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Theology.

LECTURES

ON THE

PAPAL CLAIM TO SUPREMACY.

NO. VII.

THE course of our enquiries in the preceding lectures has led to the conclusion that the distinction assigned to St. Peter by our Blessed Lord was *personal*, and conveyed with it no right to supreme authority over his fellow-apostles and the Churches in the apostolic age.

Here, therefore, we might safely rest our case, for if St. Peter had not supreme authority over his brethren and the universal Church, no one Bishop can with justice prefer a claim to have inherited such authority from him.

But even though it could be shewn that the Primacy of St. Peter comprehended as absolute a monarchy as the most zealous advocates of the Papal Claims could wish, still upon them would rest the task of shewing that this supreme power and authority had been inherited by the Bishop of Rome. I do not believe that the records of the early Church can furnish the shadow of a title to any such inheritance. If they do, they have never yet been brought to light. The assumption of this title is not only without satisfactory evidence, but the witnesses cited in the last lecture, more particularly St. Chrysostom, contradict any such supposition; for that eminent Father maintains, beyond all controversy, that in his time, at the end of the 4th century, the Bishop of Antioch was the successor of St. Peter, inheriting his faith and chair, and this although he was not in communion with the Bishop and Church of Rome.

Not only then do the advocates of the Papal Claims fail in establishing their first assertion—that which lies at the root of their pretensions, and without the estab-

lishment of which, their whole theory is a fallacy:—viz., that St. Peter was invested by his Divine Master with superior authority over his fellow-apostles. But their second assertion is equally without evidence to support it:—viz., that the Bishop of Rome has succeeded by inheritance to this supremacy, and that true obedience is due to him as the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

On these two arguments then we might safely rest our case, safely concluding that if St. Peter was not invested with supreme authority over his fellow-apostles and the universal Church, no one Bishop can with justice prefer a claim to have inherited such authority from him.

But we are not satisfied to rest here; we are willing to abide by the testimony of the witnesses in the early ages of the Church, who are cited by the advocates of the Papal Claims; we readily admit that they who lived nearest to the times of the Apostles were not ignorant of their mind in this matter,—a matter of such vast importance to the Church; but we maintain that if such a supremacy had been inherited by the early Bishops of Rome as the successors of St. Peter, they would not have been unmindful of it, it would not have been left to their successors to discover, or to develope, as it is now termed, an authority which was their right, their divine right from the very first.

The only genuine work which has come down to us of the first century of the Christian Church, besides the books of the New Testament, is an Epistle of *Clement*, Bishop of Rome, to the Corinthians. The date of this epistle is uncertain, as the learned are divided in opinion as to the time of Clement's succeeding to the Bishopric of Rome, some with Bishop Pearson, supposing him to have commenced his episcopate in 69, others as late as 93. The only original manuscript of this epistle known to be in existence is in the British Museum, and was sent by Cyril, Patriarch of Alexandria (and afterwards of Constantinople), to Charles the first; it is appended to what is called the Alexandrian manuscripts of the Old and New Testaments, a copy of the scriptures known to have been in existence soon after the Council of Nice. The ancient Church held this epistle in very great esteem. Irenæus speaks of it as "a most valuable epistle." Eusebius calls it "a great and wonderful epistle," and shews from a letter of Dionysius Bishop of Corinth, written about A.D. 170,

that it was then read publicly in the church. As the work of a fellow-labourer with the Apostles and one who had unquestionably received spiritual gifts, it is not difficult to understand why the early Christians treated it with so much respect.

The circumstances of Clement having written this letter to the Corinthians in answer to their representations of the distracted state of their Church, of having sent messengers to Corinth to assist in allaying their divisions, and of the high honour in which this epistle was held in the early Church, are cited as so many instances of the recognition of the Papal authority in that early age.

If we consider the circumstances under which this Epistle was written, and the tone and spirit which pervade it, we shall come to the conclusion that it offers no evidence of any exercise of authority on the part of St. Clement, nor of any acknowledgment on the part of the Corinthian Church of such authority; but of the charitable intercourse existing between the two Churches, and their mutual recognition of the great principle, that they were members of the same body, bound in virtue of their relationship to each other, and to their great Head, to impart of their fulness and gifts to each other, as each might need.

The Church of Corinth, which was distracted with seditions, made application to the Church of Rome for her assistance to quell those divisions, which, however allayed for the time by St. Paul, had broken out again after his death. There were peculiar circumstances, besides the general one of the high character and influence of the Church in the capital, which directed her appeals to this quarter.

Both these Churches had been founded by the same Apostle, Paul. Clement himself had been among Paul's fellow-workers in Greece, and was now probably one among few survivors of the companions of him who had composed the former difference in the Corinthian Church: this would naturally furnish an additional reason for their applying to him for advice in their difficulties. The answer of Clement is filled with charitable exhortations, but does not imply or assert any right, on the part of the Roman or any other bishop, to exercise authority over Churches beyond his own jurisdiction. The Epistle does not once allude to the office or the name of Clement, who is the reputed author, but thus commences—"The Church of God which is at

Rome, to the Church of God which is at Corinth." And yet it was written on an occasion which imperatively called for the exercise of every lawful power by which so great an evil could be averted. A "foul and unholy sedition had broken out;" a representation of the evil was made to the seat, as it is now described, of supreme authority. The Corinthians had schismatically deposed their Bishop and Ministers. In presuming to act in this manner, without applying to the Prince and Pastor of the whole Church, they were guilty of an open contempt of the highest authority. How then can we account for the fact, that under such circumstances the Roman Bishop fails to assert his divinely-inherited powers, and to call upon the contentious Church to obey him, their chief Pastor? Simply, from the fact of his being ignorant of possessing any such powers.

Nothing can be more adverse to the Papal Claims than this interesting epistle of the Roman Church by her bishop Clement—It is mild, modest, and persuasive; urgent in entreaty, abundant in reasoning as a fraternal admonition should be; and as becomes a fraternal admonition, arrogating nothing on the grounds of mere authority.

He exhorts them to take into their hands the Epistle of St. Paul, and to reflect upon what he had, by the Spirit, admonished them concerning their parties and divisions, some professing to follow Paul, and some Peter, and some Apollos. He exhorts them to unity, sets forth the blessing and perfection of charity; urges those who have transgressed to pray for forgiveness; and those who have continued in the truth to supplicate God for the repentance and restoration of their fallen brethren, and concludes with an earnest prayer for their faith and patience, and growth in grace. "Now God, the inspector of all things, the Father of spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us by Him, to be His peculiar people, grant to every soul of man that calleth upon His glorious and holy name, faith, fear, patience, long-suffering, temperance, holiness, sobriety, unto all well pleasing to His name, through our High Priest and Protector, Jesus Christ, to whom be glory and majesty, and power, and honour, unto Him now and for evermore. Amen."

We are told, in order to weaken the argument resulting from St. Clement's unaccountable silence as to his own authority as judge and decider of controversy, that the same mode of argument would equally apply against episcopacy, inasmuch as in this epistle nothing is said about bishops. It is true that they are not mentioned by name, but their office and place in the Church of God are very clearly pointed out.

"Seeing then that these things are manifest unto us," says St. Clement, "we ought to take heed, that looking into the depths of divine knowledge, we do all things in order, whatsoever our Lord hath

commanded us to do. That we perform our offerings and service to God at their appointed seasons; for these He hath commanded to be done, not rashly and disorderly, but at certain determinate times and hours. He hath Himself ordained, by His supreme will, both where and by what persons they are to be performed, that all things being done piously unto all well pleasing they may be acceptable unto His will. . . . For to the chief priest his peculiar offices are given, and to the priests their own place is appointed, and to the Levites appertain their proper ministries, and the layman is confined within the bounds of what is commanded to laymen. Let every one of you, brethren, bless God in his proper station with a good conscience, and with all gravity, not exceeding the rule of the service that is appointed to him."

As a comment on this passage, in which a parallel is drawn between the Jewish and Christian ministry, may be quoted the well known words of Jerome:—"That we may know the apostolical traditions to be taken from the Old Testament; what Aaron, and his sons, and the Levites, were in the Temple, that bishops, priests, and deacons have claims to be in the Church." (Ad. Evagrium.)

Another apostolical Father, whose testimony is adduced in witness of the Papal Claims, is St. Ignatius, Bishop of Antioch and Martyr, A.D. 107. If the student of Ecclesiastical History were required to point out what prelate of that age best merited, from his actions and influence, to be styled the Ruler and Guide of the Church, he could scarcely fail to fix upon St. Ignatius; for we find him not merely governing the Church of Antioch, of which he was the Bishop, but exercising his pastoral care over the Churches of the East and West; writing epistles to them on subjects which seem to come peculiarly under the province of one invested with authority, and admonishing them with the zeal and anxiety of one who felt the responsibility of a great and solemn charge.

In these epistles it was the object of Ignatius to repress the heretical opinions which were then first beginning to spring up in the Church, and to confirm those whom he addressed in the faith delivered by the Apostles. Now we might surely have expected that this Father, writing so strongly as he does on these subjects, would not have failed to call the attention of the distracted Churches to the great Judge of Controversy—to that Church which was not to fall from the truth—and to that Bishop, who, inheriting St. Peter's office and power, was to decide on these questions. But there is not one word of any such authority.

The prevailing topic of these epistles is watchfulness against heresy, and as necessarily connected with this, obedient communion with the bishops, priests, and deacons; but there is not the faintest intimation of his ever having heard of a

supreme head. There is not one word about any Bishop of Bishops, with whom it was imperative upon them to hold communion. He dwells continually upon the duty of Unity in his letters to the Churches; but the idea of any one Bishop or Church as the centre of Unity, never enters into his imagination.

He writes an epistle to the Church at Rome, not directing it to her Bishop, but "to the Church which presides in the place of the region of the Romans;" in which he speaks of their holiness and charity, admonishes them against envy, and love of the world, and to be strong unto the end in the patience of Jesus Christ.

But so far is he from giving witness to any successor of St. Peter, and Chief Pastor of the Christian Church at Rome, that there is not one single allusion to him in the epistle; and we are led to suspect that from not possessing so much acquaintance with the affairs of that Church as with those of the East, Ignatius was ignorant even of the name of the Roman Bishop at the time.

The words "the Church which presides in the place of the region of the Romans,"* are cited in evidence of the Papal Claims. In other words, a superscription of an epistle which *limits, as far as the testimony of Ignatius can have weight, the jurisdiction of the Roman Church,* and which nowhere names or alludes to the Bishop of Rome, is to be understood as if it ascribed not merely the presidency of the Roman Church in a particular district, but as witnessing to the universal jurisdiction of a Bishop, whom even by a salutation it never once acknowledges; that is, that the Church presiding in the place of the region of the Romans, is synonymous with a Pope or Bishop of Rome presiding over the whole Christian world.

Another apostolic Father, cited in evidence of the Papal claims, is St. Polycarp, (A.D., 110.) who, we are told, had recourse to Anicetus, the Pope, on the ques-

* "The region of the Romans" was, in all probability, the *Urbicarian Region*, as it was styled, and was distinguished from the province of Italy, properly so called, which was confined to the seven provinces of the civil jurisdiction of the Vicarius Italie, the metropolis of which was Milan. This region contained all those provinces called *Suburbicarias*, or which there were ten, viz., the three islands, Sicily, Sardinia, and Corsica, and the other seven on the main land, and were under the inspection of the Vicarius Urbis.

It is not improbable that even in the days of Ignatius, the ecclesiastical jurisdictions were proportioned to the temporal of the lieutenants, and as these Suburbicary provinces alone pertained to the prefecture of the City of Rome, so they were the limits of the ecclesiastical jurisdiction of the Roman Bishop.—(Du Pin de Dici, *Eccles. Dissert.* 1 p. 14.; Bingham, *Ecl. Orig.* l. ix., c. 1, s. 9.) I shall have occasion to cite the testimonies of many of the early ecclesiastical writers, in evidence that in like manner as the civil government of the Vicarius Urbis, the Prefect of the City of Rome, was limited, and distinguished from that of the Vicarius Italie, so also the jurisdiction of the Bishop of Rome was confined within certain bounds, and did not extend over the Italic Diocese. This subject will be more fully considered in a future lecture on the canons of the Council of Nice.

tion of Easter; that Anicetus decided nothing "ex cathedra," and the question, therefore, was not settled; and that Eusebius narrates his visit to the Holy See in these words,—“In the time of Anicetus’ Episcopate, Polycarp came to Rome, and conferred with him upon a question that had been started in the Church concerning the observation of Easter.”

The writer has omitted to state that Eusebius also adds, in reference to this visit, (on the authority of St. Irenæus),—“When the blessed Polycarp came to Rome, in the time of Anicetus, and there was a little controversy between them about other things, they embraced each other presently with the kiss of peace, not greatly contending about this question. For neither could Anicetus persuade Polycarp not to keep that day, inasmuch as he had always kept it with John, the disciple of our Lord, and the other Apostles with whom he had associated; nor could Polycarp persuade Anicetus to keep it, for he said he was bound to observe the custom of the elders before him. When matters were in this state, they held communion with each other, and Anicetus yielded to Polycarp as a token of respect the office of consecrating the Eucharist in the Church; and at length they separated from each other in peace; as well those who observed this custom as those who observed it not, keeping the peace of the whole Church.” (lib. 5, c. 24.)

It is scarcely possible to conceive a stronger evidence of the fraternal and equal rights of the Bishops, as successors of the Apostles, and consequently of their ignorance of any pastoral supremacy of any one Bishop in the early Church, than this act of Polycarp in regard to Anicetus.

The force of this evidence cannot be evaded by asserting that Anicetus did not decide “ex cathedra,” or by attempting to treat the subject of the controversy as of little moment. It was a very serious question of ecclesiastical order. The Churches of Asia differed from the Western Churches, with respect to the day on which the Fast which preceded the Easter Festival was to terminate. The Asiatic Churches ended it on the fourteenth day, which was the Jewish Passover; whereas the Western Churches continued it until the day of the Resurrection, which was always held on a Sunday. The consequence of this discrepancy was, that the whole beautiful order of the Church was thrown into confusion. One part of the Church was fasting, whilst the other was rejoicing. One part was mourning over their Lord’s Passion, whilst the other was commemorating the glories of his Resurrection. And hence it followed that Christians from different Churches, who agreed in other matters, could not even worship together during this most interesting portion of the ecclesiastical year. Each side claimed apostolical authority for their usage—the Asiatic Churches that of St. John; the Western that of their predecessors.

Is it possible to suppose that such a difference could have continued—a difference which eighty years after nearly caused a schism in the Church, if there had been a recognized judge able to settle the controversy? Could Polycarp have persisted in his opposition to Anicetus had he believed him to be the Vicar of Jesus Christ upon earth? or would he have pleaded the authority of St. John against the successor of St. Peter, if he had known anything of the Romanist doctrine of the supremacy of St. Peter, and the transmission of such supremacy to the Roman Bishop?

Another witness cited in evidence of the recognition of the Papal authority and of the early appeals to Rome of heretics is *Marcion*, A. D. 120, concerning whom we are told that “Marcion was a heretic, excommunicated by the Church of Pontus, and immediately on his excommunication he betook himself to the Bishop of Rome to procure his restoration. When he arrived Pope Hyginus was just dead, but the Presbyters of the see rejected him:” and we are referred to Epiphanius, Hæc. 42, as authority for this statement.

With what justice Epiphanius is introduced in confirmation of this statement of Marcion’s appeal to Rome in order to procure his restoration, will be seen by a citation of the passage referred to.

The words of Epiphanius are: “Marcion was of Pontus, a native of the town of Sinope, in the district of Helenopontus. His father was a bishop of the holy Catholic Church. In the early part of his life he (Marcion) devoted himself to celibacy, but afterwards falling in love with a certain virgin, he corrupted her by his deceits, and cast down both her and himself from the hope of the heavenly life. On account of this crime he was expelled from the Church by his own father, a man of exceeding piety, burning with the love of truth, and very faithful in the discharge of the episcopal office. Marcion besought him often, and prayed to be received as a penitent, but could not prevail upon his father to permit this. That excellent and aged bishop was affected with the deepest grief from this circumstance, inasmuch as not only had his son fallen, but had brought ignominy and disgrace upon himself. When therefore Marcion perceived that he could not gain his end by his acts, being unable to bear up against the ridicule and reproaches of the multitude, he withdrew secretly from the town, and betook himself to Rome after the death of Hyginus, the Bishop of Rome, who was the ninth Bishop after the Apostles Peter and Paul. As soon as Marcion arrived there, he went to the presbyters yet surviving, who had been instructed by the disciples of the Apostles, and prayed them, but without success, to admit him into communion.

“Upon which, excited with anger and disappointment that he had not only failed in obtaining the vacant chair,* but had

* The Episcopal chair had just become vacant by the death of Hyginus, and Marcion, it would seem,

not even been received into communion, he embraced the heresy of the impostor Cerdon.

“But when they (the presbyters) would not receive him, he said to them openly, why do ye decline to receive me? They answered, *it is not in our power to do this, except with the permission of your honored Father.* For we have one and the same faith, and agreement, nor can we do this in opposition to our most excellent colleague your father; but he being greatly incensed, and filled with pride and envy, made a schism, and originated a new heresy, and said I will rend your Church, and make a lasting schism in it; and truly he did make no slight schism, not that he divided the Church, but rather cut off himself and his followers from the Church.”

This account of Marcion, given by Epiphanius, contains many things which it is difficult to reconcile with the statements of Tertullian and other writers. It seems, however, almost certain that his lapse into heresy did not originate, as Epiphanius asserts, from mortified pride and envy at his reception at Rome, but that it took place before his journey thither; for Clement of Alexandria speaks of him as having been heretical in the reign of Hadrian (Strom. 7, 17); and Celsus, who wrote in the same reign, artfully confounds his opinions with those of the Christians (Origen, cont. Cels. 6, 53), and Philastrius, 45, says that he propagated his heresy in Asia Minor, and was there reproved by persons who had been disciples of St. John. Jerome also (Epist. ad. Atesiph.) speaks of a female arriving before him in the City of Rome, who had been sent by him to prepare the way for his reception, which custom of employing female teachers was very common among the Gnostics and Montanists.

The idea of Marcion’s betaking himself to the Bishop of Rome to procure his restoration is without a shadow of evidence; the passage in italics expressing the inability of the Church of Rome to receive him into communion whilst under interdict by his bishop, is an illustration of the fraternal unity which subsisted between the early Christian Churches; and few stronger arguments against the theory of an Infallible Judge of controversy in that early age can be adduced than the multitude of heresies which broke out and flourished in Rome, without one single reference on the part of the Fathers who opposed them to the unerring judgment and authoritative decision of the Roman Bishop.

Another witness cited for the Papal Claims is *Dionysius*, Bishop of Corinth, A. D. 168, and fragments of an epistle written by him to the Romans, which are preserved by Eusebius the historian, are quoted in evidence of the authority and jurisdiction of the Roman Bishop. The acts of Dionysius are related by Eusebius in the following words (l. iv. c. 23):—

aspired to it, and in pursuance of this object made very liberal offerings to the common chest of the Church. Tertull. adv. Marc. iv. 4.

"First we have to speak of Dionysius, who being Bishop of Corinth, freely communicated his divine labours, not only to those who had been committed to his charge, but also to strangers, shewing himself most profitable to all people, by those Catholic epistles which he wrote to the Churches; of which number is that epistle written by him to the Lacedæmonians, containing the institutes of the true faith, and persuading to peace and unity. Another epistle to the Athenians excites to faith and evangelical conversation of life, in which he charges some of them that they had in a measure fallen from the faith, although Publius, their bishop, had suffered martyrdom for the faith in the persecutions of those times; he makes mention also of Quadratus, the successor of Publius, and testifies that by his zeal they were reunited and their faith revived. He relates, moreover, how that Dionysius the Areopagite, who had been converted by the Apostle Paul, as related in the Acts of the Apostles, was constituted the first Bishop of Athens. There is also extant another epistle of his to the Nicomedians, in which he impugns the heresy of Marcion, and compares it with the right rule of truth. He writes also to the Church of the Gortineans, together with other congregations throughout Crete, commanding Philip, their bishop, inasmuch as the Church committed unto his charge was beautified and adorned by the testimony of many virtues, and warns them that they should avoid the wilfulness of perverse heretics. Again, writing to the Church of Amastris, together with the other Churches throughout Pontus, he mentions Bachyllides and Elpistus at whose urgent request he wrote, and their Bishop Palmas, and explaining sundry passages of Holy Scripture, he admonishes them at large on the subject of marriage and virginity, and commands them to receive after repentance such as had fallen or had been led astray by heretical persuasion. Annexed to this is also an epistle to the Gnoissians, in which their Bishop Pinytus is admonished not to charge the bretheren with the grievous burden of vows of chastity, as a matter of necessity, but to have consideration of the weakness of the many. To which epistle Pinytus makes answer, and having first highly extolled and commended Dionysius, beseeches him to write again and not to confine himself to mere elements and food for babes, but to give his flock more solid food. In which epistle of Pinytus, the right rule of faith and diligent care for the safety of his flock, as also his wisdom and understanding of Holy Scripture are strikingly set forth. There is also an epistle of Dionysius unto the Romans, addressed unto Soter their Bishop, of which it will not be irrelevant to insert here a few passages, in which he very greatly commends the custom of the Romans observed until the persecution of our time, writing thus,—*"It has been your custom even from the beginning, to do good to the brethren in various ways, and to send supplies of neces-*

saries to numerous churches in every city, not only relieving the poverty of the brethren in want here, but also ministering to the need of the brethren in the mines: maintaining thus, Romans as you are, a Roman custom handed down to you from your Fathers; which your blessed Bishop Peter has not only kept, but extended, both by distributing largely to the relief of the Saints, and by comforting with blessed words as an affectionate father doth his children, the brethren who arrive at Rome." Here also he makes mention of the epistle of Clement written to the Corinthians, and shows that it was an ancient custom to read it in the Church. "To-day," he writes, "is the Lord's day, and on it we have read your letter; in reading which, even as we do the one written before to us by Clement, we shall always have our minds stored with admonition."*

These passages of his epistle to the Romans, set forth no authority nor jurisdiction on the part of Soter over Dionysius, but are illustrative of the friendly intercourse and unity which subsisted between these sister Churches of Rome and Corinth, which had both been planted by the same Apostles. The well-known charity of the wealthier Church in sending assistance to those who were in need is dwelt upon and commended by the Bishop of Corinth; and the Roman Bishop is praised for having carried this liberality even farther than his predecessors. This custom of communicating to those who were in need was not a Roman but a Catholic practice; one which had been enjoined by the Divine Head of the Church as an evidence of their love to Him, and which was observed by distant Churches with the most beneficial effect. It had continued from apostolical times, and in the second century of the Church, the Bishops had power to order extraordinary collections for any special occasions.—(Tertull. de Jejun, 13.) If Christians had been shipwrecked, if they had been banished, condemned to work in the mines, or thrown into prison, relief was afforded from the common funds of the Church; (Tertull. Apol. 39.; Lucian de Morte Peregrini, c. 13.) and the distribution of the money which was collected for charity, appears to have rested with the Bishops. (Justin. Martyr. Apol. 1, 67; Cyprian Epis. 36; Burton on the First Three Centuries, Lecture 19.)

That Dionysius should have caused the letter of Soter to be read publicly in the Church, acquainting the Corinthians with the love and liberality of their Roman brethren, is what we might have expected from one impressed with lively feelings of gratitude towards those who had conferred such reasonable help and relief upon his people, suffering under poverty and the persecution which raged under Marcus Aurelius throughout the Roman empire. Nor was this act of Dionysius singular, or not in accordance with the practice of the

early Church; for we are informed that other writings were allowed to be read by way of lesson and instruction, besides the Canonical Scriptures in the Churches; such as the sufferings of the Martyrs on their Festivals, and the tracts and epistles of pious men, and the letters communicatory of one Church to another. Eusebius, in his Ecclesiastical History, l. 3, c. 3, mentions that the book of St. Hermas, called Pastor, was anciently read in the Church; Sezomen, l. 7, c. 19, says, the book called the Revelations of Peter was read once a year, on Good Friday, in many of the Churches of Palestine; Athanasius (Epist. Festal.) testifies the same of the book called "The Doctrines of the Apostles"; and Jerom de Scrip., c. 115, says, "The Homilies of Ephrem Syrus were in such honour, as to be read in the Church after the reading of the Scriptures."

The interesting sketch given us by Eusebius of the character and acts of Dionysius, shows the influence which he exerted, not only over the Church of Corinth, of which he was put in charge, but over Churches in countries far remote from his superintendence. Wherever heresy was to be combatted, or disunion and discord to be repressed, there we find the attention of this admirable Bishop directed. Now writing to the Church of Lacedæmon to instruct them in sound doctrine, and to persuade them to peace and unity. Now stirring up the Church at Athens to lively faith and godly conversation of life. Nor was the zeal of the Bishop of Corinth limited to the sister Churches of Greece. The Churches of Asia Minor required exhortation and advice, and accordingly he writes to the Church of Nicomedia, warning them against the heresy of Marcion, and showing its opposition to the right rule of faith; and to the Churches in Pontus deprecating asceticism and austerities and severity towards their lapsed brethren.

Nor was he unmindful of the spiritual welfare of the Cretan Churches; as his letters to the Churches of Gortyna and Gnoissus testify, in which he commends the diligence of their Bishops, and admonishes them as to the course which they were to pursue, both as regarded heretical perversions of the truth, and the rules of sober discipline to be observed in the regulation of their people.

It is impossible to read the short account of Eusebius without coming to the conclusion, that if there was any one Bishop of that age who exercised authority over the Christian Church generally, and whose authority was recognised by the several Churches, it was Dionysius of Corinth. Had he been Bishop of Rome instead of Corinth, his character and acts would have furnished the advocates of the Papal Claims with a far more weighty example of what they would have termed the exercise and acknowledgment of the jurisdiction of the See of Peter than any which they can produce for the first three centuries.

The acts of *Dionysius* are a practical

* The words in Italics are quoted in the Roman pamphlet.

and early illustration of that principle of sacerdotal unity, which in the next century was so constantly dwelt upon by Cyprian, of the one Episcopate, in which every Bishop had an undivided portion,—that diffusive power that lay in the College of Bishops; every one of which had a title to feed the whole Church of God, and drive away heresy out of any part of it. Wherever the faith was in danger of being subverted by heresy, or destroyed by persecution, there every Bishop considered it part of his duty, as having an interest in the welfare of the whole body, to labour as much as if it were in his own diocese.

Dioceses were but limits of convenience for the preservation of order in times of peace: but the faith was universal, and when that was endangered, then the whole world was considered but one diocese, and the whole Church but one flock belonging to one owner, and the bishops but under shepherds of the one true shepherd; who felt bound as fellow-servants gladly to give and to receive from one another all the help they could for the preservation of the flock of their common master.

In this sense every bishop was an universal pastor, and bishop of the whole world, as having a common care and concern for the whole Church of Christ.*

OCCASIONAL MEDITATIONS

FOR THE MONTH OF JULY, 1849.

THE FEAST OF ST. JAMES THE APOSTLE.

JULY 25.

"Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—From the Holy Gospel for the Day.

The Apostle whose martyrdom the Church commemorates on this day, was the son of Zebedee and Mary, otherwise called Salome, a near kinswoman of the Virgin Mary. St. James is called by St. Paul the brother of our Lord, in accordance with the Jewish usage, which gave the title of brother to cousins-german, as well as to sons of the same parents. On him and his brother, the Evangelist and Apostle John, our Lord conferred the surname of Boanerges, the sons of thunder, in allusion probably to their energetic and impetuous characters, which led them on one occasion to demand fire from heaven on those who refused to receive them, and on another to prefer, through their mother, the extraordinary request which drew from our Lord a solemn rebuke, and also that general instruction as to the nature of his spiritual kingdom, which has been selected as the basis of this Meditation.

The Spanish writers assert, but without the slightest warrant from any documents earlier than the middle ages, that this Apostle, after the ascension of our Lord, preached the Gospel in Spain, and planted a Church there. They also affirm, that after his martyrdom his body was brought from Jerusalem and interred at a place in the province of Galicia, whence he is frequently called St. Iago di Compostella. But there is not the slightest foundation for these legends, or for the stories of pretended miracles wrought at his pretended tomb.

St. James was the first of the Apostles who obtained the crown of martyrdom, and it is perhaps on this account that he is called the Great, to distinguish him from the younger Apostle of the same name. He suffered for the faith under the tyrannical and adulterous Herod Agrippa, whose hands were already stained with the blood of the Baptist, and who, not long afterwards, died miserably under an awful visitation of God, for accepting the Divine

honours which the blasphemous and servile Tyrians and Sidonians at Cesarea offered to him. (Acts, xii.)

The events in the life of this holy Apostle may suggest to us the following useful lessons.

1. *To expect the blessing of God while engaged with diligence in our lawful callings.*—St. James, like others of the Apostles, was a simple fisherman, and was busily employed in this pursuit, when he received his call to the ministry of Christ's Gospel, and to the dignity of an Apostle. We may be assured that religion does not require us to neglect our worldly business; while labouring faithfully and diligently in that station wherein the Providence of God has placed us, we are most effectually "serving the Lord." Religion is not, as too many regard it, a robe of state, to be put on and off as occasion or fancy may dictate; it should, on the contrary, form the marrow of our daily business. A truly religious man does everything in a religious spirit, depending on the blessing of God. He of whom it may be said with truth that "God is not in all his thoughts,"—who subordinates neither his habits nor his affections to the Divine law—who lives careless and unconcerned about his soul—who systematically postpones the great work of self-examination by the standard of Truth—may possibly be a man of high reputation in the world, a scrupulous observer of prescribed formalities, amiable, honorable, and liberal—and yet, for the lack of the "one thing needful," may have no part in the inheritance of the children of God, and thus may have no claim to the title of a religious man. It has been well said that there is no calling of life not in itself positively sinful, in which a man may not glorify God, and in which he is not authorised and encouraged to expect the Divine blessing.

2. *To be ready to forsake all for Christ.*—When God has a special work for a man to do, He speaks to him in a voice not to be mistaken. When He calls a man and gives him a message to deliver, it is not then for him to think of other ties and engagements, nor even of his own unfitness for the work. He must go at once, without enquiry, without delay. So the angels do the will of God in Heaven; so we pray that it may be done in Earth; so the blessed Apostles obeyed the call of their Divine Master; they arose, and left all, and followed Him. They had no excuses of farms newly purchased; wives newly married; dead kindred waiting for interment; the call of God was superior to every earthly consideration, and they hesitated not to abandon everything for His sake that loved them. Happily, in this day we are seldom called on to make such sacrifices; still, occasions do arise, when men must choose between worldly considerations and the law of God—between conscience and covetousness. When such a choice is offered to us, may we have courage to take the better part. Like Moses, may we refuse to be called the sons of Pharaoh's daughter, and choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

3. *To repress emotions of vindictiveness, from a mistaken notion of zeal for God's service.* The Apostles James and John offended thus, when they asked permission of Jesus to call down fire on the inhospitable Samaritans. (Luke ix. 54 sqq.) For this He rebuked them, saying, "Ye know not what manner of spirit ye are of: for the Son of Man is not come to destroy men's lives but to save them." Alas! how much of this vindictive spirit do we see among Christians in the present day! Under pretext of defending God's truth how much fire is called down from heaven! Would that, at times when they who name the name of Christ are engaged in saying hard things of their brethren, reviling, accusing, excommunicating each other, some heavenly voice would proclaim to such unchristian Christians, "Ye know not what manner of spirit ye are of!"

4. *Let us learn that in the service of God humility is the way to honor.* Solomon says, "Before honor is humility." And our Lord himself taught, that "Whosoever exalteth himself shall be abased; but he that humbleth himself shall be exalted." But on no occasion did he so strikingly enforce this doctrine, as on that which is brought under our notice in the Gospel for the day, and which forms perhaps the most conclusive argument against the Popish assumption of Supremacy that can be produced from the Bible. As a question of theological controversy, this subject does not now concern us; but in its practical bearing on our daily walk and conversation, it is of the utmost moment. Let it never be forgotten that Christianity is not a religion of masterships and superiorities—that its ministry is one of toil and not of empty dignity and that, in the day when the secrets of all hearts shall be made manifest, the brightest crown will be given, not to

him who has exercised the highest dignities on earth, but to the meek and lowly in heart, of whom it is said that "they shall inherit the earth."

"Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord." Amen.

J. B. L.

THE TIMES OF ANTICHRIST.

(From Advent Sermons on Antichrist, by the Rev. J. Newman, published previous to his perversion.)

WHAT I have said upon this subject may be summed up as follows:—That the coming of Christ will be immediately preceded by a very awful and unparalleled outbreak of evil, called in 2 Thessalonians, ii. v. 3, an apostasy, a falling away, in the midst of which a certain terrible man of sin and child of perdition, the special and singular enemy of Christ, or Antichrist, will appear; that this will be when revolutions prevail, and the present framework of society breaks to pieces; that at present the spirit which he will embody and represent is kept under by "powers that be," but that on their dissolution he will rise out of the bosom of them, and knit them together again in his own evil way, under his own rule, to the exclusion of the Church. And is there no reason to fear that some such apostasy is gradually preparing, gathering, hastening on in this very day? For is there not at this very time a special effort made almost all over the world, that is, every here and there, more or less, in sight or out of sight, in this or that place, but most visibly or formidably in its most civilised and powerful parts, an effort to do without religion? Is there not an opinion, avowed and growing, that a nation has nothing to do with religion; that it is merely a matter for each man's conscience, which is all one with saying that we may let the truth fail from the earth without trying to continue it? Is there not a vigorous and united movement in all countries to cast down the Church of Christ from power and place? Is there not a feverish and ever busy endeavour to get rid of the necessity of religion in public transactions? for example, an attempt to get rid of oaths, under a pretence that they are too sacred for affairs of common life, instead of providing that they be taken more reverently, and more suitably? An attempt to educate without religion, that is, by putting all forms of religion together, which comes to the same thing? An attempt to enforce temperance, and the virtues which flow from it, without religion, by means of societies which are built on mere principles of utility? An attempt to make expediency, and not truth, the great end and rule of measures of state, and enactments of law? An attempt to make numbers, and not truth, the ground of maintaining, or not maintaining, this or that creed, as if we had any reason whatever in Scripture for thinking that the many will be in the right and the few in the wrong? An

* See Bingham, Ecl. Antiq., b. 2, c. 5.

attempt to deprive the Bible of its one meaning to the exclusion of others, to make people think that it may have an hundred meanings all equally good, or, in other words, that it has no meaning at all, is a dead letter, and may be put aside? An attempt to supersede religion altogether, as far as it is external or objective, as far as it is displayed in ordinances, or can be expressed by written words,—to confine it to our inward feelings, and thus, considering how transient, how variable, how evanescent our feelings are, an attempt, in fact, to destroy religion?

Surely there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organizing itself, taking its measures, inclosing the Church of Christ as in a net, and preparing the way for a general apostasy from it. Whether this very apostasy is to give birth to Antichrist, or whether he is still to be delayed, we cannot know; but at any rate this apostasy, and all its tokens, and instruments, are of the Evil One and savour of death. Far be it from any of us to be of those simple ones, who are taken in that snare which is circling around us! Far be it from us to be seduced with the fair promises in which Satan is sure to hide his poison! Do you think he is so unskillful in his craft as to ask you openly and plainly to join him in his warfare against the Truth? No; he offers you baits to tempt you. He promises you civil liberty; he promises you equality; he promises you trade and wealth; he promises you a remission of taxes; he promises you reform. This is the way in which he conceals from you the kind of work to which he is putting you; he tempts you to rail against your rulers and superiors; he does so himself, and induces you to imitate him; he promises you illumination; he offers you knowledge, science, philosophy, enlargement of mind. He scoffs at times gone by; he scoffs at every institution which reveres them. He prompts you what to say, and then listens to you, and praises you, and encourages you. He bids you mount aloft. He shows you how to become as gods. Then he laughs and jokes with you; and gets intimate with you; he takes your hand, and gets his fingers between yours, and grasps them, and then you are his.

Shall we Christians, sons of God, brethren of Christ, heirs of glory, shall we allow ourselves to have lot or part in this matter? Shall we, even with our little finger, help on the mystery of iniquity which is travelling for birth, and convulsing the earth with its pangs? "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of

the living God. Wherefore come out from among them, and be ye separate. . . . and touch not the unclean thing," lest ye be workers together with God's enemies, and be opening the way for the Man of Sin, the son of perdition.

THE WORLD WITHOUT LIGHT.

(From Macculloch's "Proofs and Illustrations of the Attributes of God.")

Light diminishes rapidly in passing through water. At a certain depth the sun itself would be invisible, as if a plate of iron had been interposed. Experiments have been made to ascertain what thickness of water excludes all light, but as yet without success. But while these estimates refer to the full light of the sun; and, as the light of a cloudy day, of twilight, and of night, are successively far inferior, there must be many and long periods in which darkness reigns at very small depths, since the quantity transmitted is proportioned to the intensity.

It is also familiar that many fishes reside in the deeper parts of the sea, as is true of the ling among others, and on the bottom, as occurs in the flat fishes; while, moreover, many are nocturnal, sleeping in the day, and seeking their food in the night. On the land, absolute darkness is a very rare occurrence; while the nocturnal animals have a peculiar provision for discovering their prey, in a large pupil and highly sensible nerve. But under the entire want of light, that must often exist in the sea, no such power could be a compensation; while in minor cases the great velocity of these tribes, and the frequent consequent distances between the pursuer and the pursued, must also be an obstacle to distinct vision. Under any view, it must have been impossible to prey at night, since our own least visible light must be pure darkness, even near the surface.

Here, then, is a world without light, the habitation of myriads of the most active and rapacious animals of creation: often social, performing various functions, moving over great distances with the rapidity of birds; and, above all, provided with organs of vision. Did naturalists never reflect on such a world, or ask themselves how such pursuits were carried on in utter darkness? They had not thought on the darkness alone of that world; and when they knew it, and did not enquire how the inconvenience to its inhabitants was remedied, is it not because they too often forget to view creation as they ought, to inquire of intentions and final causes, to look higher, and think more deeply of him who has neglected nothing essential to the good of his creatures? He who sees God, wise, beneficent, and governing, will find a clue to his studies, and the solution of his difficulties.

A remedy for the interception of the sun and the absence of light was wanted: day could not be brought into the depths of the ocean; for the laws of light forbade it; yet, to at least the mutual pursuit of its inhabitants, that was indispensable. It remained for him who created the difficulty to invent the remedy. I do not say that man might not have suggested it, though he seldom recollects that he knows nothing but what creation and its Creator have taught him; often also apparently teaching him as specially as the insect, on whose instinct he looks down with contempt, while priding himself on his superiority of reason. But, even if he could have imagined the remedy, it was boundless power alone that could have furnished it. And the Creator has done this by means, the nature of which we cannot comprehend; yet not more ignorant here than in all other cases of that local production of light, independently of the sun and of combustion, to which the vague term phosphorescence is applied.

The never-failing wisdom and power of the Creator have established an independent source of light beneath the ocean; and it has been disposed in the precise manner required to answer the intended purposes. The animal itself was to be seen amid utter darkness; and it is rendered luminous, or becomes itself a source of light. Nor can we doubt the design and the purpose here, when we find the provision universal and the purpose necessary, and when we also can conjecture of no other mode in which it could have been attained. The great pursuit of all animals is food; and the food has here been rendered luminous, that it might be discovered. But for this provision, the deep-residing fishes could not have found the means of existing at the bottom of the sea, and the night-preying ones would have been forever helpless; while my own investigations have

shown that there are predatory kinds immovably fixed to the bottom, at depths of 6000 feet, where darkness is eternal.

The truth of this view is confirmed by the effect of luminous bodies on fishes. Even in ordinary day-fishing, it is a brilliant object, not a definite form, or a fish, which is the subject of pursuit; and it so especially, as might be expected, among the swift fishes. It is the bright silvery skin of the bait which is the attraction, and familiarly so in the mackerel, equally ready to seize a shining piece of metal or a brilliant feather. Thence, also, the use and effect of nocturnal lights in fishing.

In all the living marine animals the light is brilliant, often of different colours, commonly confined to a certain portion or organ, or, at farthest, to the surface, under the command of the will, and dependent on life, since it disappears at the death or capture of the subject, as the interior parts also show no signs of it. But shortly after death the whole body becomes luminous, displaying a pale uniform light; and the luminous matter can be detached and diffused through water, while the living light cannot. This fact is familiar in our larders; and, though commonly attributed to putrefaction, it commences long before this process, and even ceases as that is established. And if the purpose of this second contrivance is plain, so ought it always to have been. The dead animal in this condition is still food: by putrefaction it would be wasted, and might be injurious, as such matters are, in the atmosphere; it becomes an object of attraction under this new expedient, as it had ceased to be, in losing its former powers of producing light with the loss of its life.

Of the living lights we are even more ignorant than of the d-*ad*; since we cannot detach the luminous substance, if there be one, nor discover the organs by which it is produced. In the larger fishes it seems to exist over the entire surface, as it is evidently the temporary produce of an act of volition; though it is not easy to judge correctly of the facts, as it is possible that the light around them may, partly at least, be produced by the disturbance of minute animals in contact with them. This, however, will not of itself explain the appearances; since in that case it should attend every movement, whereas it is but occasional, and is excited, among other things, by a noise or an alarm. And that the luminous property does not belong to the water itself we are assured, by finding that it never exists unless animals are present; while, if the crowds of the nearly microscopic ones are the cause of that general light which seems to have given rise to this error, so does it require an equally minute investigation to detect those hitherto almost unsuspected myriads. Seamen, knowing the difference between blue and green water, know also that the former very rarely contains such animals, and is as rarely luminous. With some noted exceptions in the ocean, it is on the shores chiefly that we find highly luminous water prevailing.

I believe the power of producing light to be an universal property in the marine tribes; and that belief is confirmed by the fact that I have never found a species, however microscopic, in which it did not exist. I except the shell fishes, however; and if there are obvious reasons why the display should there be difficult, so must I plead ignorance of what is of no easy investigation. Yet the pholades are known to be luminous; and the places of others are generally marked out by luminous parasites. But in all others of the marine animals which are not fishes, from the largest medusa or holothuria, down to the most minute berce, cyclops, vorticella, or vibrio, there seems a particular point, or organ, adapted for this purpose, which, however, we cannot discover, as the light which is our only guide for it disappears in that which is necessary for its examination; as also we cannot find any organs in many of these beyond the stomach and ovaria, and the tentacula or other appendages. And the reason for this conclusion is that in medusae of a foot in diameter the light will sometimes not exceed a pea in size, though in others, as in the cyclops very often, its brilliancy causes it to appear larger than the whole body. The colour of the light varies; it is sometimes snow white, or else of the electric blue, or of a greenish tinge, or reddish, or yellow, or even scarlet.

Such, then, is the true source of those often brilliant, sometimes terrific appearances so frequently observed at sea. Above a shoal of fish, an alarm will often excite a sheet of fire resembling submarine lightning. In the tropical regions the surface of the sea sometimes resembles a plain of snow, from the same cause. The flashes occasionally seen under the water are produced by the larger fishes; and the

line of light which attends the descent of a rope is caused by the disturbance of the minuter animals. The twinkling stars so common on our own coats are generally the produce of medusæ; and, whenever a light is lit on an ear, it is easy to secure and examine the animal, so as to satisfy ourselves of the cause; while, if that is as easily done on sea weeds, or shells, it is the more surprising that any mystery should ever have existed on this subject. The fearfully luminous appearance of the sea in storms equally arises from the crowds of these animals thus brought to the surface, and kept in a constant state of agitation.

Inasmuch as the lights are an enticement to the pursuer, the whole effect to the pursued would be evil, were it not for that compensation which seems never wanting. The light is under the command of the animal; and the defence is to obscure it. This is easily ascertained in those which we can separate and detain. If much irritated, or alarmed by the disturbances of the water, they extinguish the light, though it had long been shining steadily; while, when again producing it, a far slighter alarm suffices to obscure it, as if they were on the watch; as, after a repetition of those, it is permanently extinguished. This is obviously an instinct of defence, arising from the knowledge that obscurity is safety. If any of those animals are excited, by a needful curiosity, to display their lights, or if those are used as a guide for their own pursuits, as seems to be the case with the larger fishes under alarm, I know not that there is sufficient experience to determine this point. But it must not be objected to the preceding views that the lights in question cannot serve the asserted purposes to the inferior marine animals, inasmuch as many are without eyes. Eyes are now known to exist in very many which were long supposed to be, in many other respects also, of a more defective organization; and even where they are assuredly wanting, as in the medusæ and beres, there is a perfect sense of the presence of a luminous object, since they pursue a moving candle as correctly as a fish could have done, and will crowd round the single opening for the admission of light which has been left in a darkened vessel.

CLERICAL SORE-THROAT—MANAGEMENT AND CULTIVATION OF THE VOICE.

ANOTHER exciting cause in Clergymen may be that whilst reading the Liturgy they usually speak above the natural pitch of the voice, or if they do not do this, they at least emphasize their reading by laying stress on particular words. This, it may be said, is also done in ordinary reading, and even in common conversation, but then it arises from the natural and spontaneous burst of feeling, while in the former case, that of reading a prescribed form of words, it must, to some extent, be the result of effort and practice, and be perhaps not strictly in accordance with the tenor of the mind. Thus that nice adjustment between the mind and the power of utterance, by which the latter easily and naturally obeys the dictates of the former, is less closely kept up, and greater fatigue is the consequence.

On this subject the opinion of Mr. Maeready, the eminent tragedian, is deserving of the greatest attention. In a letter addressed to me, he says, "Relaxed throat is usually caused not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as by speaking in a feigned voice. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand, who, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labour of a whole day's duty in a Church is nothing, in point of labour, compared with the performance of one of Shakspeare's leading characters, nor, I should suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the Clergyman's sore throat is attributable, generally, to the mode of speaking, and not to the length of time or violence of effort that may be employed. I have known several of my former contemporaries on the stage suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease."

There is an article of clothing in common use, and especially among the Clergy, which, though it has no great connexion with the subject of cold, has yet in another way an injurious influence on the

health of the vocal organs. The human body is so constituted throughout, that every organ called into moderate exercise is strengthened by that exercise; but if mechanical impediments are thrown in the way, and the free natural movements are hampered and obstructed, action becomes fatiguing. Every one is at once sensible that it would be more laborious to walk with their legs tied than in the natural way. Why is it that we do not as readily see that it is more fatiguing to speak at length, and in a raised tone, whilst the throat is confined in a *stiff unyielding cravat*, than if it were left at liberty for the free action of the muscles? Many cases of dysphonia clericorum are probably aggravated by the increased efforts necessary to counterbalance the restraint of this self-imposed fetter.

The cultivation and improvement of the voice ought to be a part of the physical education of the young, and were this more attended to at a time when the organs are yet flexible, the difficulties which beset the practice of public speaking would be incalculably lessened. It is great inconsistency to lavish all our care on storing the mind, neglecting altogether one chief medium by which those stores may be made available to the benefit of others. It is true that no cultivation will make a bad voice a good one, but the words of Quintilian—*Augur autem sicut omnia ita vocis quoque bona cura et negligentia minuuntur*—are as true now as they were on the day they were written. Care should be taken very early with children to make them articulate distinctly, and they should be habituated to form those regular movements of the lips, tongue, and palate, on which the correct formation of the different letters depend. As they grow up they should be practised, according to their age and ability, in reading aloud, reciting, or declaiming, great care being taken not to allow them to pitch their voices in too high or too low a key, to use a false or unnatural emphasis, or to get into that wretched sing-song manner common with children. Many of the defects which young persons fall into in reading or repeating, arise, I am persuaded, from the too common mistake of setting them, for the benefit of their elders, to read what they do not understand, or what does not interest them. The mind not being engaged, the reading becomes mechanical, and they acquire a habit of raising and sinking their voices without any reference to the sense. What they read should generally be in short sentences and in perspicuous language. The narrative and dramatic forms are peculiarly adapted to cultivate the inflexions of the voice. It is a good practice occasionally in reading dialogue for the teacher to take one part and the pupil another, by which means interest is kept up, and the young reader, entering into the spirit of the character, learns, without difficulty, to give the natural emphasis to every sentence. Let any one compare the animated manner in which an intelligent boy will recite something which interests him, with the lifeless tones and vicious emphasis which he will employ in reading through some dry, and to him unintelligible task, and he will soon be convinced that there can be no eloquence where the mind is uninterested; and if the habit of mere mechanical intonation be carried, as it sometimes is, from the schoolroom to the pulpit and desk, the effect is at once fatiguing to the hearers and the speaker.

Young persons ought never to be suffered to read too long, so as to become fatigued, by which means serious injury may result to the vocal organs. Nor should they be urged to read too loud, or in any way to strain their voices. It is not by forced and painful efforts, but by regular and gradual exercise that the voice can be strengthened. They should avoid too frequent or too slow breathing, which may give rise to a kind of hicough, at once disagreeable, and irritating to the mucous membrane; and as respiration is less free when the stomach is distended with food, reading aloud should never be imposed just after taking a hearty meal.

By a careful education of the voice in childhood and youth, a great advantage is conferred on young men destined for the clerical profession; but even without this advantage something may be done by their own efforts, and with the best natural or acquired help, care must be taken to preserve the vocal organs from injury.

As to the preservation of the voice, in addition to those hints which have already been interspersed through the present chapter, a few remarks must be made.

As by far the most directly exciting cause of dysphonia clericorum is strained, immoderate, and irregular exercises of the voice, the main precaution must be to moderate and equalize as much as possible

those efforts: and here there are three rocks to be avoided, on which Clergymen, and especially young Clergymen, are very apt to split, viz., a *rapid utterance*, a *feigned*, *unnatural key*, and *long sermons*. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, the vocal organs being kept on an incessant strain, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence, the speaker is gone off to another, leaving their comprehensions far behind. Any one who will talk to the poor on this subject will often hear the complaint "Mr. So and So is a very fine preacher, but he speaks so fast I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Maeready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them and their natural tone in conversation can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exist, the tone will follow; if it do not, the remedy is to strive after it rather than its expression.

But length of effort is, after all, the greatest mischief. It is much to be regretted that the services of our Church, originally meant to be three distinct ones, should be so mingled as to extend to an inconvenient and fatiguing length. The remedy for this does not lie within the power of individual Clergymen, and all they can do is to take care that that part of the service, the sermon, which is left to their discretion, shall not be protracted till preacher and hearer are both, though in different degrees, exhausted. Between the "fifteen minutes" satirized compensated by increased benefit and profit to their hearers; whether, when one weighty idea, one profitable train of thought be well laid into the mind, much is gained by introducing still another and another, till memory is overloaded and former impressions weakened. This is especially the case with the young, the illiterate, the aged, and the invalid; and these four classes deserve much consideration in every congregation. "Beau secret," says La Bruyère, "que celui de renfermer beaucoup de sens en peu de paroles." There is, therefore, a moral reason for forbearance in addition to the physical reason, with which our business more especially lies, and this physical reason is very strong. I have myself examined the throats of Clergymen after pulpit efforts of considerable length, accompanied with rapid impassioned utterance, and I have seen, even where no disease has resulted, the mucous membrane in a state so highly congested as to need but little additional excitement to produce disease.

Examples are not wanting of those who, even with natural defects of voice, have, by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves. The instance of Demosthenes is too true to need quotation. Cicero also says of himself—"My body at this time was exceedingly weak and emaciated, my neck long and small, which is a habit thought liable to great risk of life if engaged in any fatigue and labour of the lungs; and it gave the greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice, and great agitation of my body; when my friends, therefore, and physicians advised me no more to meddle with causes, I resolved to run any hazard rather than quit the hopes of glory which I proposed to myself from pleading; but when I considered that by managing my voice and changing my way of speaking I might both avoid all danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking." &c.*

These observations cannot better be closed than by the following brief rules, given by a late eminent Minister of our Church, who, in his day, filled an important station at the University of Cambridge.

"Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth.

"Deliver your sermons not pompously, but as a professor, *ex cathedra*, and as a father in his family.

"Let there be the same kind of pause and of em-

* Middleton's Life of Cicero

phasis, as a man has in conversation when he is speaking on some important subject."

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr. Mackness.

Reviews.

Correspondence between the Right Reverend the Lord Bishop of Sydney and Metropolitan, and the Reverends F. T. C. Russell and P. T. Beamish, Deacons.

A PAMPHLET, with the above title, has just appeared after having been looked for with much anxiety by all who had taken the trouble to concern themselves with the doings of the individuals to whom it refers. It is in truth little more than what it professes to be—a mere series of letters, which must be patiently and carefully read, in order to arrive at the just conclusion to which they lead. But as patience and care are not the qualifications which many bring to such an enquiry, we think we cannot better perform our office as reviewers than by giving an impartial analysis of the whole subject matter of the letters; more particularly as from their disposition in point of dates in the pamphlet there appears to us to be a little confusion. We will endeavour to arrange our subject according to the date of the correspondence. The letter of Mr. Charles Lowe, at page 24, furnishes the first fact, viz., his having communicated, in the way of formal and conscientious complaint, to the Rev. Mr. Naylor, as his spiritual pastor, the substance of an intimation made to him "by a member of the Church of England of undoubted respectability," to this effect—

That the Rev. Mr. Russell, the incumbent of St. Mark's, Alexandria, had on that day expressed himself in the public conveyance between Sydney and Darling Point, to the effect that he was doubtful of the propriety of applying the funds collected through the Church on Whit Sunday, to the increase of Colonial Bishops of irresponsible powers, the ill effects of which were too visible in this Diocese. That he would not say the Bishop of Sydney was a Romanist at heart, but that his proceedings were calculated to induce such views. That he was a very weak man. That his conduct with reference to Mr. Beamish was "abominable." Of the bishop's clergy in general, he made use of a sweeping slander,—to the effect, as I understood, though I do not feel quite clearly informed as to the precise words,—that even men from Norfolk Island would not be more injurious; at all events, it was a gross depreciation of the general body of the Clergy—of some such substance or effect.

The statement of the Rev. T. B. Naylor, p. 22, supplies the next link in the chain of facts. In it he acknowledges to have felt considerable perplexity as to the course which he ought, under such circumstances, to pursue; but after much deliberation he says—

I determined to wait upon Mr. Russell, and inform him of what I had heard in order that he might have an opportunity of contradicting it if untrue.

On Saturday morning, I accordingly went to him, and with as much tenderness as I could I mentioned my difficulty to him. I told him what I had heard, as far as affected the character of the Bishop, for I thought this the only matter to which I was compelled to allude.

I told him that in my present state of health, and about to leave the colony, nothing but a positive duty could have induced me to apply to him on such a subject, but that as the statements made to me affected his character, were injurious to the Bishop, and were made at a moment when I was about to be brought into so solemn a relation as regarded his ordination, I felt that I had no alternative but to take the course I had followed, and I prayed him to believe that I had only done that which, under similar circumstances, I should wish to have been done to myself.

He assured me that no apologies were necessary, and that he should have considered that any clergyman who had heard such a statement made about a brother clergyman, would have been forgetful of his duty if he had not acted as I had done. As to the statements themselves, he contradicted the portion which I had alone mentioned to him, and said that he had never uttered a word which could by any ingenuity have been distorted to such a purpose, and further, that he did not think anything of the kind.

Upon receiving this assurance from him, I told him that he had relieved my mind from a heavy burden, and removed the necessity which would otherwise have been upon me, to decline taking part in his ordination.

Some further conversation took place between us which it is not necessary to enter into, as it did not immediately affect the question at issue. We parted with mutual expressions of good-will, and I felt thankful that a matter which seemed so full of perplexity had terminated satisfactorily.

Now here, we may remark, the matter might wholly have rested without further ado. Mr. Russell received Mr. Naylor's visit apparently in as generous and kind a spirit as it was bestowed; and well would it be indeed if all the unkind accusations and insinuations which are fearlessly bandied about from mouth to mouth were dealt with in the same way! Then would the "evil surmisings and scandalous imputations" which get abroad, to the hindrance of true religion, be set at rest.—How then shall we account for the change that took place in Mr. Russell's feelings, between his parting with Mr. Naylor and the following morning? We can only say, that with Mr. Naylor's narrative of the interview in question before us, it is most unaccountable on any sound principles of conduct, and we are led to fear that feelings of older standing were at work; and to them, we presume, must be attributed the extraordinary and painful proceedings of the following morning,—the Sunday, be it remembered, on which he was to present himself for ordination to the priesthood. Let us take the account of the bystanders themselves:—

We had been waiting only for his arrival to commence the service. It was fully the hour of eleven, if not beyond it. I was suggesting to you that there might be some difference in the clocks, and that therefore, some short allowance of time should be made, when Mr. Russell entered. He stated that he had a Note for the Rev. Mr. Naylor, and a copy of the same for me, presenting them at the same instant. My reply was, "Mr. Russell, I have no time (or there is no time) for reading notes now;" and I placed it with the papers connected with the Ordination, which were to be signed by me at the conclusion of it; not having so much as looked into it. Mr. Naylor, however, proceeded to read his; and from what ever, I gathered the substance of Mr. Russell's complaint; and taking up the other Note, read the first page only. To use a commonplace phrase, I had no patience with the absurdity, as it seemed, of any one calling me a popish bishop; and as Mr. Russell disavowed having done so, I expressed myself perfectly satisfied, so far as the matter had any reference to me; and declared my readiness to proceed with the service; not wishing to keep the congregation any longer waiting, on account of what appeared to me, so far as I understood it, a very frivolous matter; especially after the parties to the misunderstanding

had, at your suggestion I believe, given one another the right hand of fellowship. But Mr. Naylor, who had a better acquaintance with the real character of the Note, expressing his opinion that there was in it something of a deeper importance than could be done away with by a mere giving of hands, and thereupon persisting in his objection to assist in the ordination, I again took up the Note, while some discussion was going on, and read enough (though still imperfectly) to satisfy myself that if other objections were removed, there must exist a conclusive one on my part against laying hands on the writer of it for his advancement to the priestly office. I am under a deep obligation to Mr. Naylor for his firmness: for had he withdrawn his objection, I might in my ignorance (not having read the Note) have involved the Church in a calamity more irreparable than that (sufficiently severe though it be) which has befallen her. My determination having been formed, I said that as according to canonical usage it was desirable to have three presbyters to assist me, which number in the case of Mr. Russell it was now too late to obtain, his ordination could not now take place. I expressed no regret (as Mr. Russell affirms) that the time would not admit of a third presbyter being summoned. My expression was, that it was now too late: and no more.

According to Mr. Naylor's statement, p. 23—

There were present in the Vestry, the Lord Bishop, the Archdeacon, the Rev. George King, and myself, together with Rev. T. H. Wilkinson, candidate for Priest's Orders, Mr. T. Druitt, candidate for Deacon's Orders, and Mr. Robert Campbell, Churchwarden.

The Bishop, notwithstanding the time for Prayers had arrived, intimated his wish that we should wait a few minutes longer for Mr. Russell. Shortly afterwards Mr. Russell hastily entered the Vestry, and placed a letter in my hands, a duplicate of which he handed to the Bishop. (A.)

While I was perusing it I was interrupted by an expression of regret from the Bishop that there should be at such a moment any unkind feeling between Mr. Russell and myself. I assured his Lordship at once that he was mistaken, that I had seen Mr. Russell the previous day on a subject to which a portion of the letter referred, and that having parted from him on friendly terms, I was at a loss to contemplate his present proceedings. In an agitated manner Mr. Russell addressed me, saying "I have to ask you whether it is not Mr. Walsh who is at the bottom of all this?" He was upon this checked by the Bishop, who deprecated the intrusion of such a subject at so solemn a moment, and said he trusted that we would give an evidence of the absence of unkind feelings. Upon this we instantly shook hands. His Lordship, who had not read the letter, then asked me whether I was willing to assist in the Ordination. I at once replied that I should be guilty of an act of hypocrisy and unfaithfulness to the Church, if, after what I had just read and seen, I should consent to be a party to Mr. Russell's Ordination, and I handed the letter to the Archdeacon to read.

Whilst the Archdeacon was reading it, the clergy-men present were endeavouring to prevail upon Mr. Russell to withdraw it, upon this I said that the mere withdrawal of the letter would not be sufficient, he must disavow the imputations it conveyed. The Bishop at this moment turning to me asked whether I would proceed with the ordination, to which I replied, "No, my Lord, I feel that the Letter of Mr. Russell contains grave charges, and such as prove, together with the whole of his present proceedings, that I ought not to assist at his ordination." His Lordship still appeared not to have read the whole of Mr. Russell's Letter, and therefore to be under the impression, that it was a matter personal to Mr. Russell and myself, said to Mr. Russell, "This is most painful. Mr. Naylor refuses to take a part in your ordination, and under such circumstances I cannot proceed." Mr. Russell replied "I am prepared for either case." The Bishop then rose to leave the vestry.

I felt shocked and distressed at Mr. Russell's position, my own heart was heavy, and I conclude these feelings were expressed in my looks, for as I passed Mr. Russell, our hands were mutually extended, and he said, "I do not blame you in the matter Mr. Naylor, I have no personal feelings against you."

This again is corroborated by an appended memorandum from the Rev. George King, to the following effect, p. 24:—

This statement of the painful scene in St. Andrew's Vestry is correct and true. And I may add—that Mr. Naylor did not hesitate to give his hand in token of the absence of any personal feeling against Mr. Russell, while at the same time he refused to assist in his ordination; stating, as the ground of his refusal, certain matters contained in the Letter above alluded to. On hearing this, I took the liberty, being a stranger to all parties, and in ignorance of the question, of requesting Mr. Russell to disavow the objectionable statement in his Letter, whatever it might be, but no attention was given to my attempt at mediation.

Here will properly follow the letter itself, delivered in the Vestry as described:—

Saturday night, June 2nd, 1849,
St. Mark's, Alexandria.

Rev. and dear Sir,

With reference to our conversation to-day, I wish you distinctly to understand that neither expressly nor by implication did I ever affirm that the Bishop of Sydney was a Popish Bishop.

Were it not for the low tone of morality which apparently prevails here I would have resented such a question, based upon mere report, as the grossest insult which could be offered. But I feel as if no clergyman of our communion had a right to be affronted by any suspicions or queries.

I can make every allowance for the enquiry you made, and indeed, I cannot think it an improper one when I call to mind (as you no doubt did) that a charge was publicly made against not a few of the clergy of this diocese, and that too by name, (which charge was never publicly denied,)—a charge so serious that were it not contradicted and avouched from a personal knowledge of the fact, one could hardly give it credence.—I allude to the disclosures made by the Rev. R. K. Sconce, viz., that certain *clergymen were accustomed to debate* "whether the falsehoods the Bishop was in the habit of uttering were to be accounted as deliberate violations of, or carelessness about the truth."

This disgusting picture degrades in a degree the whole body, and denies every clergyman of the privilege of feeling hurt by injurious suspicions or calumnious questions.

I remain,

Faithfully yours,

F. T. CUSACK RUSSELL.

Rev. T. B. Naylor.

This note itself, we think, supplies evidence of what we said just now as to there having been something more than, and unconnected with the visit of, Mr. Naylor, ranking in Mr. Russell's mind. The first paragraph only has reference to that visit, the rest consists of what appears like a sort of retaliation by a counter charge against certain clergy of the Diocese, directly affecting the Bishop also; and that this was the general intention of the letter appears from his having formally given to the Bishop a copy of it at the same moment that the original was placed in Mr. Naylor's hands.

The choice of such a time for the presentation of such a letter makes it painfully evident that the conclusion arrived at by the Bishop, and explained in his letter, p. 20, to Mr. Russell on the following morning was a just one, "that the notes being addressed to Mr. Naylor was a mere blind, and that the real intention was to offer an insult to the Bishop;" and we join cordially with his Lordship in his feeling of deep obligation to Mr. Naylor (p. 9) for his "firmness," convinced that "had he withdrawn his objection, Mr. Russell's ordination might have involved the Church in a calamity" almost "irreparable." We cannot but congratulate the members of the Church on the determination conveyed to Mr. Russell in the Bishop's letter of the following day (p. 20).

After what has taken place my own confidence in you would scarcely be so re-established as to enable me with satisfaction to lay my hands upon you in that solemn rite; and therefore I must express myself unable to look forward to any such change of circumstances as could entitle you to ask (or me to grant you) admission to the priesthood so long as I remain at the head of this Diocese. I wish this to be considered as my reply to your communication of yesterday, and that it may be final.

Considering the matter only at this point, this would be our judgment; but on perusing the narrative, it is, we grieve to say, abundantly confirmed. Instead of the humility, and even sorrow, which we might have looked for from one so young under a sense of his then position, we next find a letter inserted as an advertisement in the *Sydney Morning Herald* on the following Tuesday (p. 1). We need not do more than comment upon portions of this unhappy production.

Between his account of what he very truly terms "the extraordinary proceedings at St. Andrew's Church," and the versions given already, there are unfortunately fatal discrepancies. He speaks of Mr. Naylor's enquiry when calling upon him having been based upon "mere rumour." We have shown that Mr. Naylor based his inquiry not on mere rumour, but on a clear, definite, formal statement made to him as a clergyman by a member of his congregation.

2. Mr. Russell's version of the enquiry itself is very different from that actually made; for he was not at any time asked whether he said "the collections of Whitsunday would be ill applied in sending out Popish Bishops like Dr. Broughton." If this is what he denied, then he may escape from a charge which was *never brought against him*.

3. We notice the total omission of any mention of the friendly, and indeed brotherly, nature of the interview with Mr. Naylor, which might leave it to be supposed by those who had not seen the latter gentleman's statement, that it was rather hostile than kindly as it was.

4. He gives as a reason for having written the letter to Mr. Naylor, his "considering it only just to himself to put in writing a plain denial of the report." If, then, this were so, why was his letter made the vehicle of a slander so unconnected with that denial?

5. He says, "when I delivered to him this paper" (*when* indeed, and *where* was it delivered we may ask?) "on reading it he (Mr. N.) said that he could not, without a feeling of hypocrisy approach the Lord's table with me;" as if to imply that there existed a personal feeling between himself and Mr. Naylor. This is utterly at variance with what Mr. Russell states in a subsequent part of his own letter, where he speaks of Mr. Naylor's "refusing his assistance in his ordination," as well as with the facts detailed in the united evidence of the bystanders, which shows that *personal* feeling was wholly excluded from the proceeding, and that Mr. Naylor's refusal—"not to partake with him of the Holy Communion," but—to take part in

his ordination, rested on wholly different grounds. This seems to us to be the nearest possible approach to an untruth.

6. Mr. Russell says, that on Mr. Naylor hesitating, "the Bishop expressed his regret that the lateness of the hour would not permit another clergyman to be summoned." To this we have simply to add the words of the Bishop himself. "I expressed *no regret* (as Mr. Russell affirms) that the time would not admit of a third presbyter being summoned."

7. He explains his reasons for singling out the name of Mr. Walsh as the person likely to have instigated Mr. Naylor to make the inquiry, that Mr. Walsh had spoken in unhandsome terms of him, when he (Mr. R.) had no opportunity of defending himself. This really malicious accusation of an absent person on a mere vague supposition, from one who was so very disposed to "resent as an insult" a fair candid inquiry put to him in a kind, generous, and unexceptionable way, comes surely with a very bad grace; nay, we are almost disposed to think that on the known principle that those who have done an injury, usually are prone to calumniate the persons they have injured, the "unhandsome" speaking which Mr. Russell alludes to, must have been on his own part rather than on Mr. Walsh's, who seems to have been most gratuitously and ungenerously dragged into the matter, for no other purpose than to be made an object of suspicion and dislike to others, and to express Mr. Russell's own hostile feelings.

Under the same head with this attack upon an individual, we must range those other "railling accusations" of a yet bolder and wider kind which are found under the expressions, "the Romanizing clique," "that unprincipled party," and that somewhat presumptuous and almost profane statement of his own cause, as being "the cause of God against the devices of Satan." These are so gross as to disarm criticism, and we gladly leave them for the judgment of that competent authority which—we hope we are not wrong in saying—is to deal with them officially. Yet we must repeat, they are hard words from a person so exceedingly sensitive to the friendly inquiry of one, whose object was quite as much to vindicate Mr. Russell's character from reproach, as to satisfy his own doubts and misgivings. Mr. Russell, in truth, forces us, in spite of ourselves, sorely to question that exalted purity of motive which one part of his letter affects to avow.

The farther we go on with the narrative, the more painfully unfavourable does his position appear to us; and when we discover from his own acts and words what is the temper of the man who stands forth, as if he accounted himself the standard of orthodoxy and practice, to canvass the acts of his bishop and to be the grave accuser of the brethren—his elders in the ministry of the Gospel, we are truly amazed and saddened at the arrogance and undisciplined presumption

that are exhibited in all he has said and done in this sad business.

But to proceed with the pamphlet. The credit given to Mr. Russell's printed denial of Mr. Naylor's enquiry, or rather of the enquiry which Mr. Naylor is represented by Mr. Russell to have made, but did not make (as we have already shown) seems at length to have induced Mr. Mort to do that act of justice which he alone could do, both to himself and to the gentleman whose intimacy with him subjected him to attack from Mr. Russell. Mr. Mort's letter is dated the 7th June, being the Thursday after Trinity Sunday. It is a straightforward manly appeal to Mr. Russell's memory. "Did you not at such a time say this and that?" Agreeing in substance, and nearly in words with Mr. Lowe's account of the matter to Mr. Naylor. More than this, he exempts Mr. Walsh, not only from the slanderous imputation publicly thrown out by Mr. Russell of having acted in any way against him in the matter in question, but also from having ever spoken of Mr. Russell, except in terms of commendation. And how is all this answered? By a letter containing no answer to Mr. Mort's question; and which therefore the latter, by a very just inference, presumes to imply an acknowledgment of his veracity; by a letter, we say, containing no expression of regret for having wantonly and without provocation borne false witness against his neighbour; but, on the contrary, charged with still greater presumption, in speaking of his "views of the real constitution of the Church of England," and with additional language of offensive railing against his brethren. Mr. Russell might well learn a lesson of forbearance and high-minded gentleness from his worthy churchwarden, who, like a true Christian man, will let no ill treatment of himself or his friend affect his steady zeal, and desire to do his duty to the minister and parish with which God in His providence had connected him.

The publication of these letters did not take place until the 21st June, for the reasons which Mr. Mort stated. They are replied to by a letter from Mr. Russell, and two other letters,* signed "T. B. Eldershaw," and "Hannah V. Boyd;" the two latter being persons who were present when the conversation took place in the omnibus, or cab, † and who remember the conversation about Church Government, but do not remember Mr. Russell's having used the expressions attributed to him by Mr. Mort. Mr. Russell's letter is a step in advance of his former letters, in that spirit of evil-thinking and evil-speaking for which they are so sadly remarkable. "I did not reply," he says, to Mr. Mort's letter, "because he was my Parishioner,"—the very reason, it seems to our judgment, why he should not only have replied fully

and satisfactorily to his letter, but also should have prevented his writing that letter at all, by going at once to him, as the person who had in the first instance occasioned the conversation to be known and talked of, as he did go to the others who were present, and were also his parishioners.

Then he says "his statements were made to Mr. Charles Lowe, (whose position in our *Protestant Church* I do not understand,)" &c. We have not words to express our indignation at the shameless and cowardly insinuation conveyed in this sentence against a high-minded gentleman, who more than perhaps any lay person in the colony, has devoted his money, time, and talents to the support and defence of the Church of England in her *Protestant* character. Yet this comes from the Mr. Russell, who felt disposed to resent as an insult the candid and kind visit of Mr. Naylor.

But now for the reply to Mr. Mort. That there was a conversation on Church matters is quite evident, and that its tone was such as to produce an appearance of excitement in Mr. Mort's manner, and a painful and indignant impression on his mind, is also clearly made out. So here, accordingly, we find Mr. Russell acknowledging, "My remarks had reference to the system of Church government, not to the Bishop,"—i. e., they were directed against the Bishop in words, but had reference in the speaker's intention to a *system*, of which "the Bishop" was the impersonation. Mr. Mort thought otherwise, and felt aggrieved, as a good "Protestant" he ought. Then he says, "My condemnation was of the teaching at St. James's College, and conduct of some who maintained the doctrines of the Church of Rome whilst acting as ministers of the Church of England, and not of the Clergy generally." Was this nothing for Mr. Mort to hear and to be pained with hearing? Was not this something to make the ears tingle of one who saw in every word of it a shaft of gross abominable calumny? Was this the language becoming one in his noviciate, and then about to be "tried and examined" as to his fitness for the sacred office of the Priesthood? Was this the state of mind for a candidate for holy orders in the Ember Week? Surely every honest and upright mind will see but one answer to these questions, and will not be surprised to learn that Mr. Mort, in no hostile spirit, but in the mere fulness of his heart's anxiety and sorrow, spoke of what he had heard to those who would feel as he felt about it.

But again hear Mr. Russell—"Allow me to add, that although few men are more alive to the tried inefficiency of our present Church discipline, I have religiously abstained from speaking evil of dignities. Never, nor in any place, have I spoken in disrespectful terms of the Bishop of Sydney." Let us then turn to page 16 of the Pamphlet, and we shall

read the following passage from the Bishop's Letter to the Archdeacon—

It has never fallen to my lot to witness any spectacle more distressing than that of two young men actuated by such a spirit. On the part of Mr. Russell in particular, this is the more astonishing: inasmuch as on *Friday* last, (the 1st instant,) we passed nearly three hours together; discussing amicably, and I trust, not unprofitably, subjects so sacred preparatory to his approaching ordination, as might bestow upon that interview even a solemn character. In the course of it he acknowledged that both he and Mr. Beamish had been in the habit of lending their ears to the insinuations and crimiatory assertions which were perpetually made in their presence concerning me; and he very ingeniously said he was sensible they had done wrong in this; that Mr. Beamish was aware it was wrong, and regretted that he had been led by such inducements to believe almost anything to my prejudice. But Mr. Russell added, "it is impossible to help giving credit to what one hears perpetually repeated." In the existence of such an impossibility I did not profess myself a believer. Nevertheless, perceiving how the case stood, that mischievous persons, no friends to the Church of England, had taken advantage of the inexperience and ductility of these young men, to impress them with such views as suited their own purpose, and had made them in fact their engines for discharging their malignity against myself, I allowed it to pass; and Mr. Russell having expressed regret that he had yielded to such impressions, we separated in perfect charity and satisfaction (as I thought) at an advanced hour on Friday afternoon.

To the Bishop in private we see he acknowledged what in public he denies ever or in any place to have done. We see the charitable interpretation which his lordship put upon his conduct; we see with what gentleness and fatherly tenderness he heard the avowal, and forgave and forgot the offence of his youthful maligner; and we would venture to say that there is not a Bishop in Christendom who would have shown the forbearance exhibited by the Bishop of Sydney to a young man, who appeared before him as a candidate for ordination, under such circumstances as those in which *Mr. Russell, the Deacon*, then stood. Would any other Bishop have thought that one who had so acted, as a confessed retailer of slanders and malignity against his spiritual Father, had "used the office of a Deacon well," had been "modest and humble," and had "so well behaved himself in this inferior office, that he might be found worthy to be called unto the higher ministries in God's Church"? (Ordination Service) We trow not. Well might Mr. Russell speak of the "inefficiency" of that discipline which had been so lightly exercised against himself.

More letters were published after that from which we have just quoted, Mr. Mort expressing himself ready to make oath to the general truth of what he had asserted; and Mr. Russell and the fellow-travellers in the omnibus showing increased signs of vexation at Mr. Mort's peremptory appeal to their veracity, and vindication of his own. We do not think it necessary to follow them in the discussion; we could wish that Mr. Mort had taken, as we have done, the acknowledgments of Mr. Russell's own letter, as quite enough for all purposes of truth. For he need not have said a word more after that letter appeared.

After all, however, this question about

* These Letters are not in the Pamphlet.

† We have ascertained that the vehicle—call it cab or omnibus—was a *public conveyance*, running between Sydney and Darling Point.

does not
say

what Mr. Russell said in the omnibus, and what Mr. Mort reported him to have said, and what the others did or did not hear him say, and about Mr. Lowe, and the channel by which it reached Mr. Naylor, has nothing whatever to do with Mr. Russell's present position. He *would have been ordained* to the priesthood without any objection or hinderance from any one (so far as can be known), in spite of all that had passed during the preceding Ember week, up to the very hour of his presenting himself at St. Andrew's Church. Neither Mr. Mort, nor Mr. Lowe, nor Mr. Naylor, nor any other persons named or hinted at by Mr. Russell, did anything to *prevent his ordination*; but it was *Mr. Russell himself*, by adding to his former forgotten and forgiven misdoings a new and unlooked for act of presumption, calumny, and,—considering the time and place,—we must say also of profaneness and impiety. By that act he *forced* matters into the course they took; he came into the Vestry in an attitude and bearing of bold hostility, with anger and slander on his lips, and with a message of insult and evil speaking against the Bishop and Clergy in his hands. Was Mr. Russell then the persecuted or the persecutor in this act of offence and unseemliness? Or what harshness of command or gentleness of persuasion could have induced Mr. Naylor, who saw the whole bearing of the case as none of the others present *could* then see it, to take part in the ordination of Mr. Russell, except with the grossest violation of his own conscience as a Christian Minister? Again we must join the Bishop of Sydney in expressing our deep obligation to that gentleman for his firmness, and we are sure that should it please God to restore him to health, and to prolong his days upon the earth, Mr. Naylor will ever look back upon this, one of his last public acts in the Diocese, with heartfelt thankfulness to Him who put it into his mind to do it.

To those who have adopted the very strange notion that Mr. Russell is an injured and persecuted man, let us take leave to point out the fact that Mr. Russell has, with his friend, all along taken up the very aspiring and unenviable position of an universal arbiter of sound doctrine and morals. From his eminence of self-assumed superiority he has been pleased publicly and privately to hurl forth against his Bishop and certain of his brethren wholesale accusations, such as would best avail to excite clamour and suspicion against them amongst those who are ever on the watch for mischief. "We are they who ought to speak, who is lord over us?" has been the language of his heart and actions. And when the matter comes to be examined closely, it is discovered that, not he is on his defence against the attacks of others, but on the contrary, others,—and those such as ought to be past suspicion,—are on their defence against the calumnies and aspersions he has been the means of circulating against

them; and whence does he gather them? why, by raking up the embers of long forgotten strife. We allude here to what he says in his letter A., at page 19, of the charge brought against certain of the clergy by Mr. Sconce; at page 21 will be seen the letter addressed to the Bishop by the six clergymen alluded to. We read this letter with very great pain, feeling sorely how unprincipled in its bitterness must be the spirit of that assailant against whom it should be necessary to adopt such a mode of defence, lest the charge which had long since been disposed of by all men of honest minds should be acknowledged in its most offensive import because it had remained *publicly* uncontradicted.

As a concluding comment upon the portion of the pamphlet which relates to Mr. Russell, we will take that gentleman's own words "This is no struggle between high and low Church." To us indeed after going through the matter in detail, it seems to be an attempt to transplant from another soil those baneful weeds of self-will and intolerant personality which have choked the social happiness and moral well being of a country now well nigh politically and morally ruined by a similar mode of agitation. God grant that the evil may be checked here before it is too late, and that the seeds be not scattered and take root in all quarters!

We do not think it necessary to enter so particularly into the case of Mr. Beamish, because his own productions found in the pamphlet, prevent all possibility of the misapprehension existing about *him*, which has more or less attached to Mr. Russell's case. If error is traceable anywhere in the dealings with him, it is, we venture to think, in the extraordinary and almost unaccountable leniency and forbearance on the part of our venerable Bishop, in permitting the young man's arrogance and rudeness to continue so long unchecked and unpunished. We leave him to time and his own reflections, with our best wishes for his improvement of both one and the other. We cannot, however, refrain from calling to his mind (if that be necessary which seems never to have been out of his mind) his own maxim that "*a man must look forward a little to his own interests, especially in this country*;" admonishing him at the same time, that his highest as well as his temporal interests will be best promoted if he would act with a like prospective reference to them also, though with more judgment and circumspection than he has shown (as the issue proves) in the management of his temporal concerns.

The Saints and Servants of God. London: This is a Roman Catholic work.

Our attention has been particularly directed to it, as exhibiting to us what is proposed for imitation to the daughters of England, not by a bigotted and ignorant Roman Catholic Priest, of former and less

enlightened days, and intended for congenial minds, in congenial countries, but by an Englishman of our own times—nay, one who was till very lately a priest of our own Church.

It is also deserving of notice, as its publication has been attended with circumstances which serve to illustrate the much vaunted *UNITY* of the Roman communion.

It is dedicated—"To the nuns of England, who shield their country by their prayers, and by their meek austerities make reparation for its sins"; and it comprises the lives of St. Rose, of blessed Colomba, and of St. Juliana. It is translated from the French, and edited by the Rev. F. W. Faber, and is recommended as a book in which the daughters of England will find "bright examples to feed the spirit of devotion, and from which they may win fresh light and strength."

Our limits will admit of only a very few extracts, which we select, together with some remarks from the Review in the *English Churchman* for December, 1848.

St. Rose of Lima, was born April 20th, 1586: she was baptized by the name 'Isabel,' but this was changed to Rose when she was three months old, an "*extraordinary favour*" as she was subsequently assured by the Virgin Mary, "*she was to her by Almighty God: she was the first and perhaps the only one, whose surname had been changed by heaven.*"

The Blessed Rose, when only THREE MONTHS old, gave proof of an heroic patience: for, some one having thoughtlessly pinched her thumb, by shutting a chest hastily, *she concealed the pain it gave her*; her mother having hastened to her at the first news of the accident, *she hid the finger*, and did not let it appear that she had been hurt. The injury grew worse afterwards from her silence" [at three months old.]

To obey the parents from whom we have received our life is only the effect of an ordinary degree of virtue; and there would have been nothing remarkable in the obedience of the blessed Rose, if she had contented herself with simply fulfilling this duty; but she infinitely increased its merit by *perfectly complying* with that which she owed to her parents, without failing to accomplish what Almighty God required of her.

Let us see what constitutes perfect obedience to parents in the opinion of this author—

Her mother made her wear a garland of flowers on her head. Not thinking herself strong enough to effect a change in this command, she *obeyed*; but she sanctified her submission by the painful mortification with which she accompanied it: for God having brought to her mind the remembrance of the cruel thorns which had composed His crown in His passion, she took the garland, and fixed it on her head with a large needle, which she plunged so deeply into her head that it could not be drawn out without the help of a surgeon, who had much difficulty in doing it. Thus she contrived to *elude* without resisting the orders of her mother.

The stratagem which she practised in order to avoid appearing at assemblies, or accompanying her mother in the visits she paid to her friends and relations, was not less surprising; for she rubbed her eyelids with pimento, which is a very sharp burning sort of Indian pepper: by this means she escaped going into company, for it made her eyes red as fire, and so painful that she could not bear the light. Her mother having found out this *artifice*, reprimanded her for it, and mentioned the example of Ferdinand Perez, who had lost his sight by a similar act of *indiscretion*.

To this we may add the following:—

Obedience generally terminates with life, but the blessed Rose manifested it even when in her tomb,

The mother prioress of the Convent of Nuns of St. Dominic at Lima, commanded the picture of Rose in virtue of the obedience which every one in the house owed to her, to enable them to find a silver spoon which a servant belonging to the monastery had lost, that they might avoid any rash judgment of innocent persons; and, as if our Saint had animated the colours of her picture with that spirit of obedience which had made her so submissive to God, and to His creatures for His love, the prioress perceived immediately on the table the lost spoon, and we might say that the picture placed it there, to represent the perfect obedience of its original.

Another specimen of obedience is given in the following extract:—

Her mother, who only looked upon her with the eyes of flesh and blood, seeing her face pale and disfigured, blamed her conduct, and even wished to persuade her that she committed a mortal sin, by thus denying herself the necessary nourishment for the preservation of life. To prevent her from continuing this manner of living, she obliged her to sit at table with the rest of the family, but this enlightened daughter contrived to elude her vigilance, by begging the servant to offer her only a sort of dish made without salt, composed of a crust of coarse bread, and a handful of very bitter herbs.

We now come to those features in this biography which we presume constitute, in Mr. Faber's eyes, the "bright examples" which afford food for "the spirit of devotion," and in which the nuns of England may "win fresh light and strength." But before giving the extracts which follow, it may be well, though we trust it is not necessary, that we should earnestly disclaim any intention of rudely exposing such matters to irreverent criticism, or self-indulgent levity: we confidently trust to the principles and good feelings of our readers to prevent any such effect.

She hid under the largest tufts of these plants a vessel full of sheep's gall, with which she sprinkled her food, and washed her mouth every morning.

It was no less astonishing that she could find room on her emaciated body to engrave in it by her disciplines the wounds of the Son of God; and that she should have been able to draw from it those streams of blood which she every day caused to flow; with iron chains and her other instruments of penance, she practised such terrible austerities, that her confessors were obliged to restrict her in the use of them. After she became a nun she was not content with a common sort of discipline; she made one for herself of two iron chains, with which she gave herself such blows every night, that her blood sprinkled the walls and made a stream in the middle of the room, so prodigious a quantity did she draw from her veins. . . .

As she practised this penance every night, she re-opened her bleeding wounds by making new ones; and being careful to prolong her suffering, she contrived not to strike always in the same place; but she reiterated her blows so frequently that she did not allow her wounds time to close; scarcely did they begin to heal than she opened them again by fresh blows; thus her whole body was almost one entire wound.

Those in the house who heard the sound of the blows she inflicted on herself had a horror of this cruel treatment, and were, at the same time, touched with pity for this innocent penitent, who felt none for herself. Father John of Laurenzana, her confessor being informed of the manner in which she treated her body, commanded her to use moderation; she obeyed, but she begged so earnestly, that he could not refuse her the permission she asked to take five thousand more stripes in the course of three or four days. She had shown from her infancy the first sparks of that fire which inflamed her soul with the love of penance; for when she was only five years old she carried through mortification heavy tiles and stumps of trees from one place to another with great difficulty. She entreated Marianne the servant, and the dear confidant of her austerities, to load her with heavy stones in the corner where she usually prayed; and she heaped upon her so great a quantity sometimes, that Rose, overcome with the weight of this burden, felt fainting and half dead to the ground. When she was fourteen she used to leave her room at night when every one in the house had retired to

rest, and walk about barefooted in the garden, carrying a long and heavy cross on her wounded shoulders; the joy which she felt under this beloved burden rendering her insensible to the effects of the air and the season.

In this ardent desire of suffering she made herself a circlet of a plate of silver three fingers broad, in which she fixed three rows of sharp points, in honour of the thirty-three years that the Son of God lived upon earth. Fearing that her hair, which was beginning to grow, would prevent these points from entering in, she cut it all off, excepting a handful which she left on her forehead, to hide this penitential crown from the eyes of men. She wore it underneath her veil, which made it the more painful, as these points, being unequally long, did not all pierce at the same time, but one after another, according to her different movements; so that with the least agitation these iron points tore her flesh, and pierced her head in ninety-nine places with excessive pain; and as the muscles of this part are connected with one another, our Saint could scarcely speak; and when she coughed or sneezed this violent effort caused the three rows of points to penetrate even to the skull with almost inconceivable pain.

As she had only invented this sort of torment to imitate the sufferings of the Son of God, she would have willingly changed this circlet for a crown of thorns, to imitate Him more closely; but her confessor thought it better for her not to change it, for fear that the holes which the thorns would make might suppurate. She followed his advice, seeing that it would be very difficult to conceal a crown of thorns, as the points would come through her veil, and reveal what she so much wished to hide; for this reason she made this silver crown, in which she fixed the points so firmly that after her death the goldsmith could not draw even one out with his instruments.

To increase the pain, she changed every day the place of this crown, causing new wounds, or reopening those which were beginning to heal. She had put strings at each end of this painful diadem, that by tying them closely she might force the points in more deeply; and in changing it, which she did every day, this crown caused her new pain. Every Friday, which she particularly consecrated to penance, she tied this circlet more tightly, and made it come down upon her forehead till it pierced the cartilage of her ears in many places.

Of the chapter headed "Jesus Christ espouses the blessed Rose, in the presence of the Blessed Virgin," as well as of several pages which follow, we must forbear giving any extracts. To our minds they present nothing but the most shocking profanity and fearful irreverence.

Mr. Faber, at the end of this memoir of St. Rose, adds the following observations:

She was canonized three years later, 1671, by Clement X., who appointed the 30th of August for her Feast. Thus solemnly has the Church of God set the seal of her unerring approval upon that series of wonders, that endless chain of miracles, which, reaching from her cradle to her grave, make up the life of this American virgin. There was never a time and never a land, when and where it was more needful for the daughters of the Church to learn how to make themselves a cloister in the world, than England in the present age; and it is precisely this lesson which the life of St. Rose conveys. Amidst so much that is false and hollow, heartless and unreal, how beautiful before Almighty God would be the child-like simplicity of this virgin of the South, copied even faintly in the lives of our Catholic country-women! For it is this simplicity which was her fairest ornament; indeed, so completely child-like was she herself, and so child-like the wonders with which her Divine Spouse encircled her, that in reading her life it seems hardly ever to strike us that she was anything but a little girl. It is as though she grew no older, but remained still the baby cradled in the arms of Jesus, as when the virgillum rose bloomed miraculously on her little face when three months old. Let us also thank Almighty God in the fervent simplicity of our faith for the seal His Church has set upon these authentic wonders; wonders not lost in dubious antiquity, but adequately proved in the face of modern criticism so short a time ago; and remembering that this bold exhibition of the marvellous is by no less an authority than the Catholic Church presented to our veneration and our love, let us take it like awe-struck children, as a page from the lost chronicles of Eden.

God, of His mercy, forbid that Mr. Fa-

ber, or Mr. Newman, or any one else, under the highest or the lowest sanction, shall ever be able to excite among the "daughters of England" any other feelings than those of pity and horror, at such suicidal lacerations, and fanatical impieties, as are recorded in the Lives of St. Catherine of Sienna, and St. Rose of Lima! It is not by following such examples that they will be enabled to fulfil the apostolical injunction—

Present your bodies [not a self-mutilated, self-enfeebled, dying, but] a living sacrifice, holy, acceptable unto God, which is your reasonable service. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own [to deface, and wound, and mutilate]; for ye are bought with a price—therefore glorify God in your body, and in your spirit, which are God's."

The worshippers of Baal "cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them;" but the worshippers of God are forbidden to do so. "Ye are the children of the Lord your God: ye shall not cut yourselves." For fasting, and watching, and self-denial, we have abundant precept and example, in both the Old and the New Testament, and St. Paul records the "stripes" which others inflicted upon his body; but for the self-inflicted tortures of stripes with iron chains—"half-roasted feet,"—points of needles—crowns with sharp points, "penetrating even to the skull,"—beds, with "three hundred pieces of broken tiles,"—streams of blood—bodies "almost one entire wound"—we have no other sanction than that of heathen idolaters, and of the Roman Catholic Church.

Let us now contemplate the unity which is said to prevail in the Roman communion, and for which Mr. Faber and his friends have forsaken the Church of England.

The Rev. E. Price, a Roman Catholic Priest, and the editor of *Dolman's Magazine*, writes—

We beg to differ much and seriously from the views which Mr. Faber seems to have had in compiling or translating (we care not which) this life of his saintly heroine. Does he mean it as a mere speculation—a stringing together a mass of incredible and imitable austerities, painful to read, impossible, nay, sinful to imitate. . . . Does Mr. Faber give these marvellous austerities of St. Rose of Lima as the *vade mecum*, the rule of imitation for Catholics living in the world, and pressed upon so heavily by its crushing responsibilities? . . . We grieve, and that most sincerely that such details, so harrowing to a sensitive mind, so dangerous from their initiating weakly disposed minds to similar excesses of religious zeal (we had almost said fanaticism) should ever have been published.

In the name of all those who know their religion; in the name of all those who reverence it in its innate and immaculate purity and truth, we protest most solemnly against this and such like publications.

This Reviewer declares that these austerities are not approved by the Church, that they are monstrous, frightful, dangerous, extravagant, far different from the all merciful Redeemer's doctrine, unmeaning puerilities, rigid, pitiless, gloomy, worthy neither of admiration nor imitation, false and unnatural piety, appalling, sickening, revolting, horrible, harrowing, astounding, contrary to the innate and immaculate purity and truth of religion, and finally, idolatrous."

On the other hand, the *Tablet* says, "If religion is to grow in England and to prosper again, Mr. Faber has had no slight share in promoting such an issue." "That the impugners of those very things have been solemnly devoted by Pope Clement X. to the indignation of Almighty God, and the vengeance of his Apostles." *Dolman's Magazine* is denounced "as a scandalous and anti-Catholic publication; a propounder of false doctrines, a blasphemer of the Saints; and those who fear the indignation of the Almighty, are cautioned how they again meddle with such condemned goods, and for their special protection the caution is to be repeated monthly until the danger shall have disappeared."

This elicits the following humiliating confession from the Rev. E. Price,—humble we cannot term it, until we know under what circumstances and influences it was obtained:—

The Editor begs to express his profound regret for whatever scandals may have arisen from the Review of Mr. Faber's *Lives of the Saints*. Whatever was said in that review against truth, or justice, or charity, he begs in the most explicit manner to withdraw; and to solicit Mr. Faber's entire forgiveness in whatever way he may have offended him. If the Editor erred, it was more from misconception, from erroneous judgment, than from a deliberate intention of attacking truth, or of wounding Mr. Faber's feelings, or those of his venerable brethren. Peace and charity are too precious to be sacrificed lightly; and if this public reparation be not sufficient, let Mr. Faber only point out a better way, and it shall be done. It is the Editor's earnest wish that the past should be buried in the grave of a generous oblivion, and that all our future efforts should cordially co-operate to promote the glory of God by the continual spread and advancement of our most holy faith.

EDWARD PRICE, M.A.

Sardinian House, Lincoln's Inn Fields,
Nov. 27, 1848.

"The English Church invites the obedience of intelligent love; the Roman Church commands the utter unreasoning submission of a soul denuded of its power."—*Oxford to Rome*.

The following letter from Mr. Newman to Mr. Faber, appears in the *Tablet*, but has not its approval.

Mary Vale, Oct. 30th, 1848.

My dear *Father Wilfrid*,—I have consulted the Fathers who are here on the subject of the "Lives of the Saints," and we have come to the unanimous conclusion of advising you to suspend the series at present. It appears there is a strong feeling against it on the part of a portion of the Catholic community in England, on the ground, as we are given to understand, that the lives of the foreign Saints, however edifying in their respective countries, are unsuited to England and unacceptable to Protestants. To this feeling we consider it a duty, for the sake of peace, to defer. For myself, you know well, without my saying it, how absolutely I identify myself with you in this matter; but as you may have to publish this letter, I make it an opportunity which has not as yet been given me, of declaring that I have no sympathy at all with the feeling to which I have alluded, and, in particular, that no one can assail your name without striking at mine.

Ever your affectionate friend and brother in our
Lady and St. Philip,

J. H. NEWMAN, Cong. Orat. Presb.

Rev. F. W. Faber, St. Wilfrid's.

That such men as Mr. Newman and Mr. Faber recently were, should, in so short a time, have so vitiated their spiritual and literary tastes, and so dimmed their spiritual perceptions, as not only to eat of such food themselves, but also to imagine that others might be tempted to follow their

example, and quit the healthy pastures of the Church of England to join in their sickening repast, is as marvellous as it is melancholy, significant, and instructive. The whole subject, indeed, affords such a useful lesson and warning, that we consider it a plain, though a very painful duty, to bring it thus fully before our readers.

ST. PETER'S COLLEGIATE SCHOOL, ADELAIDE.

(From the *South Australian Gazette and Mining Journal*.)

At half-past two o'clock, the foundation-stone of this school was laid by the Lord Bishop of Adelaide, in presence of his Excellency the Governor and a numerous party of ladies and gentlemen, who assisted on the occasion. The day was exceedingly unfavourable, and prevented a larger attendance; but there were at least one hundred and fifty persons present. The boys of the school, headed by the master, Rev. T. P. Wilson, M.A., also braved the weather, and witnessed the interesting ceremony with evident interest. The overseer having announced that all was in readiness, the Lord Bishop stepped forward and said—

Dearly beloved in the Lord,—Forasmuch as inspired men under the law did stir up the gift of wisdom and knowledge within them by the studies of good learning in the schools of the Prophets; and, under the Gospel, the Apostle Paul did sanctify profane literature to the glory of God and the advancement of Christ's religion, overcoming at Athens certain philosophers of the Epicureans and the Stoics, as well as the opposition of science—falsely so called; and at Ephesus disputed daily in the school of one Tyrannus; and, not only so, but did exhort the youthful Timothy to "give attendance to reading," as well as exhortation and doctrine, and bring with him those treasures of learning—the books and parchments committed to his care; thereby teaching us not to neglect the use of such means in furtherance of the Gospel: let us humbly hope that our Heavenly Father will favourably approve our present purpose of building this school for instructing Christian youth in the language of Holy Scripture, for the advancement of Christian knowledge and of useful learning; and let us devoutly pray for his blessing on this our undertaking.

His Lordship then offered up the following prayer:—

O, Lord God, to whom power belongeth, the Fountain of all Wisdom, the Author and Giver of all good things, be present with us, we beseech thee, while we lay the foundation-stone of this school, which Thou hast put into the hearts of Thy servants to build, to the glory of Thy name, and for the advancement of religious and useful learning; and bless our design with such success as may tend most to Thy glory, and the welfare and happiness of Thy people. Grant that whosoever in time to come shall within these walls be taught the languages in which Thy Spirit caused Thy Holy Word to be written, may learn thereby better to know Thee, the only true God, and Jesus Christ, whom Thou hast sent. Let not the wisdom which is foolishness, or science—falsely so called—render unprofitable the studies of this place; but since Thou hast ordained the universe in number, weight, and measure, let our sons here learn to confess Thine eternal wisdom, power, and goodness, in the things which Thou hast made; and acknowledging Thy providence and government in the history of kings and nations may know assuredly that righteousness exalteth a kingdom, and blessed are the people who have the Lord for their God. And, O Thou! who art the Shepherd of Thy flock, and didst give commandment to Thine Apostle, Peter, and in him to the pastors of Thy Church, to "feed Thy lambs," grant that Thy little ones may here be fed with the sincere milk of the Word, and made wise unto salvation through faith in Thy Holy Name; guard

them from the sins and follies of youth, that as they increase in stature they may grow in wisdom and in favour with God and with man; whatever things are lovely and of good report, let them have grace to think on these things; and learn in this place "to honour all men, to love the brotherhood, to fear God, and to honour the king;" so we that are Thy people, and the sheep of Thy pasture, shall give Thee thanks for ever, and show forth Thy praise from generation to generation, through Jesus Christ our Lord.—Amen.

The following are the inscriptions deposited with sundry current coins, in the usual manner:—

THE INSCRIPTION.

In honorem Dei, Patris Filii et Spiritus Sancti, et ad profectum evangelii sui, bonarumque artium, lapidem hunc auspicalem scholæ Sancti Petri de Adelaide

Posuit Augustus, ecclesiæ Adelaidensis episcopus primus, die vicesimo quarto mensis Maii, Anno Domini mdccclix, et episcopatus sui secundo:

Regnante Victoria Magnæ Britannicæ et Hiberniæ Regina annos xii:

Henrico Edvardo Fox Young, equite aurato, provinciam procurante: fundatoribus præcique Gulielmo Allen, armerigo, et Venerabili Societate ad Promovendam Doctrinam Christianam:

benefactoribus item nonnullis provinciæ incolis.

TO THE GLORY OF THE TRIUNE GOD, And the advancement of religious and useful learning,

The first stone of the

Collegiate School of St. Peter's, Adelaide, was laid by Augustus, Bishop of Adelaide, on the twenty-fourth day of May, A.D. 1849, being the second of his consecration, and the twelfth of the Reign of Her Gracious Majesty Queen Victoria; Sir Henry Edward Fox Young, Knight, Lieutenant-Governor of the Province; William Allen, Esq., and the Venerable Society for Promoting Christian Knowledge, being the principal founders, and other inhabitants of South Australia, benefactors of the same.

COUNCIL OF GOVERNORS.

President:

Augustus, Lord Bishop of Adelaide.

Members ex officio:

The Very Reverend the Dean of Adelaide, the Rev.

James Farrell, Colonial Chaplain.

The Venerable the Archdeacon of Adelaide, the

Reverend Matthew Blagdon Hale.

Members elected:

Rev. Wm. John Woodcock, Incumbent of St. John's

William Allen, Esquire

Marshall Macdennott, Esquire

Charles Flaxman, Esquire

Charles Burton Newman, Esquire

William Bartley, Esquire

William James, Esquire

James Henderson, Esquire

William Wyatt, Esquire

James George Nash, Esquire

Thomas Shuldham O'Halloran, Esquire

Lewis William Gilles, Esquire

Treasurer:

Francis Corbett Singleton, Esquire.

Secretary:

G. W. Hawkes, Esquire.

Head Master:

The Reverend Theodore Percival Wilson, M.A.,

Braznose College, Oxford.

The foundation-stone was then laid by the Bishop, and a hymn sung by some boys from the Pultney-street school. The Bishop then said—

On his arrival in the colony, an address had been presented to him by the South Australian Church Society, in which allusion had been made to the subject of education. In his reply, he said that the Venerable Society for Promoting Christian Knowledge had authorised him to draw upon the funds for a considerable sum, towards the establishment of a Collegiate School, capable of affording a superior English, Classical, and Mathematical education, and Theological Lectures to such young persons as might be desirous of offering themselves for Holy

Orders; and if the proposal was met in the same cordial spirit as that in which it had been made, he doubted not that a valuable institution might be set on foot, which, while it provided a sound and liberal education on the definite religious principles of the Church of England and Ireland, might yet offer some advantages to other portions of the Christian community. He was happy to say that that day witnessed the fulfilment of that pledge. The proposition of the Christian Knowledge Society had been cordially received, and in the name of the Council (and he might add, of parents in the province generally), he offered thanks to Mr. Allen for his munificent donation, which, joined to that of the Society, to which he tendered the like thanks, had enabled them to lay that foundation-stone. Adverting then to the religious principles of the Institution, the Bishop stated, that they were two: the first, that the religious teaching and worship should be definite and according to the standards of the Church of England; the second, that the rights of conscience should be respected. He would neither wound his own by latitudinarian compromise; nor force another by compulsory attendance on the teaching of the Church. While we taught our own children according to our principles, the right would be reserved to parents, of withdrawing their sons on the Lord's Day, if they felt bound in conscience to do so for the purpose of Divine Worship. Respect was paid to the parental relation and to the command, "Children obey your parents in all things." The other studies would be arranged with reference to the wants of a young colony; they would be neither exclusively English, nor commercial, nor mathematical, nor classical. Those who had time and means would be, he hoped, so well grounded, that they might, if they so pleased, enter upon the career of study and honors at the Universities of the Mother Country. He was thankful that encouragement for scholarship and good conduct would not be wanting; and he had the satisfaction of tendering to His Excellency the Lieutenant-Governor a vote of thanks from the Governors, for the gift of one hundred and eleven acres of land in the province, the rents of which would furnish the "Young" medal annually, and other suitable rewards. He could not but refer with feelings of great satisfaction to the Head and Second Masters, Mr. Wilson and Mr. Allom, who were capable of carrying on the system of education with great credit and efficiency; and the names of the Governors, who had been elected to the Council, were a sufficient guarantee that the principles of the Institution would be observed. The site of the Collegiate School spoke for itself. On the slope above them would stand the Chapel, while the College would, he hoped, in due time crown the eminence. The beautiful range of wooded hills on which they looked, would inspire in the young Australian the love of country; a feeling which has tended to raise England to her present pitch of glory and greatness. They had happily found native talent in their architect, Mr. H. Stuckey; and the elevation of the proposed buildings which had been exhibited that day, assured them that taste and skill would not be wanting to carry out and complete the design. Finally, he would hope that that Institution, raised by the funds of the Church of England, and conducted on its principles, might nevertheless be regarded as an olive branch of religious peace, in its respect for the religious scruples of others. "Whereto we had attained, we should walk by the same rule." "We received each other, but not to doubtful disputations." He would use a metaphor familiar to his friend Captain Allen, from his former professional pursuits:—They would sail under their own flag, but would offer convoy to others as long as they liked to sail with them; when they parted company, they would part as friends, though steering in somewhat a different direction.

His Lordship then read the following resolution, thanking Sir Henry Young for his munificent gift to the College:—

At a meeting of the Council of Governors of the Church of England Collegiate School of St. Peter's, Adelaide, held on Saturday, the nineteenth day of May, in the year of our Lord one thousand eight hundred and forty-nine, it was resolved unanimously— "That the respectful thanks of the President and Council be tendered publicly at the laying of the foundation-stone of the school-house, on the twenty-fourth instant, to his Excellency Sir Henry Edward Fox Young, Knight, Lieutenant Governor of South Australia, for his munificent gift of a section of land containing one hundred and eleven acres, to

found annual prizes or exhibitions for the encouragement of learning and good conduct in the school."

(Signed) AUGUSTUS ADRLAIDE,
President of the Council.

Having handed the parchment on which the above was engrossed to the Governor, his Excellency said:—

To render such services, official and personal, as are within my power, on occasions like the present, when we are founding an establishment so permanently useful and creditable to the community, is, of all the privileges incident to my station, that of which the exercise is the most gratifying to my own inclinations, and, I am well assured, is most entirely in accordance with my public duty, as the representative of our beloved Queen; honouring, as Her Majesty is wont to honour with the royal approbation and favour, every institution throughout her vast and glorious empire calculated to diffuse sound learning among the people, and thereby to render them as enlightened as they are free. I feel thoroughly convinced that the work in which we have now engaged is not only of a kind the most extensively useful, but also that it is in its very nature, the most durable and honourable in which rational beings can be engaged. The memory of those who erect structures dedicated exclusively to physical objects, as distinguished from intellectual, be their rank never so exalted, their designs never so magnificent, and their uses never so regal—passes away even antecedently to the inevitable decay which awaits all mortal works, whilst those designs which keep alive and spread sound knowledge, are as undying as the intellectual faculties which they have developed and propagated. Of this, I can recall no instance more striking than that the architect of Windsor Castle; although his official rank was high—having been twice Lord High Chancellor of England—and that the Order of the Garter was instituted to celebrate the completion of this magnificent and royal edifice, is remembered, not much on this account, but chiefly, if not exclusively, as the munificent founder of collegiate establishments at Winchester and Oxford. The architect of Windsor Castle—the twice Lord Chancellor—is comparatively forgotten; but the name and fame of William of Wickham, who splendidly contributed to the cause of education in the reign of Edward the Third, are but the more endeared and hallowed to us by the lapse of five hundred years. In common with the whole community, I learn with admiration that we, too, are indebted for the principal means of founding the first collegiate establishment in South Australia to William Allen, of Adelaide, who, even in this infancy of the colony, is emulating that enlightened munificence which has proved of imperishable utility and renown in Old England. Allow me, my lord, in conclusion, to observe, that the zeal and success with which you have furthered this good work, and, above all, the liberal and comprehensive basis on which the rules of admission are framed, to which you have so cheerfully assented, have rendered it very appropriate that your Lordship should receive from the Governors of the College the compliment of laying the foundation-stone—a task which you have so impressively performed that the act will for ever be memorable in the annals of the colony.

The ceremony of the day here concluded, and the company separated. The plan of the building appears to be well considered, and highly ornamental. It is to be seen at the Exchange Rooms. The principal front is to be one hundred and forty-seven feet long, with two wings of about one hundred feet each. The dining-hall and school-room will each be forty feet by twenty-one, and sixteen feet in height. The library, opening into the latter, is to be thirty feet by twenty. The building will include a master's residence and all requisite offices. It is to be built in the Tudor style, but the tracery of the oriel and other large windows will await further contributions for completion. The whole will be surmounted by a central tower sixty feet in height.

CONFIRMATION.—The Lord Bishop of Sydney purposes to hold a confirmation, at St. John's Church, Parramatta, on the 26th July next.

Register of Ecclesiastical Intelligence.

THE ORDINATION ON TRINITY SUNDAY.—Much to the surprise of those who had expected the Rev. F. T. C. Russell to have appeared amongst the candidates for ordination at St. Andrew's Church, that gentleman did not present himself before the congregation. It appears that the Bishop with the Archdeacon and other clergymen were waiting in the vestry until past the hour when the service should have begun, in some perplexity as to the cause of Mr. Russell's absence, when he came in, and with much excitement and apparent anger of manner, put into the hands of the Rev. Mr. Naylor a letter, and another, purporting to be a copy of it, into the hands of the Bishop, at the same time in allusion seemingly to something that had occurred during the previous week, asking about the part another clergyman, whom he named, had taken. It had, to those present, the appearance of some personal misunderstanding between Mr. Naylor and Mr. Russell, but in reality there was something in the tenor of the note put into his hand which induced Mr. Naylor to refuse to assist in Mr. Russell's ordination, so he stated at the time; and the consequence was that the Bishop told Mr. Russell he could not be ordained on that day from the want of a third presbyter to assist in the imposition of hands. It appears, however, that after the service, the Bishop, on reading the note which had been previously handed to him, and the contents of which he had not before particularly noticed, approved of the course Mr. Naylor had taken, and even expressed himself thankful that Mr. Russell's ordination had been prevented. The whole matter is now before the public in the form of a pamphlet, entitled, "Correspondence between the Right Reverend the Lord Bishop of Sydney and Metropolitan, and the Reverends F. T. C. Russell, and P. T. Beamish, Deacons," and to it we refer our readers who wish for further information on this distressing case. A digest of the subject will be found in the Review of the pamphlet in another part of this journal.

ORDINATION.—The Lord Bishop of Sydney held an Ordination at St. Andrew's Church on Trinity Sunday, at which the Rev. Mr. Wilkinson was ordained to the priesthood, and Mr. Thomas Druitt, master of the St. James's Grammar School, was admitted to the office of Deacon. The Bishop was assisted at the imposition of hands by the Venerable the Archdeacon, the Rev. T. B. Naylor, and the Rev. George King. His Lordship preached the sermon.

APPOINTMENTS.—The Lord Bishop of Sydney has nominated the Rev. Douglas Cooper, M.A., of Trinity College, Cambridge, who recently arrived in this Colony by the *Charley Castle*, to act as Chaplain for Emigrants; on behalf of the Society for the Propagation of the Gospel, from the 1st of July, 1849.

It has afforded us much gratification to hear that the letter addressed by the Bishop of Sydney to Mr. Henry Osborne in recommendation of the Offertory, has been reprinted: and so well received that it has in several instances already removed the objection which was entertained against that very simple mode of providing for the necessities of the Church.

ST. ANDREW'S CATHEDRAL.—A Sermon will be preached on behalf of the Building Fund of the Cathedral, on (we believe) the second Sunday in July, in Christ Church, at the evening service. We hope this interesting subject will be kept continually before the members of the Church by similar means. While our friends in England are making incessant efforts on our behalf, it is quite right that we ourselves should show some interest in the matter. The work is likely to go on steadily for another year at least.

SYDNEY CHORAL SOCIETY.—Visitors were admitted to the practice of the Society, on Wednesday evening, the 20th June. The following is the programme of the music sung:—Part 1. "Fixed in His everlasting seat," *Handel*; "Amplius lava me," (trio) *Sarti*; "Behold the Lamb of God," *Handel*; "Surely he hath borne our griefs and carried our sorrows," *Handel*; "And with His stripes we are healed," *Handel*; All we like sheep have gone astray, *Handel*; "Lift up your heads," *Handel*; "To Thee all angels cry aloud," (trio) *Handel*; "To Thee Cherubim and Seraphim continually do cry," *Handel*. Part 2. "But as for His people," *Handel*; "Kyrie" from Mass No. 12, *Mozart*; "Hallelujah to the Father," *Beethoven*; "Nunc Dimmittis," (Service) *Smith*, of Dublin; "And of the glory of the Lord," *Handel*; "My God, my God, why hast thou forsaken me," (quartet, duo, and chorus) *Reynolds*; "Hallelujah! for the Lord God omnipotent reigneth," *Handel*. There was a marked improvement in the gen-

eral character of the singing, so that there was no reason to regret the length of the interval which had elapsed since visitors were last admitted. The piano and fortes were better marked, and the enunciation clear and distinct. The boys were very steady in the chorusses, and the points were very correctly taken up. The chorusses from the reprint in Part I, were sung on one connected subject in immediate succession, and their full effect from contrasts and force of expression, was more thoroughly drawn out. We would notice particularly the admirable manner in which the three "Surely He hath borne," "And with His stripes we are healed," and "All we like sheep have gone astray," especially the last, were executed. Mozart's "Kyrie" from Mass No. 12 was very satisfactory, and gave most unequivocal proof of the benefit of steady practice. A "Nunc Dimittis" by Smith of Dublin, with a really exquisite voice quartet was one of the next pieces. Reynold's beautiful anthem from the 22nd Psalm, also made a very pleasant break in the chorusses. There has been an increase in the staff of adult singers, and the choral music gained considerably in effect in consequence. The great feature observable in the general character of the music, was the thorough blending of the voices, which always results from the constant practising together the same singers, and this we take to be a good test of the full success of the society's efforts. Indeed it has far exceeded all the expectations that were formed at the outset, and we know of no way of accounting for it but the fact that it has steadily adhered to the principles, and steadily kept in view the high objects, for the promotion of which it was instituted. We are truly rejoiced to find that the Dissenters have formed a society of their own with similar objects, and we most cordially wish them God-speed.

SCHOOLS FESTIVAL.—The Parochial Schools of Sydney and the Suburbs held their Annual Festival on Trinity Tuesday. The children assembled at St. James's Church at eleven o'clock, having marched in procession with their distinguishing flags from their respective school-rooms. They were placed, the greater part of them in the galleries, and the others on the floor of the Church at the west end. They all joined in the Old Hundredth Psalm, which with the chanting of the Canticles, and Gloria Patri was the only musical portion of the Service, much to our regret. The prayers were said by the Rev. C. F. D. Priddle, and the sermon, (addressed almost entirely to the children) was preached by the Rev. Robert Allwood, B.A. Many clergymen as well as the Lord Bishop were present, but the congregation appeared to be much smaller than usual. The money collected at the doors was devoted to the School purposes of the Diocesan Society. Upwards of 1200 children were present in the church. Some of the Schools were feasted in the evening in their own parishes.

CONSECRATION OF CAMDEN CHURCH.—The 7th June, the day fixed for the consecration of St. John the Evangelist's Church at Camden, was most auspicious in point of weather, being one of the finest of our fine winter days, and by ten o'clock every road and footpath leading to the village was dotted with men, women, and children, wending their way to the scene of the appointed ceremonial. The building itself stands very conspicuously on a rising ground, a little to the left of Camden, and its graceful and really well proportioned spire presents a cheering object to the up-country traveller, as it breaks the dull outline of bush hills, carrying the mind back to scenes well remembered and dearly loved by all English-hearted folks. Shortly after eleven o'clock the Bishop arrived at the Church, and was received by Mr. William Macarthur and the Churchwardens at the west door. Here the petition for consecration was read and received. The service then began; the Bishop, followed by the attendant clergy, reading, as they went from porch to chancel, the 24th Psalm, by alternate verses. The Revs. Thomas Hassall and Robert Forrest acted as Chaplains, the Rev. George F. Macarthur as Chancellor, in that capacity reading the sentence of Consecration. The Rev. Edward Rogers, the incumbent of the Church, read the Morning Prayer, and assisted at the administration of the Holy Communion. The Lord Bishop preached the sermon from Gen. xxxviii. 16, setting forth the doctrine of holy places, and the practical benefits which they were the means of imparting to those who rightly estimated and used them. Many of the laity, we were glad to observe, remained to partake of the Holy Communion, and the demeanour of the whole congregation was devout and reverential. The old version of the 84th Psalm to Bedford tune, and the Old Hundredth, were sung by the whole congregation with a really solemn and devotional effect,

being led by the simple melody of a well-toned flute, and presenting a very admirable example for all country congregations. The alms collected amounted to about £13 10s. The clergy present, besides the incumbent, were the Revs. Thomas Hassall, R. Forrest, H. T. Stiles, J. Walker, H. H. Bobart, W. Stack, H. D. D. Sparling, G. Vidal, W. H. Walsh, T. H. Wilkinson, James Hassall, J. Troughton, and G. F. Macarthur. We add, as a rider to our report, the following extract from the communication of the Camden correspondent of the *Sydney Morning Herald*, which appeared in that paper a fortnight after the consecration, and which will be read with much interest and satisfaction:—"The congregation at the Camden church on the two Sundays since its consecration, has numbered two hundred or more: this is very well. Since that day the railings of the church have been put up; they are very handsome, and accord with the architecture of the building—the balustrade being intersected by carved Gothic arches. We understand that the Bishop has generously contributed more than half the expense of this work. His Lordship has also very kindly assisted our wants by sending up a number of convenient cedar seats; the permanent seats (which are intended to be open) will be put in hand so soon as there are funds, as also the pulpit, which is to be of the beautiful coloured freestone of this part of the country, obtained at the quarries of Mr. George Macleay, at Brownlow-hill. In giving an account of the opening of the church, which it will be remarked was on the 7th June inst., we omitted to mention an entirely accidental coincidence which is worth remarking. On that very day forty-four years, viz., on 7th of June, 1805, the late Mr. John Macarthur, the father of the gentleman who gave the site, and mainly raised the Church, returned to the colony from England with the first merino sheep, thereby laying the foundation of whatever prosperity it has hitherto known."

BERRIMA CHURCH.—On the Saturday following the consecration of Camden the Lord Bishop consecrated the Church at Berrima; we have no particulars of the ceremony, but on a future occasion we will endeavour to give some account of the Church itself as well as of the Camden Church.

ORDINATION.—DIOCESE OF NEWCASTLE.—On Trinity Sunday, the Lord Bishop of Newcastle held an ordination at St. James's Church, Morpeth, when Coles Child, Esq., B.A., late of St. John's College, Cambridge, and John Wallace, Esq., late of the University of Durham, were admitted to the sacred office of deacons; and the Rev. Benjamin Glennie, B.A., late of Christ's College, Cambridge, minister of Brisbane Moreton Bay, and the Rev. Josiah Rodwell, minister of Morpeth, were admitted to the holy order of the priesthood. The Bishop was assisted in the imposition of hands by the Rev. Richard George Boodle, M.A., minister of Muswellbrook, his lordship's chaplain, and by the Rev. Henry Offley Irwin, minister of Singleton. The Lord Bishop preached a very clear and impressive discourse on Acts, chap. 20, verse 28, explaining the divine commission of the three orders of bishops, priests, and deacons in the Church of Christ, and the several duties of the pastoral office both as regards pastors and people. The Lord Bishop, assisted by the Rev. R. G. Boodle, administered the holy communion to a large number of communicants.—*Mail and Mercury.*

ORDINATION, DIOCESE OF MELBOURNE.—The Bishop of Melbourne held an ordination at Geelong on Trinity Sunday, when the Revs. Messrs. Bean and Brain were ordained priests, and Mr. Bloomfield deacon.

BISHOPRIC OF VICTORIA, HONG KONG.—Her Majesty has been pleased to signify her approval of a plan, long under deliberation, for planting a Bishop's See in the island of Hong Kong, with jurisdiction over members of the Church of England in the five free ports, and wherever else on the continent of China the Bishop may find an opening for the introduction of the gospel. The fund for its endowment amounts to upwards of £6000, collected from congregational offerings; £2000 more through the Society for the Propagation of the Gospel; and the munificent donation of £10,000, given by two noble-minded members of our church, a "brother and sister." A part of the fund, however, is appropriated towards the erection of a College, and the salary of the Bishop, as Warden thereof. The Rev. G. Smith, M.A., of Magdalen Hall, Oxford, and author of "A Narrative of an Exploratory Visit to the Consular Cities of China," has been appointed first Bishop.

MISSOURI.—Confirmation in a Prison.—The Bishop of Missouri, in his Address to his Clergy at the annual convention, relates the following incident:—"One of the occasions of Confirmation was so novel,

and so deeply interesting, that I may be pardoned for speaking of it more distinctly. I allude to that in the State Penitentiary. The Rev. Mr. Hedges, late Rector of Grace Church, Jefferson city, had acted as Chaplain to the prison, and was prepared to present to me fifteen of the convicts for Confirmation. At his request, immediately after the adjournment of the last Convention, I visited the prison in company with a number of Clergy and Laity.—The officers of the institution received us very kindly, and in a little time the prisoners were all assembled in the large dining-room, where, after Divine Service, fifteen of their number were confirmed. The demeanour of all present at the service pleased me much, and the visible emotion of those making their vows to Heaven was deeply affecting. Imprisoned within the walls separating them from the rest of the world, these poor men had found quiet and peace. As they knelt before me on the hard pavement of that prison house, and I laid my hands upon them, I felt that I had never looked upon a group of such penitents. They were the penitents of the Penitentiary. May God have them in his holy keeping always! To add to the interest of the scene, I found in the prison-house an aged mother who had arrived from a great distance to visit her imprisoned son. The young man had been a convict for some time; she had just learned the fact, and with a mother's love, unbroken by the wickedness of her son, had started promptly from her home, for the double purpose of visiting her child, and imploring the pardon of the governor. That son was among the number confirmed; while, with a heart whose emotions were too big for utterance, the old mother trembled as she looked upon her kneeling child. I came away from the prison-house deeply affected, and as I walked in company with that old mother towards the village, thoughts of the unsearchable goodness and mercy of God pressed upon me; with an amazing love He drops the dew of His grace upon the prince on his throne, the beggar in his hut, the wayfaring pilgrim by land and sea—yea, upon the poor prisoner in his cell. In the multitude of His mercies there is this also, that he showeth his pity upon prisoners and captives."—*New York Churchman.*

THE QUEEN, v. THE BISHOP OF EXETER.

The actions now pending in the Queen's Bench, respecting the institution of Mr. Gorham to a Crown Living, involves, it appears, the very same question as that which was raised in the Hampden case. Has the Patron a right to force any one he pleases, qualified or not, into a benefice, or is his right limited to the selection of those persons only who may be pronounced duly qualified to the satisfaction of some competent ecclesiastical authority? This is an important question, but it is not yet decided. The proceedings have been carried to this point:—The patron has preferred his complaint against the Bishop for his refusal to institute. The question to be decided is, has he the power or not to refuse any person whom he finds unqualified in doctrine or practice?

The doctrine involved is, whether spiritual regeneration is, or is not, given or conferred by the sacrament of baptism? On this point of doctrine the Bishop considers Mr. Gorham who does not admit spiritual regeneration in baptism, unsound, and therefore refuses institution.

On the whole matter it seems clear, and it is virtually admitted on both sides, that some legal tribunal exists, and that not a nominal one but a real one, interposing between the patron and the presenter, and exercising a discretion, as to admittance or refusal, on the ground of qualification or disqualification. Whether this power be resident in the single voice of the Bishop of the diocese, or in the appellate opinion of the Archbishop, or the opinion of the Bishop, subject to the approbation of a council of Divines, summoned at the instance of the Court of Queen's Bench, would seem to be uncertain. It may be hoped that in the present case, the rule may be settled, and settled if possible in favour of making the sentence of the Ecclesiastical Court the proper and conclusive evidence of the question of doctrine.

VISIT TO THE PENSIONERS' VILLAGE IN NEW ZEALAND.

MR. EDITOR,—I beg to forward to you another extract from a letter from New Zealand, giving an account of a Sunday visit to the Pensioners, a few days after their landing.

I remain, &c.,

M. A. M.

"As you asked me, my dear —, to give you every now and then some account of my proceedings

in New Zealand, I think you will be interested by a sketch of the first Sunday which I spent at the new Pensioners' Village at Owaeroa. This is the native name of the spot at which the Governor has determined to plant one of the military villages; and as the villagers are to be under my pastoral charge, it is a place which has peculiar interest in my eyes. Some little time ago, the Bishop went to the proposed site with his Excellency the Governor, to select a place for the church. It is on a rising knoll, about a mile from the sea. As soon as the site was selected, the Bishop set his carpenters to work to cut out the frame of a small timber building, in order that, if possible, Divine Service might begin in a building appropriated to that purpose, from the first Sunday after the landing of the pensioners. The church is cruciform; the ground plan is made up of seven squares, with a central tower, and a small spire rising from it. There is a porch near the south-west angle, and on the north-west corner is a small vestry. Next day I went overland, with the college apprentices, who are under my superintendence. A finer set of young fellows is nowhere to be seen; one of them, a lad of twenty, is six feet three, and strong in proportion. We took provisions for two days, and the rest tent, so that we might stay on the spot until our work was over; the carpenters did so too, and within two days we had done our task—shouldered all the heavy timbers from the beach to the dray. The bullocks did their work well also, and the frame of the church began to rise before we left the ground, not a little fatigued, at the end of the second day. Early in November the pensioners took possession of their ground. By the Bishop's orders I went over on the following Sunday, in company with one of the clergy in full orders, resident at St. John's College. We had a very pleasant walk to the Tamaki river, and were ferried across by one of the workmen of Mr. H., a thriving settler who lives on the western side. After an hospitable entertainment of bread and milk, his being a dairy farm, we walked over a beautiful flat space of country to the wooded ridge which separates the Tamaki level from the valley in which the pensioners are located. The main paths often run along the dividing ridges of the country, and afford very splendid prospects. After standing for a few minutes to admire that which here lay spread before us, and

"with uncovered head
To cool our temples in the fanning breeze,"

we proceeded onwards, and a few steps brought us to the crest of the hill under which the church was standing far below us.

"One of the college students had by the Bishop's permission accompanied us; he brought with him a hand-bell, one of those placed at the Bishop's disposal by the Midland Committee of the Church Missionary Society, as his share of those sent out for the use of this district. This he rang in regular church-going style, being qualified to perform this not very easy task, by constant practice in the office which he held, viz., that of Sacrist to the college. A few stragglers turned out at the first summons, recognising doubtless a sound long unheard by them, and judging by the direction from which it came, that it was a summons to Divine Service. We had not any opportunity during the previous week of sending due notice to the villages of our intention of coming over on Sunday; and it is a wonderful thing, and would be scarcely credible, had we not frequent evidence of the fact, how soon, in a new country, settlers lose the habit of observing Sunday as a day of rest and a season of prayer. I have heard that, in a neighbouring colony, many instances have been known of settlers in the bush actually forgetting the day of the week, from their constant and unchristian habits of going about their ordinary occupations seven days of the week instead of six. Things are not come to this pass in New Zealand, and I trust they never will. Even the very heathen natives will shame any Englishmen who attempt to act in a way so inconsistent with their profession. They almost invariably rest on the seventh day. Although they may not themselves have received any religious impressions, they so far respect the feelings of their Christian friends and neighbours, as to "sit still" on Sunday. Nothing will induce a Christian native to travel on this day, not even the bribes of Englishmen, who should be ashamed if not of offering them, at least at the rejection of the tempting bait by those whom they endeavour to seduce from the observance of what they know to be right.

But I must return from this somewhat lengthened digression. Finding that our congregation did not assemble so soon as we had expected, we walked down to the temporary dwellings of the pensioners, to beat up as it were for recruits. They were housed, till their own dwellings could be erected, in long weather-board

sheds—most ugly and uncomfortable buildings, but the best that could be run up on the emergency. We found the greater part of them engaged in putting their things in their places, and endeavouring to secure some little degree of privacy for themselves and their wives, by putting up curtains to divide the portions of space allotted as the sleeping places of each family. As we expected, we found that very few were ready dressed for service; and an old soldier would think it a breach of discipline to attend church otherwise than in full costume. So after walking through the sheds, and speaking a few words to the people, we returned to the church with such a following as we could gather. Though the carpenters had done their best during the past week to get on with the church, it was still almost a skeleton. The frame was all up, indeed, so that it had the figure of a church. The heavens were the roof, and the earth was the floor: there were no windows in, and the wind whistled through the framing, as it was a raw and gusty day; and a slight shower descended through the rafters during the service. We made temporary seats by arranging planks and pieces of scantling on bundles of shingles. It was the best we could do in the way of ecclesiastical order and arrangement; and though very defective, it was a great thing to have Divine Service from the very first on the church ground, and I doubt not the prayers were heard, of the two or three who were then gathered together in Christ's name. May the numbers be increased manifold, until the present building, which only contains about one hundred and eighty square feet, is much too small for the congregation. A small church overflowing with people who feel their need of greater church accommodation, and will do their best to obtain it, is far better than the largest and most splendid cathedral not half filled. Between service we began the Sunday school, and had a nice gathering of between thirty and forty children. The mothers, though they were not ready in the morning to attend church themselves, had yet got their children clean and tidy for school. But far better than the outward appearance of the children, was their orderly conduct, and aptness to learn. Some benevolent ladies who came out in the pensioner ships had, I have been informed, taken much pains with the children, and instructed them during the voyage out. The schoolmaster abroad may be all very well in his way, but the schoolmistress at sea is still better. There is no place in the world so well adapted for a school as a ship. No rainy days can cause a thin attendance. The children cannot play truant on fine days. The mother, who on shore is often disposed to keep a handy girl at home to nurse the baby, or make herself useful, is at sea glad enough to get rid of all her children as early in the morning as possible. She wants them out of the way, (and there is never too much room to spare in the berth of an emigrant ship), and she likes to know that they are safe at school, instead of being in constant fear that they may be tumbling overboard. The children of the New Zealand settlers are indeed the most hopeful portions of our charge. The parents themselves are drawn together promiscuously from all parts of the United Kingdom. The places of their former residence cannot be more widely separated, than are the colonists themselves, in their habits, modes of thought, and religious impressions. But however ignorant a father may be, we have always found that he has a sincere desire that his children should be well educated:—"We know, Sir, that we are a rough set; we can't help that. But can you do any thing for our children? we cannot bear them growing up like ourselves." These are the words which a clergyman travelling through the country often hears from many an out-of-the-way settler. He has no greater trial than to be unable immediately and efficiently to meet the already existing demand for education. Let the Bishop have but the means put in his power of carrying out to the full his educational schemes, and then we may be of good courage for the future. "The child is father to the man," may be called a truism; but it is a truth also, which I trust I may never forget.

Many of the settlers may have contracted bad habits, which they may never be able to shake off; but in the children we have our future settlers, and on their present training will, under God, mainly depend what they will be hereafter.

"At the afternoon service I preached my first sermon to this my newly-formed congregation. When all was over we returned, highly gratified by what we had seen of the readiness of the people to receive instruction. I hope the supply will equal the demand; but we are terribly short-handed at present at the College, and each of us has to do, as best he may, the work of two or three. Besides our Sunday visits, the Bishop has arranged that each of the

college-deacons shall regularly go to his district every Tuesday. Of course on extraordinary occasions we are ready to go at a moment's notice, day or night. But we find it a capital thing to have a set time every week for doing what is commonly called weekly duty. On reaching again the banks of the Tamaki, we had an evening meal like our breakfast of bread and milk—were again kindly ferried across, and returned to the college, which we reached soon after seven. I forgot to say that my friend who accompanied me, having lately recovered from the only illness he has had in New Zealand, brought his pony with him as far as the east bank of the Tamaki, to help him on his way: we there took off his bridle and fastened him with a slight cord to one of the strong leaves of a flax bush growing close to the water's edge. We left him there to amuse himself as well as he could by picking up a few blades of grass. On our return we found that, tired, I suppose, of waiting, he had broken the cord (the flax leaf he could not break,) and had trotted off. On our return home we were glad to find that he was there before us, having run straight to his stable.—And here ends a perhaps too minute account of one of the most interesting Sundays I ever passed.—*Colonial Church Chronicle.*

TO CORRESPONDENTS.

A SUBSCRIBER.—Thanks for the *New Zealand Journal* and hint on the Levee. The egregious blunder is, ere this, corrected.

ST. JAMES'S GRAMMAR SCHOOL, SYDNEY.

THE attention of the public is invited to the Educational advantages attainable through the medium of this Institution. It is under the patronage and direction of the Lord Bishop of Sydney, and affords such an education to the pupils as will fit them for commercial pursuits, or prepare them to enter with advantage upon the course of study pursued at St. James's College.

To such of the pupils as may desire it, tuition is afforded, on extremely moderate terms, in French or other modern languages, as well as instruction in Drawing, Music, or Dancing.

Where it is intended that pupils, on quitting school, shall enter upon mercantile pursuits, particular attention will be given to their advancement in the various branches of a sound commercial education.

Fencing and military gymnastic drill are taught by one of the sergeants of the garrison.

Religious instruction, in accordance with the principles of the Church of England, is sedulously and systematically afforded.

The School will re-open on Monday, 9th July.

The quarterly fee for day scholars is Two Guineas, payable quarterly in advance, from the day of entrance. Boarders may have the additional advantage of a residence in the family of the Master on terms, the particulars of which may be learned on application at the School, in Phillip-street; or at the residence of the Rev. Thomas Druitt, the Master, in Liverpool-street, three doors east of Elizabeth-street.

PRIVATE ACADEMY, NO. 1, GLOUCESTER TERRACE, MACQUARIE STREET SOUTH,

CONDUCTED BY

MR. JAMES B. LAUGHTON, B.A.

THE Pupils in this Academy are instructed in the Classical Languages and Mathematics, and are prepared for the Universities, or for professional or commercial pursuits in the Colony.

Modern Languages and Drawing, are taught by eminent masters, at a moderate extra fee.

Instruction in the Holy Scriptures, and in the Catechism of the Church of England, forms an essential part of the plan.

TERMS:

Two Guineas per quarter, including stationery, and payable in advance.

The Pupils will re-assemble after the Midwinter Vacation, on Monday, July 9, 1849.

PRIVATE EVENING TUITION.

MR. LAUGHTON receives a limited number of senior pupils in the evening, either in classes or at separate hours, for instruction in the Classical Languages, &c., &c. Terms, and other information, may be obtained on application to Mr. Laughton.