginning and the completion of the building, the solemn manner in which it was dedicated to God, and the peace and sin offerings which were offered upon that solemn occasion. His Lordship then spoke of Trinity Church, which, he said, was founded at a time when its members had nothing but cabins or huts to live in, and not as it was with the people in the days of Solomon, who lived in ceiled houses. Here he was happy to say the house of God had taken the precedence. His Lordship spoke of the late Rev. C. B. Howard, the first Colonial Chaplain, who he said, had been indefatigable in his labours for the promotion of the good work. He remarked that the church had been built and rebuilt during a period of eleven years from its first foundation, at a cost of nearly £3000 in all; and that notwithstanding the number of its members there still remained a debt of £300. His Lordship ended with an earnest exhortation to those present to give as liberally as they could, but

remembering that the widow's mite was as acceptable as the gift of him that put much into the Lord's Treasury. In the course of his sermon the Bishop reminded his hearers of the time when the Church so nearly slipped through their hands, into those of another body whose opinions and doctrines were so different to their own. Owing to the unfavourable weather, there was hardly an average attendance in the morning, and not more than the usual number in the evening; but the collections amounted to £80; and there is every reason to believe that the Bishop's appeal will prompt that early extinction of the debt which it is so much in the power of a wealthy congregation to accomplish.—*South Australian Register*, 29th July.

#### TO CORRESPONDENTS.

A.P.—We are exceedingly gratified at the sound principles and good feeling displayed throughout the piece forwarded to us, and regret that its length prevents our giving it insertion.

R.J.—Thanks—too late for this month.

R.P.—The extracts received, with thanks, and will be made use of.

A SUBSCRIBER.—We have thought much on the subject of inserting sermons in the *Guardian*, and have come to the conclusion that, except under very peculiar circumstances, such a course would not be desirable. Extracts will, it is hoped, prove useful.

We would beg to impress upon some of our contributors that there is a wide difference between rhyme and poetry.

We have received a communication from Dr. Tierney, complaining of an article in our last number, on the subject of Lying-in Institutions. The object of his letter is to contradict the statement that a Lying-in Hospital, opened under his direction, at the South end of Pitt-street, "was instituted by the Roman Catholics;" for which statement, he says, there was "not the shadow of a plea beyond the fact that the individual prominent in its institution is a member of their Church."

We are quite willing to accept the Doctor's assertion, and to give him credit for what we never doubted or denied—the sincere spirit of philanthropy in which he has set his work of charity on foot. We also allow, that members of the Church of England—one recent case, at least, has been made known to us—have been received into his Lying-in Hospital, and have been kindly treated there. We allow, also, all the commendation he has given to those members and ministers of Protestant Dissenting bodies for "their supereminent activity in any work of benevolence in which they have been engaged." We must just explain, however, with reference to Dr. Tierney's assertion, that the Pitt-street Hospital was not instituted by Roman Catholics, that we grounded our statement on the plain fact, not only that the prime mover was himself a Roman Catholic, but also, that, in a published list of subscribers to that Institution, the names of Dr. Polding and two or three of his clergy, with a few of the laity, Roman Catholics only (unless it were the name of Dr. Bland) appeared; together with an appended acknowledgment of the services of the Sisters of Charity, whose services, we are informed, extended in the case of a member of the Church of England to acts of spiritual as well as bodily ministrations. All this is well meant and creditable to the feelings of all the agents concerned. It is no shame, but the very contrary, to the Roman Catholic clergy and laity to have begun a work of this kind, whether they meant it for their own people only, or for others also. Nevertheless, if there were twenty other such institutions we should still have taken the liberty of thinking, and of saying that we thought, that it would be very desirable that the Church of England should have her own parochial charities, and, amongst them, one for relieving poor women in time of childbirth. The matter, so far as Dr. Tierney is concerned, would hardly have been worth thus much notice, except as it affords an illustration of the very slender toleration the Church of England meets with whenever she attempts or claims to carry out her various plans of good on her own principles. Every other religious community may have its hospitals, or benefit societies, or missionary societies, or book societies, or musical societies, but the moment the Church of England tries to draw her members together into closer bonds of fellowship and brotherhood, the hydra-headed liberalism of the day begins to attack her with hard names, and very liberally tries to prevent her from doing the best she can for her own, and what she will with her own.

As Dr. Tierney, whom, being a Roman Catholic, we did not ask for his opinion of a suggestion proposed only to members of the Church of England, has given us an excuse for returning to the subject of Lying-in Institutions, let us say we hope the matter will not be lost sight of by the parochial clergy, or those of their parishioners who understand

such things, and have the heart and energy to take the work in hand, under the sanction of the clergyman. Let a beginning be made, if it be but small, and then every year will enable us to see our way clearer; we must keep in view, as the great object, the establishment of a *Hospital*, with its resident matron, and regular medical and other officers. Its necessity is very generally acknowledged, and will be more and more felt as our population is increased by immigration. We repeat we would not be so exclusive in our plan as to refuse help to those who, not being members of the Church of England, could not obtain help from other quarters; but we surely may be allowed the privilege of desiring to have an Institution of our own, where our own clergy, and the charitably disposed of our people who have the leisure, shall have a right of free access, without risk of interruption from, or of encroachment upon, the visits and ministrations of others not of her communion. While we would do good unto all men, surely there is good authority for saying that we may do it *especially* to them that are of "the household of faith."

**TO THE CLERGY.**—We would feel greatly obliged to such of the Clergy as have expressed their approval of the plan and principles of this periodical, if they will forward to us the names of some trustworthy persons who may be appointed agents in their respective districts. We would also observe that most of the Clergy who have kindly interested themselves in procuring subscribers, appear to have confined themselves to the *gentry*; from one country district we have upwards of forty subscribers of character and respectability from the class of small settlers and tradesmen, and we are convinced that there are throughout the colony multitudes who would follow their example were the opportunity afforded them.

#### CONGREGATIONAL SINGING.

**PSALTERS**, containing the Venite, Te Deum, and other Hymns, with the Psalms, properly marked for chanting, such as are used by the Choirs of St. James's and Christ Church, may be had of Mr. BEAVER, Verger of St. James's Church, and of Mr. WOOD, Parish Clerk of St. Laurence. Price, Two shillings each, as in London.

\* \* \* These books enable the Congregation to chant easily with the Choir, and were imported with the special view of encouraging Congregational Singing.

#### THEOLOGICAL BOOKS, &c.

**THE Judgment of the Bishops upon Tractarian Theology**, a complete analytical arrangement of the Charges delivered by the Prelates of the Anglican Church, from 1837 to 1842 inclusive, so far as they relate to the Tractarian movement, by Rev. W. S. Bricknell, M.A., of Worcester College.

The Voice of the Anglican Church, being the declared opinion of her Bishops on the Doctrines of the Oxford Tract Writers, by Rev. H. Hughes, M.A., Trinity College, Oxford.

Harrison's (Rev. B.) *Historical Inquiry into the Rubric*. 8vo.

Manton's Commentary on the Epistle of James. 8vo.

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**COLMAN AND PIDDINGTON,**

Booksellers, Stationers, and Printers,

directly opposite the Barrack Gate.

Printed for the Proprietors, by CHARLES KEMP and JOHN FAIRFAX, 586, Lower George-street; and Published by MESSRS. COLMAN and PIDDINGTON, Booksellers, George-street, Sydney, Friday, September 1, 1848.