

# THE SYDNEY GUARDIAN.

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### Theology.

#### LECTURES ON THE PAPAL CLAIM OF SUPREMACY. NO. III.

In my last lecture I endeavoured to set forth, as briefly as I could consistently with an adequate comprehension of the subject, the Theory of Development as propounded by the writers and approved by the Church of Rome, chiefly as it had reference to the question more immediately under our consideration, viz., the alleged supremacy by Divine right of the Roman Bishop.

I quoted at some length from the Essay of Mr. Newman, in order to show the course of argument by which he was led to the adoption of this theory. He tells us that it is advanced "to account for a difficulty";—"that all parties, all controversialists, all historians, must adopt some hypothesis if they would treat of Christianity at all";—"that the question is, which of all the theories is the simplest, the most natural, the most persuasive";—"that those who find fault with the explanation here offered of the historical phenomena of Christianity will find it their duty to provide one of their own." (p. 27, 29, 129.)

The difficulty experienced and acknowledged by Roman controversialists, and to account for which this Theory of Development has been proposed, is, the inability to prove the antiquity and apostolical institution of the peculiarities of their Church. They are conscious of the impossibility of reconciling them with the doctrines and practices of the Church of the early ages—so far from being in agreement they are in opposition. The incongruity is manifest to all; the difficulty is admitted by themselves. How then may this be surmounted? By assuming as a true solution, as the key to unlock the perplexities of this vexed and difficult

problem, a Rationalistic Theory, which completely strips the Church of Rome of any Divine or legitimate ecclesiastical claim, inasmuch as it is propounded upon the virtual admission that its peculiarities are not to be found in Holy Scripture, and have not the countenance of the early Church.

This theory, in its inconsistencies and direct opposition to the revelation of God, has been most ably and fully exposed and refuted by Mr. Palmer, Dr. Moberly, the late Professor Butler,\* and other writers. If their works were in the hands of the members of the Church in the colony, I should consider it unnecessary to enter upon a subject which they have treated so clearly and satisfactorily. But as this is not the case, I gladly avail myself of their labours, in giving an outline of the difficulties of the theory, which is the more necessary, inasmuch as it is the fallacy upon which the arguments in the late Roman pamphlet are based.

The theory bears within itself the seeds of its own destruction, and although now in such favour at Rome, because it presents an apparently happy escape from a dilemma, it will be found so injurious to the cause for the support of which it was invented, that it will doubtless, ere long, be disavowed and rejected as an unauthorised hypothesis, and some other novelty will be put forth to account for pretensions which reason and Holy Scripture alike condemn.

This new Roman doctrine may thus briefly be summed up; Christianity was not delivered in all its fulness and perfection to the earliest generations of believers. The apostles, even if they themselves were acquainted with all the essential truths of the Gospel, did not communicate them to their converts. Many truths now necessary to salvation were not revealed during the first ages because not necessary then to be known and embraced; they were gradually to be developed in succeeding ages, as the necessities of the Church might require them, under a continually present and living infallible authority—the Bishop and Church of Rome.

Our answer to this is, if this be so, the chosen apostles of our Lord were either ignorant of truths essential to the full perfection of the religion which they were sent forth to proclaim, or, knowing these truths, withheld them purposely from those

\* I have been able to procure only the 6th, 7th, and 8th of these valuable letters; if any of your readers should possess the others, they would much oblige me by the loan of them.—R. A.

whom they were commissioned to teach. We hold both these suppositions to be contradictory to the express Word of God. We declare that it is impossible for us to recognize as among the essentials of Christian faith and duty, doctrines and practices which were unknown to, or inconsistent with the opinions of the early Church; still more impossible is it for us to conceive the faith to differ or vary in any degree in the present age from what it was when delivered by the inspired apostles.

We therefore reject this theory as not only contradictory to the Word of God, but to the very idea of a Christian Church having one Lord and holding one common faith.

It is not for us to propound new theories, we receive and hold fast that which was received and held from the beginning, namely—

1. That all the essential truths of Christianity were revealed by our Lord and the Holy Spirit to the Apostles, and delivered by them in all their fulness and integrity to the first believers.

2. That all these truths are contained in Holy Scripture in terms sufficiently clear for the instruction and salvation of men.

We therefore conclude that nothing ought to be imposed as necessary to be believed, but such as may be shown in the Bible to be required as an article of faith, and to have been received by the Church from the beginning.

In asserting our belief that all things necessary to salvation are revealed in Holy Scripture, and were known to and held by the first believers, we do not infringe upon the lawful authority of the Church; we admit that it was expedient, may even necessary, for the early Christian teachers, in opposing erroneous doctrines, to illustrate and explain the primitive revealed truths, to show their mutual connexion, and to unfold them into their legitimate consequences and deductions, in order to make them more evident to the comprehension of the faithful: at one time to adopt a peculiar phraseology, and express the doctrine which had been held from the beginning in more precise terms in order to meet and refute some novel heresies which were opposed to it; at another, to gather together several truths of Holy Scripture, and combine them summarily under one term, in order to condemn incorrect methods of expression, which endangered the simplicity of the

truth; such was the course adopted in the controversies respecting the person of our blessed Lord, and the doctrine of the Holy Trinity.

In all these cases the Church taught nothing *new*, she put forth no truths which had not been received from the beginning, she was compelled to make use of *new terms* in order to meet the erroneous forms of expression under which heresy manifested its variations, but there was the same substance of Divine Truth, retaining its identity under every variety of form. These, to use the words of Vincentius, were not "*nova sed nove dicta*;" they were not the development of new truths, the definition or explication of new doctrines, but the investing that which had been held from the beginning with a new expression; the adaptation of the same eternal immutable truth to the varying scenes and circumstances of the Church. In every such statement we perceive the greatest carefulness to avoid the imputation of novelty, to guard the old doctrine, to vindicate its truth, to preserve it from being misunderstood, to cause it to be taught whole and unadulterated, as it had been delivered by the apostles.

"The Church of Christ, a diligent and careful keeper of the doctrines deposited with her, *never changes aught in them, diminishes nothing, adds nothing*; but sedulously applies herself only to this, in the faithful and wise handling of ancient doctrines, to give care and polish to what may have been anciently without order and unfinished; to consolidate and strengthen *what has been brought out and declared*; and to guard *what has been confirmed and defined*." (Vincent Comm. cap. xxxii.)

"We are compelled," says St. Hilary, reverently trembling at the thought of appearing to add anything to the doctrine of the Holy Trinity, beyond what was revealed in Scripture, "we are compelled by the follies of heretics and blasphemers, to do that which is not lawful, to climb up to things beyond our reach, to speak clearly of things that are ineffable, to assume a knowledge of things not revealed; and when it became us to fulfil the things that are commanded us by a simple faith, viz., to adore the Father, and venerate with Him the Son, and abound in the Holy Spirit, we are obliged to stretch the meanness of our discourse to those things that are unspeakable, and are forced into an act of folly by the folly of others." (De Trin. lib. 2, sec. 2.)

"Ye yourselves well know," says St. Basil, "that it is the duty of the faithful servant, whatsoever he may have been entrusted with by the good Master to administer to his fellow-servants, to preserve these things for them safe, and neither to corrupt nor purloin them. Thus I also am bound to place before you, agreeably to the will of God, *whatsoever I have learned from the inspired Scripture*. . . . while therefore I had to contend against the heresies that have arisen at various

times, following those who have preceded me, I considered it expedient, out of regard to the impieties vented by the devil, to stop the spread of them by words directly opposed to the error; and to use *different words at different times, as the necessities of those who were labouring under error required, and those oftentimes not words of Scripture, but nevertheless not alien to the orthodox meaning of Scripture*; the apostle often not disdaining to use heathen words suitable to his subject; but now I have considered it suitable, both to your and my object, in the simplicity of a sound faith, in fulfilling the covenant of your love in Christ, to speak what I have been taught by the inspired Scriptures, sparingly using even those names and words which are not found in the very letters in the *Divine Scripture, though they preserve the meaning of Scripture*." (Serm. de Fide, sec. 1, tom. 2, p. 223—Ed. Ben.)

Whatever may be the necessities of Rome, it is a source of thankfulness to the members of the Church of England to know that we do not require any new theory to justify or account for our faith. We have no need of development. We find in Holy Scripture all that we want in order to teach us the way to heaven; we find all the essential articles of faith there fully and clearly set forth; we believe that the great end of the inspiration of the Evangelists and Apostles was that under the guidance of the Holy Spirit of God, they might commit to writing, for the instruction of the Church to the end of time, all necessary truths, without concealment or reserve.

When we speak of all the essential articles of Christianity being fully and clearly set forth in Holy Scripture, we do not mean to assert that these articles so revealed are cleared from all mysteriousness, and made obvious to the understandings of all men, so as to need no further explication, for many of these truths are, and ever will be, beyond our finite comprehension; but we affirm that all essential doctrines were delivered by the Apostles, so fully and unreservedly, that no doctrine has any authoritative claim upon our faith which cannot be shown to have been delivered by them.

We reject therefore this theory of development, for we do not find anything in the Bible, or in the idea of Christianity, which leads us to imagine that the truth as delivered by the Apostles was *imperfect*, or intended only for the age in which it was delivered, and to be subjected to growth and progress like the gradual advancements and increase of human science and knowledge. On the contrary we consider its grand characteristic and distinction, that which marks it to be of God and not of man, to be, that it is *unchangeable*; that it is not a theory but a deposit, not to be excogitated and traced out, but to be received and confessed; the subject of faith, not of reasoning; no human science dimly and indistinctly shadowed forth at first, containing in it the germ of

some great and wonderful principle to be developed in its application by the perseverance and ingenuity and talent of man, but a Divine deposit given once for all, given with such awful words to guard its perfection and completeness, and secure it from addition as well as from corruption, that "though an Angel from heaven were to preach any other Gospel, he should be accursed."

But it is said that this theory of development is strictly in accordance with God's dealings with men from the beginning; that "the whole Bible is written on the principle of development;" that the earlier prophecies are pregnant texts out of which the succeeding announcements grow; that the same is suggested in our Lord's words on the Mount, "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil;" that the rite of sacrifice, enjoined by Moses, was developed by our Lord when he speaks of worshipping "in spirit and in truth;" that the same may be shown from our Lord's teaching, as instanced more particularly in his sermon on the Mount—in his discourse with Nicodemus—in his parables—in his sayings on the cross; that the whole political history as well as the doctrinal and prophetic parts of Scripture are evidences of this theory; and that if we turn our attention to the beginning of apostolical teaching after our Lord's ascension, we shall find ourselves unable to fix an historical point at which the growth of doctrine ceased, and the rule of faith was once for all settled.\*

The answer to this is easy. The patriarchal and legal dispensations were preparatory to the Christian. God did gradually develop and unfold this plan of salvation, at first obscurely by promises, and then by types and prophecies, until the fulness of time had arrived, when He came into the world, in whose person and dispensation all the ancient types and shadows had their fulfilment.

With the last exhortations of the beloved disciple, the growth of doctrine ceased, no more inspired teachers were to be looked for, the rule of faith was once for all settled, nothing was to be added, nothing to be diminished.

The great promise concerning the Messiah was, "that at His coming the earth should be filled with the knowledge of the Lord as the waters cover the sea." (Isa. xi. 9.) The expectation of the people concerning Him was, that "when He came, He should teach them all things." (John iv. 25.) Are we then to believe that there is something still necessary to salvation, which neither He nor His disciples made known? He promised life and salvation to all who believed and obeyed His word. Can anything be necessary for eternal life which is not contained in that word? or, are we to suppose that He revealed a rule of life for the men of that generation, but

\* Essay on Devel. p. 102-108.

left those that should come after to discover a different one? If this be so, we may well mourn that our lot had not been cast in the early days of the Church. We may well envy the blessed condition of those who lived and died in those happy ages of ignorance, before these Roman novelties were developed, and men were saved in the faith of the simple truths of the Gospel. If we had lived in those days then might we have been of the company of the faithful, holding the Apostles' doctrine and fellowship. But alas! for us that we have lived in these latter days, when to stand fast in the faith which was from the beginning is our condemnation, and "our obstinacy in the notions of the past, and refusal to follow the course of (Roman) doctrine as it moves on," is our brand of heresy!\*

If this Roman theory be true, what a strange scene will the judgment of the last day present, when it will appear that the *first believers* were saved on account of their holding fast the word of truth which they had been taught, while *we* are condemned for our *adherence* to the same word of truth, and rejection of those who would teach another Gospel.

1. We reject then this theory because it is directly opposed to the *witness of Holy Scripture*, and derogatory to the character of the Apostles as inspired writers. We have no less than twenty-three Epistles, written by several of these Apostles to different Churches and individuals to explain to them the doctrines of the Christian faith; and what is the character of these writings? Do they hint at anything like imperfection, or want of completeness in the revelation which had been made, or that the succeeding generations were to be blessed with the knowledge of truths which had not been communicated to them? On the contrary they assert constantly the perfection and sufficiency of Revelation, and appeal to the consciences of their converts whether they had not declared to them *all* the truth.

St. Paul, in addressing the Presbyters of Ephesus, says, "Ye yourselves know how that I kept back nothing that was profitable unto you. . . . Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts, xx. 20. He warns the Colossians as they had "received Christ Jesus the Lord, to walk in Him, established in the faith as they had been taught; to beware lest any man spoil them through philosophy, or vain deceit after the traditions of men, and not after Christ." Col. ii. 7 and 8. So St. John warns the Church to beware of corruptions and innovations in the holy doctrine which had been delivered unto them from the first, and enjoins "Let that therefore abide in you which ye have heard from the beginning." 1 John, ii. 24.

2. They condemn in the most solemn

terms and warn their followers to reject every addition to, or perversion of, the pure doctrine which had been before delivered. "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so now I say again, if any preach any other gospel unto you, beside that ( $\pi\alpha\rho'$   $\delta$ ) ye have received, let him be accursed." Gal. i. 8, 9. So the apostle exhorts Timothy to "keep that which had been committed to his trust, avoiding profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the truth." 1 Tim. vi. 20. For that "the Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 24.

3. They declare that the Faith which had been preached by them was not only *complete* and *sufficient*, but *final*. The Corinthians are told that "the ends of the world" were come upon them; i. e. that the old types and prophecies were now fulfilled, and that "the last days," the days of the final and expected realities, were arrived. The Galatians are reminded that "the Law was our schoolmaster to bring us to Christ, but after that faith is come, we are no longer under a schoolmaster, but are all the children of God, by faith in Christ Jesus." Gal. iii. 24—26. The Hebrews are earnestly exhorted to "hold fast the profession of the faith without wavering." x. 23.

These passages, which might be considerably multiplied, are sufficient to show—

1. That the Apostles taught all things necessary to salvation fully and unreservedly.

2. That the truth as revealed through them not only did not require any further developments, but that it was guarded against additions and inventions of men by the most solemn warnings.

3. That this truth was not only complete and sufficient, but final.

They show that the first believers were fully acquainted with all the essentials of Christianity; that they were in possession of the full Christian privileges which had been purchased by the death of the Redeemer—"they were washed; they were justified; they were sanctified in the name of the Lord Jesus and by the Spirit of God." "They believed to the saving of their souls." (1 Cor. vi. 11, x. 39.) And this faith, as it was effectual to the salvation of believers in the first ages of Christianity, we feel perfectly assured will be effectual to the salvation of Christians to the end of time. It may be considered insufficient by the Church of Rome, but it is sufficient for us. We need no new objects of worship; no accessions of new doctrine; no development of the faith to embrace what was unknown before.

We have with the Church of the Apostles one Lord, one Faith, one Baptism, one God and Father of all. Whatever

doctrines are preserved to us in addition to the holy truths which they received, we reject—we look upon them as the traditions of men; as among the raiments of the world, and not after Christ; as among "those profane and vain babblings against which we have been warned, and which some professing have erred concerning the faith."

And as this theory is opposed to Holy Scripture, so it is also at direct variance with the *witness of antiquity*. The judgment of the ancient Church, whether collected from the writings of individual Fathers, or from their concurring testimony as delivered in the decrees of the Councils, is express against development.

In maintaining the truth against heretics they one and all constantly affirm that they hold no other doctrine but that which had been held by the Church from the beginning; that they confessed the same faith, and observed the same practices which the Lord taught, which His apostles preached, which their forefathers had received; that their faith had not been invented or reasoned out by themselves, but was a deposit committed to their trust to be preserved inviolate and undefiled, a thing brought to them, not proceeding from them, in which they were not to be authors but keepers, not leaders but followers, not teachers but disciples. And so conscious is Mr. Newman of this, that in his Essay he does not venture to *allege the witness of one orthodox Father*, but appeals to Tertullian *after he had fallen into the errors of Montanus, and to the principles of the Montanists*, in support of his theory.

The force of the language of Tertullian in one of his *orthodox treatises* is perfectly crushing to this theory, as may be gathered from the following extracts from his *Treatise on Heresy* :—

"If, therefore, it is not to be believed either that the apostles were ignorant of the fulness of the doctrine, or that they did not make known to all the whole order of the rule of faith, let us see whether perchance the apostles taught it simply and fully, but the Churches, through their own fault, received it otherwise than the apostles set it forth. All these incentives to curious doubt thou mayest find put forward by the heretics." . . . Again, "They (the heretics) were wont to say that the apostles were not acquainted with all Christian doctrine, or that they did not declare it fully to the world; not perceiving that by these assertions they exposed Christ himself to obloquy, for having chosen men who were either ill-informed or else not honest." *Pres. Her.* 22

In truth the Fathers of the Church knew no such theory, *excepting as set forth by heretics to justify their errors*. For as Dr. Butler well observes—"The general characteristic of heresy from the very beginning was the assertion of *either* secret traditions committed to the exclusive keeping of the heretical bodies, or new and refined developments of the apostolical teaching." This is tacitly admitted by Mr. Newman, who passes by the witness

\* Newman, p. 61. (Essay on Development.)

of Catholic antiquity and appeals to these very heresies in support of development. But his disciple in this colony, with a reckless disregard of his master's prudence, actually ventures to cite extracts from a treatise of Vincentius, in which he (Vincentius) is combating the very arguments raised by the advocates of development in his day against the Catholic doctrine of the fulness and integrity and unchangeableness of the faith. The great object of Vincentius is to demonstrate that "Christianity is what has been held always, everywhere, and by all."—the leading principle of his treatise is that no change or addition can be made to the faith which had been always received in the Church.

Mr. Newman admits Vincentius to be a witness against development, and he may well do so, for no work of Christian antiquity can be produced or imagined more opposed to it.

The theory of Mr. N. is, that "to live is to change, and to be perfect to have changed often." p. 39.

Vincentius declares, "the Church of Christ, a diligent and careful keeper of the doctrines deposited with her, never changes aught in them, diminishes nothing, adds nothing." Cap. xxxii.

"We are unable to fix an historical point at which the growth of doctrine ceased, and the rule of faith was fixed," says Mr. Newman, p. 107. "What, in a word, was even the object of the decrees of Councils, but that that which had been previously believed simply, should be believed more carefully?" says Vincentius, cap. xxxii.

"One cause of corruption in religion," says Mr. Newman, "is the refusal to follow the course of doctrine as it moves on, and an obstinacy in the notions of the past." p. 61.

"To announce anything to Catholic Christians except that which they have received, never was, never is, never will be lawful; to anathematize those who announce somewhat beside what has been once received, never was, never is, never will be unnecessary," says Vincentius, cap. xiv.

I have said that the only early writer quoted in support of the Theory of Development, is Tertullian, and that the theory is made to rest, not upon one of his orthodox treatises, but upon works which he wrote after he had joined the sect of Montanus, and upon the whole system of Montanism.

"The doctrines even of the heretical bodies are indices and anticipations of the mind of the Church," says Mr. Newman. "Montanism is a remarkable anticipation or presage of developments which soon began to show themselves in the Church, though they were not perfected for centuries after. Its rigid maintenance of the original creed, yet its admission of a development, at least in the ritual, has just been instanced in the person of Tertullian. Equally Catholic in their principle, whether in fact or anticipation, were most of the other peculiarities of Montanism: its

rigorous facts, its visions, its commendation of celibacy and martyrdom, its contempt of temporal goods, its penitential discipline, and its centre of unity. The doctrinal determinations and the ecclesiastical usages of the middle ages are the true fulfilment of its self-willed and abortive attempts at precipitating the growth of the Church. Though ascetics existed from the beginning, the notion of a religion higher than the Christianity of the many, was first prominently brought forward by the Gnostics, Montanists, Novatians, and Manichees. And while the prophets of the Montanists prefigure the Church's doctors, and their inspiration her infallibility, and their revelations her developments, and the Heresiarch himself is the unsightly anticipation of St. Francis, in Novatian again we discern the aspiration of nature after such creations of grace as St. Benedict or St. Bruno. . . . There is in truth a certain virtue or grace in the Gospel which changes the quality of doctrines, opinions, usages, actions, and personal characters, which become incorporated with it, and makes them right and acceptable to its Divine Author, when before they were either contrary to truth or at best but shadows of it."

And proceeding on this theory, it becomes very easy to demonstrate how, according to the admission of the writer, "Prayers for the faithful departed, which were found in the early liturgies, with an indistinctness which included St. Mary and the martyrs in the same rank with the imperfect Christians whose sins were yet unexpiated,"† were developed into her deification and worship in after ages; how St. Paul's denunciation of angel worship became developed into the deification of the saints; how the early Christians' abhorrence of idols was developed into image worship; how the primitive belief of the equality of bishops became in after ages a Papal supremacy by Divine right.

Nay, not only heresy, but Paganism, is brought to the aid of Rome, and we read that, "Confiding in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they had moreover with them the very archetypes of which Paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction, the existing rites and customs of the populace, as well as the philosophy of the educated class." (p. 358). And that "incense lamps, and candles, holy water, asylums, processions, blessings in the fields, the tonsure, images at a later date, are of Pagan origin, and

sanctified by their adoption into the Church." (p. 360).

So that in order to account for the peculiarities of Romanism, we are to believe that what was condemned by the apostles, might nevertheless be necessary to be believed in after ages: that what was contrary to the truth, and therefore indignantly rejected by the early Church, might become right and acceptable to God, and be received and followed when sanctioned and taught by the Church of Rome; that what was condemned as error and false doctrine in one age, was only so because it was a little in advance of the creed of the papal Church; that Montanus and Novatian and the early teachers of heresy pre-figured that Church's doctrine, and their revelations her developments, and their inspiration her infallibility; and that although the rites and superstitions of paganism were denounced as unholy, and Christians were solemnly warned to come out from among them, to touch not, taste not, handle not; yet the lapse of ages, and the judgment of Rome, sanctified those things to the use of the Church.

It is not now for the first time, though probably for the first time by one of her own children, that the peculiarities of Romanism have been traced to paganism and the early heretics.

Such are the snares into which men fall, when deserting that unerring guide, which was mercifully designed to be a light to their feet, and a lamp to their path, they follow blindly the teaching of men, or the waywardness of their own minds, and are obliged to cast about for arguments to justify opinions which their reason tells them to be at variance with that sure word "which liveth and abideth for ever."

## CHURCH SERVICES.

NO. III.

THE Psalms collectively are usually spoken of as the Psalms of David, since a very large proportion of them proceeded from his pen; and he was styled, even in his own times, "the sweet psalmist of Israel" (2 Samuel, xxiii. 1). The whole number attributed to him is about seventy, though there is internal evidence of his being the author of many more to which his name is not attached. Of these divine compositions Bishop Horne observes, "the Psalms are an epitome of the Bible, adapted to the purposes of devotion. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that growth elsewhere, every tree that is pleasant to the sight, and good for food, and above all that which was there lost, and is here restored—the 'tree of life in the midst of the garden.' That which we read as matter of speculation in the other Scriptures, is reduced to practice, when we recite it in the Psalms. In those faith and repentance are described, in these they are acted; by a perusal of the former we learn how others served God; but by using the latter we serve God ourselves. In the language of this divine book, there-

\* p. 349—354

† Essay, p. 354.

fore, the prayers of the Church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God in the days of his flesh; who at the conclusion of his supper is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who pronounced upon the cross the beginning of the twenty-second Psalm, 'My God, my God, why hast thou forsaken me?' and expired with a part of the thirty-first in his mouth, 'Into thy hands I commend my spirit.' Thus he who spake as never man spake chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the psalmist's form of words, rather than in his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it right. Indited under the influence of Him to whom all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate; the fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrant; but these unfading plants of paradise become, as we are accustomed to consider them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies will desire to taste them again; and he who tastes them oftentimes will relish them best." For the purpose of rousing the attention, and keeping it in a state of animation, the verses of the Psalms are repeated by the minister and congregation alternately. This is a very ancient custom, and was probably borrowed from the Jews by the early Church. Saint Basil, speaking of the psalmody of the Christians in his day, says, that they "divided themselves into two parts, and sang in turns." At the end of each psalm, and at the end of every division of the *cix*, we, following the use of all the Western Churches, except that of Rome, repeat the "Gloria Patri." In this there is a peculiar propriety, and the reason of it has been thus clearly stated: "The doxology serves for a general application of each psalm. And as a penitential psalm may be followed by a psalm of thanksgiving, and that succeeded by one of adoration or prophecy, if they were not separated by this doxology, or something of the like nature, subjects very distant and distinct might be strangely and improperly united." After the psalms follow the lessons, the first taken out of the Old Testament, and the second from the New. Having in accordance with the, "exhortation," "set forth God's most worthy praise," we now proceed to "hear his most holy word."

This mingling of the services is wisely designed to prevent weariness, and to keep all the powers of the mind and soul in

active exercise. For, as Hooker remarks, "he who prayeth in due sort is thereby made the more attentive to hear, and he who heareth the more earnest to pray." Or, in the language of Wheatley, "our hearts being now raised up to God in praising and admiring him in the Psalms, we are in a fit temper and disposition to hear what he shall speak to us by his word. And thus too a respite or intermission is given to the bent of our minds; for whereas they were required to be active in the Psalms, it is sufficient if in the Lessons they hold themselves attentive. And therefore now follow two chapters out of the Bible, one out of the Old Testament, the other out of the New, to show the harmony between the law and the gospel, for what is the law, but the gospel foreshowed? What the gospel, but the law fulfilled? That which lies in the Old Testament, as under a shadow, is in the New brought out into the open sun; things there prefigured are here performed. And for this reason the first lesson is taken out of the Old Testament, the second out of the New, that so the minds of the hearers may be gradually led from darker revelations to clearer views, and prepared by the veils of the law to bear the light breaking forth in the Gospel." With regard to the order in which the Old Testament Scriptures are read, it is to be observed that, with some exceptions, they are read through in the course of the year. The exceptions are, the Books of Chronicles, which are omitted, since for the most part they are the same with the books of Samuel and Kings; and a few chapters in some other books, on account of their containing genealogies, names of persons or places, or some other matter less profitable to ordinary hearers. The whole book of Canticles, or Song of Solomon, is also omitted, because, if not spiritually understood, it is not proper for a mixed congregation. The aim and object of the Church of England in this, as in all her ministrations, shows itself to be, that all things should be done to the greatest amount of edification. The book of the Prophet Isaiah is read out of its order, because, containing the clearest prophecies of Christ, it is considered most proper that it should be reserved for the season of Advent and a short time previous, in order to direct our minds the more forcibly to the coming of our blessed Redeemer in the flesh.

During some portion of the year, the first lesson is taken from the Apocryphal books. They are used by us because, though not written by inspired men, they contain generally high and noble sentiments, and useful precepts, and are therefore of use as means of instruction, though not to establish any doctrine. On the subject of these books, the following language is used in the sixth Article of our Church: "The other books," (i.e. the Apocryphal,) as Hierom saith, "the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

Here we are at issue with the Church of Rome. Finding that many of its corruptions may be supported by the Apocryphal writings, as for example prayer for the dead, that Church has thought fit, in plain and open defiance both of the decrees of Councils, and the opinions of the Fathers, to regard them as of equal authority with Holy Scripture. Let these books be read by the light of the inspired books, and the perusal of them will be at once safe and profitable; but let us beware how we regard the writings of any uninspired man, however holy he may have been, as of the same weight with us as the undoubted word of God. But neither does the Church of England read all the books of the Apocrypha in its public services. It reads, as lessons, no part of either book of Esdras, or of the Maccabees, or of the additions to the book of Esther, or the prayer of Manasseh. And it, moreover, makes a most marked distinction between them and the canonical books by never appointing an Apocryphal lesson to be read upon Sundays. On those days, the greatest assemblies of Christians are gathered together, and it is wisely ordered that they should then be instructed out of the undisputed word of God. To those who object to the use of the Apocrypha in the Church, and make it one of their charges against our communion, it may fairly be answered in the words of Wheatley, that "there is more canonical Scripture read in our Churches in any two months, (even though we should except the Psalms, Epistles, and Gospels) than is in a whole year in the largest of their meetings." Indeed no one who has ever entered a dissenting place of worship can help being struck with the lamentable paucity of the word of God. Seldom or never more than one chapter and often not so much! While in the Church of England, an attentive though unlearned Christian may obtain an extensive acquaintance with the Book of Life, by listening to those large portions of her service which are taken directly from it.

Of the second lessons it may be sufficient to observe that they are taken from the New Testament, the Gospels and Acts of the Apostles being read in the morning, and the Epistles in the evening. Thus it happens that the whole of the Old Testament, with the exception of some few parts, is read through once in the year; and the new Testament (with the exception of the Book of the Revelation of St. John, of which the first and last chapters only are read on the festivity of St. John) three times in the same period of time. Such is the care taken by the Church that all her children, even the most unlearned, should be well acquainted with that Book which God has given to be a lamp unto their feet, and a light unto their paths, and which is able to make them wise unto salvation through faith which is in Christ Jesus.

ERRATA IN NUMBER 2.—Page 98, col. 3, line 11 from the bottom, for "these" read "three." Page 99, col. 2, line 7 from the bottom, dele "and Lessons."

## OCCASIONAL MEDITATIONS

FOR THE MONTH OF MARCH, 1849.

## THE FEAST OF THE ANNUNCIATION.

MARCH 25.

"Hail, thou that art highly favoured, the Lord is with thee! blessed art thou among women."—*From the Holy Gospel for the day.*

SUCH were the words addressed by the heavenly messenger to a poor unknown maiden of the house of David, betrothed, but not yet wedded, to Joseph, a humble carpenter of Nazareth, but descended, like his spouse, from the Royal Psalmist. From the days of Abraham downwards, the hope of giving birth to the promised "seed," in whom all the nations of the earth should be blessed, had filled the breast of every Jewish female; fruitfulness was regarded as the choicest blessing, barrenness as the most terrible curse. "Give me children, or else I die," cried the anguish of Rachel. Therefore was Hannah in bitterness of soul, and wept sore, because the Lord had shut up her womb. That glorious promise, which could only be fulfilled in the offspring of one woman, tended, more than any secondary cause, to make Israel a fruitful vine, which the Lord caused to take deep root, that it filled the land. (Ps. lxxx. 9.) And when at length the fulness of time was come, and Messiah must be born, the Angel is sent to announce his future birth, not to the lofty palaces of Jerusalem, but to the lowly cottages of Galilee; not to the proud daughter of some haughty Pharisee, but to a Virgin of low degree, poor in this world, but rich in faith, an heir of the kingdom which God had promised to them that loved him, a chosen subject of that blessed King who should be born of her flesh.

Well might the Blessed among women be startled at so wondrous a salutation as that which the Angel addressed to her. Holy minds, however closely united to God by daily fellowship in prayer, retain yet so much of the weakness of fallen humanity, that even the very promises of God cause anxiety and perplexity. Surely words less likely to create trouble in a pious breast than those of Gabriel could scarcely be conceived—yet Mary was troubled. Strange! yet so it is—so it must be, while the soul even of the most righteous man is bowed down with a sense of unworthiness, with a conviction that even the least of God's favours is immeasurably beyond his deserts. "Who am I that I should go unto Pharaoh?" said the chosen deliverer of Israel from temporal bondage. And so, when the favoured Apostles beheld the glory of the Lord on the top of Tabor, they fell with their faces to the earth.

But the troubles of pious souls always end in peace and gladness. The Angel was the messenger of joy, not of fear. He announces to the troubled Virgin that she should be mother of the Messiah, the Son of the Highest. Her trouble now vanishes. She believes the promise, even though she understands it not, and seeks an explana-

tion from her heavenly visitant. "How shall this be, seeing I know not a man?" This is not the language of doubt; it is far from resembling the faithless laughing of Sarah, or the incredulous "Whereby shall I know this?" of Zacharias. The humblest and most devout Christian may desire information; our thirst for knowledge is one evidence of our immortality. It is no proof of a weak faith to desire to have a difficulty explained, but rather of a childlike disposition, which should lead us in all things to seek instruction from those whose experience is greater than our own, and still more from Him who is the Fountain of all Wisdom.

But it is worthy of remark, that this question of the Blessed Virgin is not directly answered by the Angel. He does not explain to her "the Mystery of the Holy Incarnation;" for if even the natural and ordinary conception of the womb be so inexplicable a matter that even the wise and learned must confess their ignorance of it, how could it be expected that so awful a miracle as a human conception without human paternity, could be comprehended by the faculties even of the most favoured of the human race. The Angel does not tell the Virgin *how* the conception shall be accomplished, but tells her *by whom*. It is enough that it shall be the work of the Holy Ghost; our curiosity must not enquire further. And no farther question is heard from the submissive Virgin. "Behold the handmaid of the Lord," is her only reply; "be it unto me according to thy word."

This striking narrative is full of instruction. The Salutation of the Angel has, as is generally known, been misapplied by the Church of Rome, to favour her anti-Scriptural heresy of Saint-Worship. Controversy must have no place in these Meditations; suffice it therefore to remark, that it is only by a perversion of the text, and by adding to it, that the passage has been made to give even a colour to this most objectionable practice. The "Hail, Mary," of the Romish Church is as different from the words spoken by Gabriel as can well be imagined. The Angel saluted her, a living woman; what possible warrant can we force from this for the practice of praying to her, now that she is dead? "But," as Bishop Hall eloquently observes, "how gladly do we second the Angel in the praise of her, which was more ours than his! How justly do we bless her whom the Angel pronounceth blessed! How worthily is she honoured of men, whom the Angel proclaimeth beloved of God! O blessed Mary, he cannot bless thee, he cannot honour thee too much, that deifies thee not! That which the Angel said of thee, thou hast prophesied of thyself: we believe the Angel and thee. All generations shall call thee blessed, by the fruit of whose womb all generations are blessed."

If Superstition on the one hand has busied itself with the Annunciation, and reared thereon a fabric of mischievous falsehood, Infidelity, on the other hand,

has sought to erase the narrative from the page of inspiration. No part of the sacred text bears greater marks, or offers stronger external evidence, of genuineness than this account. But no evidence will satisfy a mind disposed to unbelief. The human reason is unable to grasp so astonishing a circumstance as the conception of a pure virgin; and therefore the whole must needs be a fable. Such is the reasoning of the evil heart of unbelief, which, there is reason to fear, is doing much insidious damage among us. To reason with persons so disposed is of little avail; we must leave them to God, and content ourselves with praying for them. But there may possibly be some over whose minds doubts may have passed, and who nevertheless are sincerely desirous of receiving everything which is truly the word of God. To these, the narrative which is appointed to be read as the Gospel on this Feast, ought to be a subject of peculiar interest, and of attentive study. The assurance of the Angel, that "with God nothing shall be impossible," may satisfy their scruples as to the miracle; while the submissive acquiescence of the Virgin may admonish them of the path of duty.

"We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen."

J. B. L.

## A CHARGE

DELIVERED TO THE CLERGY OF HIS DIOCESE BY THE BISHOP OF NEW ZEALAND.

(Continued).

SACRAMENTS. The second great part of your duty as ministers of the true Church is to take care that the Holy Sacraments are duly administered. On this point, as I have already said on the subject of doctrine, I presume that no differences of opinion exist among Clergymen who have subscribed the same Articles of Religion, and solemnly promised to use the same Liturgy. If in my intercourse with you, I should find that differences of opinion exist on the subject of the Sacraments, it is my wish to be allowed to discuss such points in private, with calm and thoughtful reference to the Bible, and, if necessary, to the best commentators; that any differences which are found among ourselves may at least be concealed from our flock, and be no stumbling block to them. Most earnestly would I deprecate the introduction of any modern publications of a polemical kind on these solemn subjects, lest we should be led away from the single and simple object of seeking the truth, into party spirit and a blind following in the track of some human teacher. We have the Bible, and that, if rightly used, will generally be enough; but, if not, then let us take some age remote enough from our own, and see how the same subjects were discussed in the time of our forefathers, and in what form the truth emerged out of the cloud. We shall find, unhappily, bitterness enough, but it will be an historical strife, not tending to a breach of charity among ourselves. We need not awaken new passions, or take the burden of them upon ourselves; for if heat and strife could have elicited the truth, the virulence of Church controversies would have set all such questions at rest for ever. We shall rise from such an enquiry, furnished with all the arguments on both sides of every question; and I think, with the strongest loathing of the unchristian tone and temper in which, too often, those arguments were advanced. We shall gain from the experience of former controversies, both the elements of truth, and the warning to use them rather for meditation than for strife. The age of the Reformation, more especially, will enable us to examine the Anglican

doctrine of the Sacraments; and will teach us at the same time the strongest lesson of the length to which controversy may be carried.

There are some general suggestions which I would offer to your notice, in the hope, that we may be so guided, even in the points on which we differ, by a spirit of charity and candour, as to be able to seek for truth, as men who value it above every other good; and yet to hold fast the bond of brotherly concord one with another. First, let us avoid all contests of mere words. Before we discuss a subject, it becomes us to define well the sense in which all technical words are to be used. Regeneration, Sacrament, Adoption, Renewal, Conversion, Justification, Sanctification, are words of very wide and general import; and have been used variously by religious writers, and by different persuasions of Christians. Men of piety and dispassionate judgment, seldom dispute about the realities of doctrines; but the names which men have given to the leading points of the Gospel are continually discussed; chiefly, as it seems, because two persons may use the same name to express very different acts of grace. What fearful danger, for instance, there is in the light use of solemn words; when, in the current language of the day, some men are said to take a low, and some a high view of the Sacraments. What is the real meaning of these words? If we mean by a Sacrament, an act or ordinance of Christ; it is impossible to form a low opinion of it: if we mean by it an act or ministry of man; it is equally impossible to think highly of it. So far then as we believe a Sacrament to be an act of Christ, ordained by His example and His word, blessed by His spiritual presence, accomplished by His power; we cannot think lowly or lightly of any act of Him, whose shoe's latchet even the greatest of the children of man was not worthy to bear. On the other hand, it is impossible for us to believe, that a Sacrament is, in any respect, the act of a man; for we shall all be found to agree in the words of the Twenty-sixth Article, that Sacraments be effectual, because of Christ's institution and promise, although they be ministered by evil men. What then is meant by a low view of a Sacrament? We can understand the high and holy feeling with which all true Christians look upon everything that is so united to Christ as to be a part of Himself. St. Paul did not put the cross of Christ in the place of Christ, when he said, God forbid that I should glory, save in the cross of our Lord Jesus Christ. So neither do we put the Sacraments in the place of Christ, when we teach our children that they are means of grace, and pledges to assure us thereof. When we speak of a Sacrament, we mean an act of Christ, and thereby no more to be disparaged or thought lightly of, than the Saviour himself. It is true, that an outward ministry seems to be given to men; but not so, that they can add to, or impair the grace and power of the Sacrament: except so far as to make it effectual to themselves, and a means of condemnation rather than of grace. So also there was a hem of Christ's garment, which a faithful woman touched, and was healed: and there was a brazen serpent to which the Israelites looked up, and were saved; but they were not saved by what they saw, or by what they touched, but, (it is truly said in wisdom), by "Thee, that art the Saviour of all."

That every act and every ordinance of Christ must be in itself a means of grace, must be evident from the consideration that God can do nothing in vain. It may be permitted for wise ends that some men should make the grace of God of none effect; but they cannot make grace to be no grace; they cannot alter the character of the Divine perfection by the imperfection of man. God cannot be said to hold his power subject to any condition or contingency whatever: His grace is no less divine and perfect, when it is rejected of man, than when it is received. Christ was no less the Son of God, when He came to His own, and His own received Him not; than when He was seen of angels, and received up into glory. And everything which is His, His Cross, His Body, His Blood, His Sacraments, even the hem of His garment, may be at His will a means of grace, as part of Himself, and so united with His own Divine nature, as to be able to transmit the power and virtue of the Godhead. Can we believe that handkerchiefs and aprons carried from the bodies of the Apostles, were the means of healing the sick, and that even the shadow of an apostle was believed to have a like virtue; and yet doubt whether Christ imparts His power to any ordinances of His own appointment, which are still His own acts, not the acts of His ministers; for we are but the clay which He moulds according to His will, when He puts forth His heavenly power to give sight to the blind.

Whenever therefore I speak to you of a Sacrament, I wish to be understood to mean an act of Christ

himself, a covenanted course of grace by which He works according to His own appointment and will. Let us be the clay, the hem of the garment, the handkerchief, the shadow, anything which may best express our conviction, that we are mere instruments in the hand of our Lord, and could have no power at all, except it were given us from above. We can neither make nor mar a Sacrament, except so far as to cut ourselves off from all share in it; we can add nothing to its efficacy, except the general power of intercession, by which, in these, as well as in every other ordinance, the effectual fervent prayer of a righteous man availeth much. It is not to exalt the Priesthood, that we think highly of the Sacraments; but it is to give glory to Christ.

We come now to enquire what is necessary to the due effect of the Sacraments. Our course of thought upon this subject will flow naturally from the first recognition of the holiness and excellence of a Sacrament in itself. For if a gem be beyond all price, though its setting can never be of equal value, yet the owner will take care that it shall be of the purest metal and the best workmanship that can be obtained. Our belief that the Sacraments are the work of Christ Himself must lay upon us the obligation of seeking for the best system by which they may be duly ministered. But this system will always be the mere setting, not the gem itself; and must on no account be confounded with the Sacrament. Such a system the Fathers of the Church of England desired to frame: and though much of their intention is fallen into disuse, there seems to be no part of it which does not deserve to be revived.

First, it is evident that the whole Church system for the administration of the Sacrament of Baptism depends upon the sponsorial office, and the ordinance of Confirmation. This is the safeguard which she provides for the inestimable jewel of Baptismal grace which she believes to have been imparted to the infant. As her prayer is, that every child regenerated in Baptism may lead the rest of his life according to that beginning; so her endeavour is, by wise precautions, and pious counsel, to act in the spirit of her prayer, in training up the child of God to be a perfect man in the "measure of the stature of the fulness of Christ." The only valid objections that can be made to infant Baptism are grounded upon the neglect of the sponsorial duties, and the omission of Confirmation. "Corruptio optimi est pessima," is a sound maxim, teaching us, that to suffer a baptized child to grow up as a heathen, is a sin of a deadly kind: because the more pure and holy his state in infancy, so much the more deplorable will be his fall from grace. If the jewel had been of small value, we should not have mourned for the loss of it; but what remorse can ever atone for the loss of a soul, once born again to be a child of God, and then suffered to perish by our neglect? It were better, said our Lord, that a millstone were hanged about a man's neck, and he drowned in the deep of the sea than that he should offend one of these little ones.

It is not necessary to say anything now of parental care, because it belongs to the laws of nature, rather than to the system of the Church; but I invite your most serious attention to the sponsorial duties, in order that we may agree among ourselves in what way we may carry out the rule of the Church with the fullest effect. It appears to be highly necessary to restrict the unlimited admission of all persons to the office of sponsor. The Twenty-ninth Canon excludes parents from the office, with a view, no doubt, to provide an additional security for the education of the child; the parents being presumed to be already interested in the work. The same Canon also excludes young persons, who are not of age to receive the Holy Communion, not, as some have supposed, all persons but those who are regular Communicants. The object is clearly to take care that none but persons competently instructed in the doctrines of Christianity be received as sponsors. Following out this principle, it appears to be necessary that we should carefully enrol the names of all persons in each district fit and willing to undertake the sponsorial office; and that the parents be allowed to select from that number the persons in whom they have most confidence. It will form part of this plan to add a column to the Baptismal Register for the names of the Sponsors; and that this should be considered in the light of a compact between them and the Church that they will discharge, to the best of their ability, the duties which they have undertaken.

For the satisfaction of all persons so engaging themselves as Godfathers and Godmothers, it is necessary that the duties undertaken should be clearly defined. The Church system has suffered in this respect, not only from laxity of principle and ignorance; but also from right feeling, carried to an excess. Those who are best qualified for the office,

often shrink from it, for fear of the solemn responsibility which they incur. The reckless promise everything, and discredit the system, which seems to connive at falsehood and hypocrisy. It is evident that there must be something wrong, when a provision, so necessary in itself, and so highly revered by many, is for that very reason refused and thrust off upon the unworthy.

We shall find the cause of the evil in the right feeling which some carry to an excess, in judging of the duty of a sponsor. First, the office has no necessary connexion with the Sacrament itself, for the private baptism of infants in sickness follows out the simple Scripture form. Nor is it the taking upon ourselves the Baptismal Covenant on behalf of another, so as to incur responsibility for his sins. Nor does it involve any duty of temporal support, such as a natural parent owes to his children, for then the number of our godchildren must be limited by our worldly substance; instead of being increased according to our power to impart spiritual good. But the obligations of the office are those only which are defined in the Baptismal service; and are all summed up in the one duty of Christian teaching and example. And surely no true Christian can shrink from this, which is no more than his covenanted duty, to give to others as freely as he has received. An organized body of sponsors in every parish, composed of the Sunday School Teachers and District Visitors, holding themselves responsible for the education of their godchildren, till they should have discharged their obligation by presenting them to the Bishop to be confirmed, would do more to remove all prejudices against Infant Baptism than the most elaborate arguments founded on the practice of antiquity. Let men be taught to believe that there is a seed sown by the Spirit in Baptism; a daily grace to give it increase; an ordinance of the Church to fence it round; and a time appointed for its maturity, at which if it prove not itself to be a fruitful branch, it will be cut off from the root. All of us are interested in this tree of God's planting; and we must all combine our efforts, that "the wild boar of the wood may not root it up, nor the wild beast of the field devour it."

In pressing this point upon the Laity, let us not be unmindful of our own greater share in the same duty. The peculiar state of this country makes it necessary that the Clergy should consider the sponsorial duty as peculiarly their own. There is an absolute impossibility in many places of procuring duly qualified sponsors for the children of the settlers living dispersed over wide tracts of country. One then of the three courses must be taken; either we must accept unfit persons, which must be the worst course of all; or we must omit that part of the Baptismal Service, which I have no power to allow; or, which is not the best, but the only course, we and our families must be ourselves the sponsors, with a written covenant with the parents, that we shall be allowed to discharge the duties to which we pledge ourselves. Every one of us will thus become a Christian schoolmaster, bound to instruct the young, and to feed the lambs of Christ, not only by his ordination promised, but by the sponsorial obligation renewed again and again in frequent administration of Holy Baptism. The system by which I trust that God will enable us to discharge this duty in the most comprehensive manner, will be detailed hereafter, when I come to that branch of my subject. There is one point of view in which this clerical sponsorship particularly recommends itself to our regard, namely, that we may be enabled thereby to baptise many children, whom we must otherwise reject, from want of confidence that the parents will bring them up to a life in accordance with their baptismal promise. But I wish it to be distinctly understood, that I do not put this forward as a compulsory system, or one of which any parent may claim the benefit as a right, but as a mode in which Clergymen, at their own discretion, may fulfil the strict terms of the rule of the Church, and at the same time admit many infant children to baptism, with less danger of the Sacrament being discredited by the ungodly lives of parents, or by the ignorance of sponsors.

On the administration of Baptism to adults, I have much to suggest, both from the observation of the present state of the native people: and from careful enquiry into the course pursued at all the Mission Stations. In my remarks I shall endeavour to embody the substance of all the best opinions which I have taken upon the subject.

It seems to be almost generally agreed, that a hasty admission to Baptism of Candidates not duly prepared, is a course full of danger at the present time, when the first zeal of the native converts is beginning to grow faint. There is no resemblance between the case of New Zealand and that of India,

or other countries, where an obstinate superstition, and a strict round of positive duties, require the whole course of a man's life and thoughts to be changed, before he can consent so much as to profess Christianity. There is no pride of caste to be given up by him who is taught by the Spirit to follow Christ. On the contrary, a New Zealander now gains in every respect by his conversion; he is set free from the tyranny of many useless and many dangerous customs; he is more respected by his countrymen; he is better received at every Mission Station; he may look forward to employment as a Native Teacher, with a power and influence often exceeding that of the chief of his tribe. So far are our native people from being unwilling to profess Christianity, that I question whether a Missionary travelling throughout the whole country, would meet with a hundred persons who would positively refuse to be baptized. If it were looked upon as a form, a mere outward compliance with an ordinance which involved a change neither of heart nor of life, there are very few whose adherence to their old system would be so strong as to make them reject the new. In fact it is not an uncommon thing to find a party of natives living to all appearance in an entirely heathen state, but professing some form of Christian worship as a new badge of strife against their hereditary enemies. They have learned from us, that religion may be an occasion of schism, as well as a bond of charity.

It follows from this observation of the native character that it is no wholesome exercise of zeal in a Missionary to swell the number of nominal converts by indiscriminate Baptism. In my own case, so great is the difficulty which I feel in deciding upon the qualifications of candidates by a mere cursory examination, without a prolonged knowledge of their consistency of character, that I have been glad to avail myself of St. Paul's practice, as an example to abstain from baptizing, except in extreme cases, where the persons were at the point of death, or where there was no resident Missionary to whom the Candidates could be referred.

Another point of great importance, is uniformity of system and standard. We may not be able to come to any agreement with other religious bodies, but at least we may agree among ourselves. Though we may not be able to prevent our candidates from going elsewhere, in the hope of more speedy admission to Baptism; yet we may be able to take care among ourselves, that the laxity of some Missionaries shall not bring into disrepute the work of their neighbours, who think it their duty to be more strict. Let us agree upon our system of probation, which will perhaps be too tardy to please the ardent zeal of some, and too speedy to satisfy the extreme caution of others; but will at least have the merit of unity and consistency, the importance of which, those who know most of the native character, will best be able to appreciate.

To secure these objects of a due and uniform probation of Candidates for Baptism, I have recommended the strict adherence to the Rubric for adult Baptism, where it is enjoined that timely notice shall be given to the Bishop, or whom he shall appoint for that purpose; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion. The persons appointed by me for that purpose, are the Archdeacons, with full power to delegate that authority to any Clergyman sufficiently acquainted with the native language and character, provided he be willing to conform to the general rule by which the length of probation and standard of qualification is fixed.

It is evident that the Rubric quoted above applies more strongly to New Zealand than to England, for in this extensive Diocese the Bishop must delegate his duty to his official representatives, or cause a delay which would amount to a serious hindrance of the Mission work; and for the reasons already stated, there can be no country where more care is necessary for the "examination of candidates whether they be sufficiently instructed in the principles of the Christian religion." If it be said that the intervention of the Archdeacon impairs the personal influence of the local Missionary, I would ask, whether that influence be not the very danger against which St. Paul cautioned the Corinthians, of dividing Christ by attaching converts to the name of Paul, or Cephas, or Apollos. Every other personal tie and holy sympathy between a pastor and his flock is lawful and good, but Baptism is the admission of a soul into the whole family of God, not into the school or class of one of His ministers.

It, on the contrary, this be said to be a system which exalts the Archdeacon above other Presbyters

I pray in the name of our crucified Master, that we may never here discuss the question, "Which shall be the greatest?" It is to be hoped that the title of a "Dignitary" of the Church will never be heard in New Zealand. It is well said by the Venerable Bede: "That the title of Bishop, is a name, not of honour, but of work;" and I appeal to one of my Archdeacons, whether I did not tell him, when he was following me on foot along the narrow track of a native path on the side of a wild hill, with a few faithful natives for our only retinue, that if I designed the office of Archdeacon to be a mere peacock's feather, to distinguish one clergyman above his brethren, I would not offer it to the acceptance of any one who had borne his Master's cross, in retirement and self-denial, in the Mission field. No earthly dignity, either in Church or State, can equal the moral grandeur of the leathern girdle and the raiment of camel's hair, or the going forth without purse or scrip, and yet lacking nothing. The course of life to which I invited the Archdeacons, was to unite with me in a combined system of helpfulness and work. There will be always some among us inexperienced in the ministry, and imperfectly acquainted with the native language; there will be some whom age or sickness hinder from visiting their extensive districts, often exceeding the dimensions of an English county; there will be some who feel their loneliness, and think of the time when our Lord sent forth His first Missionaries two and two; there will be some who will feel that their converts need some new voice to confirm their counsel and make it sink into their hearts; there will be some, who, trusting that the effectual fervent prayer of a righteous man availeth much, still trust even more to the special promise of our Lord to the two or three who shall be gathered together in His name, and shall agree as touching anything that they shall ask; there will be some, who, knowing the carelessness of the native mind, will desire to invest their celebration of Holy Baptism, not with superstitious rites, but with the solemnity of a concourse of ministers, with the fervency of their united prayers, and the deep instruction of their varied exhortations, all leading men to Christ; and these and the like feelings will make many desire the presence of their Bishop or their Archdeacon, and rather claim it of us as a due, than resent it as an intrusion, when it is felt that we come, not as being "Lords over God's heritage, or as having dominion over your faith;" but as "examples to the flock, and as helpers of your joy."

#### Literary and Scientific.

##### THE WORSHIP OF THE VIRGIN MARY.

(From Cheever's Wanderings in Switzerland.)

EINSEIDLEN constitutes the head quarters of the worship of the Virgin Mary. All day long, if you come into the region, as we did, night about the season for the great annual worshipping festival, or vernal levee, you will meet pilgrims on the roads in every direction, hurrying thither, or returning from the shrine; old men and robust peasants, maidens and children, troops of old women telling their beads and repeating their prayers, as they tramp along the road, as if for a wager. What an intense, haggard zeal is depicted in some of their countenances; their lips move and they do not look at you, but hurry on undistracted from their great work, for they probably have a certain number of Aves to repeat, or perhaps a bead-roll of prayers so constructed that if they miss one, they must go over the whole again from the beginning. And is this religion? Is it taught for religion by beings who have heard of Jesus Christ, and of the Sacred Scriptures, and of the character of God? Is this the influence of the Virgin upon the soul? Do men expect thus to climb to Heaven? Pass on to the great building, the Temple of the Virgin, and you will see. It is a vast and gaudy church within, a stately structure without, enshrining an image of the Virgin, which some believe came miraculously from Heaven, as fully as ever the Ephesians believed in the heaven-descended character of the image of their goddess Diana. This singular shrine is frequented by multitudes of penance-doing people, who go thither at the impulse of their half-awakened consciences, under guidance of their priests, to deposit their offerings, perform their prayers, and quiet their souls with the hope, by Mary's help of escaping unscathed both Hell and Purgatory. This vast concourse of strangers keeps the town of Einseidlen in a thriving business of innkeeping, merchandise, and various light manufactures for the "Star of the Sea," the "Queen of Heaven." As of old the Ephesians made silver shrines for Diana, and

by her worship got their own wealth, so the Einseidleners make images, shrines, and pictures for Mary, and by this craft maintain a thrifty state. Around the great church, in front, and on each side, as well as in the village, are rows of stalls and shops for the sale of books, beads, pictures, images, and a thousand knick-knacks in honour of the Virgin, and as a portable Memoria Technica of her worship. The Pope's letter in her behalf makes appropriate display among all these treasures, and, as it were, fixes their value, just as the Pontifical stamp coins money. It makes one's heart ache to see the mournful superstition of the people. Indeed the whole establishment of the Virgin in the Romish worship is one of the most prodigious transactions of spiritual fraud, one of the vastest pieces of forgery and speculation in the history of our race. It is a great South Sea bubble of religious superstition, by which thousands make a fortune in this world, but millions make shipwreck of their souls for ever. The Pope and the priesthood are joint stockholders of a great bank in Heaven, which they have reared on false capital, and of which they have appointed Mary the supreme and perpetual directress. So the Pope and the priests issue their bills of credit on Mary, and for the people the whole concern is turned into a sort of savings' bank, where believers deposit their Ave Marias, their pilgrimages, their penances, their orisons and acts of grace, receiving now, for convenience in this world, drafts from the Pope, and expecting to receive their whole reverent fortune from Mary in Paradise. If this be not as sheer, pure, unsophisticated a form of Paganism as the annals of heathen mythology ever disclosed or perfected, we are at a loss to know what constitutes Paganism. The artful mixture of the Gospel scheme of redemption, and reference to it, in this Marianic system, makes it, if not a stronger poison, a far more subtle and dangerous delusion for the mind. The Romish scheme, as here demonstrated, is a system of mediators and courts of appeal, which puts the soul as far as possible from the Great Mediator, and prevents all direct access to the fountain of a Saviour's blood. Here we have the Pope accrediting the Saints, the Saints interceding with Mary, Mary interceding with Christ.

In front of the great Church there is a fountain, with fourteen jets, at one of which the common people say and believe our Saviour drank, though when, or how, it would puzzle the stanchest Judæus Apellus to tell. I saw a peasant with the utmost gravity taking fourteen drinks in succession, in order that he might be sure he had got the right one—and all the more ignorant pilgrims do the same. Simultaneously with him, a flock of geese were drinking round the fountain, but with much more wit, to save the trouble of going the circuit, they dipped their bills in the reservoir below, into which all the fourteen jets pour their streams together, being sure that the contents of the sacred one must be there also. And do you really think that a goose has so much sense? Do you think a man can have so much folly? I would answer: which ought to be the greatest marvel, that a goose should conclude, since all the jets fall into the pool, that there can be no one jet the water of which is not there, or that a man should have so much sad and blind credulity as to believe that Jesus Christ once drank there, and that if he drinks at the same jet, his soul will be benefited? Is it not a folly almost incredible, almost equal to the mad enthusiasm of the tunic worshippers at Treves, Holy Coat, pray for us! And what is to be said of a religion which, instead of endeavouring to cure people of their ignorance, just takes advantage of it, enshrining and maintaining in state every absurd phantasm that a frightened superstitious brain can coin? It is the veriest trickery, worthy of a Turkish Santon, a religious juggler, not half so respectable as that of Janes and Jambres, to cajole the common uneducated mind in this manner. And it passes one's comprehension how educated men, in other respects upright and honest, can connive at the cherishing of such lunacies among the people. I purchased and brought away with me several little images of the Virgin, which are sold in countless quantities for the use of worshippers. They look very like the portable images of the household gods of Egypt, which I obtained several years ago while travelling in that country; they may lie on the same shelf in a man's cabinet of curiosities. And what a curious concatenation, after 4,000 years, which brings the idolatry of the earliest Pagan system and that of the professedly Christian system, at the two extremes, so singularly together. Looking at these two sets of images, it is difficult to believe that there was one particle more or less of superstition and idolatry in the use of the one than of the

other; for a poor peasant now may be as complete and unconscious an idolator of his "Star of the Sea" with the rude image he carries in his pocket, or about his neck, as the ancient Egyptian was of his Isis or Osiris. Indeed, the idolatry, whatever it might be, which comes after Christianity, must be worse than that which preceded it. I gathered likewise several of the tracts issued concerning the Virgin, the shrine and the pilgrimage, constituting the catechisms of the people, and revealing better than anything else, the water-courses, so to speak, of the superstition in their hearts. One of these consists of litanies for the invocation of the Virgin, with an incredible number and repetition of her titles, and accompanying prayers and supplications to her in all hours and circumstances of danger and distress, from the first moment of temptation to the hour of death and the day of judgment, with a depth of earnestness and even anguish of soul that exhausts all the religious sentiments of our fallen nature. "O Virgin Mother of God, in all our pains and tribulations come to our aid, and we will love and bless you to all eternity. Amen." Another of these tracts consists of an ancient song upon the miraculous dedication of the Holy Chapel of the Virgin, which is said to have been visibly consecrated by our Lord Jesus Christ in honour of his Holy Mother, the 14th September, 948. To this is added a long prayer to be said before the Holy Chapel or the Holy Image of our Lady, and a shorter prayer to be said before a portable image by those who cannot serve the Virgin at her grand altar at Einsiedeln, for which last prayer 200 days of indulgence are gained by the gift of the Pope. Three Paternosters and three Ave Marias answer instead of this prayer for those who do not know how to read. Then follows a prayer to Saint Meinrad, the first worshipper of the image, and a martyr in the chapel, addressed in the prayer as the *mignon* or dear one of Mary. St. Meinrad is called on to intercede with the "Almighty Mother," and to obtain for devout penitents the pardon of their sins and the preservation of their bodies from all dangers, and their souls from damnation. In the supplication to the Virgin the soul is represented as fleeing from the wrath of God, to be protected by her in the day of judgment; and the sinner renders up his last sigh into her hands, that his soul may praise her for ever in a blessed eternity. Oh wide, and sad, and powerful delusion! To all this variety of expedients, to all these successive ranks of spiritual lawyers, men run with costly fees in their hands, rather than straight to Christ! All this stately apparatus of ages, altars and images with men adorning them, crosses on the garments, crosses about the neck, crosses by the way-side, and pilgrims kneeling at them, while the Lamb of God, that taketh away the sin of the world, stands by unnoticed, and the voice "Come unto me" is never heard. God grant they may one day find in Christ that "rest unto their souls" which they will seek in vain at the image of Mary; neither age nor infirmity can move them from their purpose. Dr. Beattie, in his work on Switzerland, tells us that while he and his friends were spending the month of September near the Lake of Zurich, they saw among the pilgrims a venerable matron 108 years old, who had walked every step of the way from Normandy in France, for the performance of a vow to Mary on the Swiss mountains! What singular energy of superstition at a time when all the faculties of life wear out! The vesper hymn of the pilgrims rose impressively on the air in the still autumnal evenings, and one idea, one principle, seemed to govern and absorb them all. Many of them, Dr. Beattie remarks, looked sickly, wan, exhausted, the health which they came sadly to beg of Mary at Einsiedeln, being lost still more hopelessly by the fatigues and fastings of the way. Poor deluded pilgrims! Is it not sad to see them wandering the world over after health and peace, but never coming to the Great Physician! Rest, rest, rest; this is the object of all their toils; but no toils of the body can ever give inward quiet, or allay sin's fitful fever in the soul, or prevent the remorseful tones in the depths of our fallen being, that are ever and anon rushing up with wild prophecies from the soul's inner chambers. Alas! what a mistake, to wander so far, so sadly, so wearily without, for that which is to be found only within, and only in Christ within. These angel will-worshippers, and voluntary humilitarians and body punishers, are the strangest quacks that ever meddled with disease. Physical blisters to soothe an irritated conscience, to lull the mental anxieties into forgetfulness, to draw forth the rooted sorrow of a wounded spirit, to quiet the feverish apprehensions of a coming judgment. Oh for a word from Christ, a look to unseal the fountain of tears, a whisper, "I am the Way, the Truth,

and the Life." All the cantharides of penance, sackcloth and ashes, stripes on the body, pebbles in the shoes, rough pilgrimages over desert and mountain, aves and orisons in arithmetical progression—did ever one of them, or all together, put a man at peace with his conscience, or extract the thorn, or charm the serpent in one of his sins? What a simple thing is the Gospel! How all Heaven, in knowledge and blessedness, is comprehended in that one precious word, "I am the way, the truth, the life!" The Gospel, applicable to all, the same in all places, in all times, in the cottage and the palace, in the city and the wilderness, in caves and dens of the earth, and great houses, with rich tables, or the crumbs from them, in fair linen or in sheepskins and goatskins, with rich and poor, with bond and free; the Gospel, the same simple all-sufficient food and remedy, Christ all in all, the supply of all wants, the recompense for all evils, the healing of all diseases, the world's medicine, happiness and transfiguration! Here and here only you have the impulse and soul of all lasting reforms, the reformation of all reformers, the beginning and the end of all true pilgrimages, the consolation and support of all pilgrims.

As to the effect of the Gospel of Christ, preached simply, plainly, boldly, fervently, amidst all this power of superstition, I believe it would be irresistible. The hearts of the Italians are human hearts, as good naturally as any other hearts in the world, and perfectly accessible. Doubtless God will yet raise up native preachers of the Cross among them, who will be as successful as Paul was at Rome. He whose grace kindles the fire in such hearts can keep it burning, can make it spread like the summer lightning from cloud to cloud. No conclave of inquisitors can stop it, no persecution can put it out. The Word of God shall "yet have free course and be glorified" in Italy, and when it does, then will that Man of Sin, that Son of Perdition (and I leave it to my readers according to their own pleasure to say who or what he is) be consumed by the spirit of the Lord who will be destroyed by the brightness of His coming. When the spirit of the mouth of the Lord kindles the fire, it will spread among Italian hearts like a flame in the dry grass of the prairies. Under this fire the superstitions of Romanism would perish. The idolatry of forms can no more stand against the burning spirit of God's Word than the seared leaves and withered branches of the woods in autumn could stand before a forest conflagration.

## CONCHOLOGY.

NO. V.

Neve minor, neu sit quinto productior actu.—*Hor.*

I PROMISED that in this the concluding number of my conchological series, I would state some few facts to show the utility of the Molluscan order, and the benefits which it confers upon mankind. That promise I shall now endeavour to fulfil. Let me however remark in the outset, that I am very far from thinking with some persons that the whole of creation has sole reference to man, the last created being. Indeed I think that there is plain evidence to the contrary. Man indeed has had some power over this globe and its inhabitants bestowed upon him. He has "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." But it does not appear to me that all things living were created in order that man might have dominion over them. They were created to manifest the glory of the Creator; and as one means of obtaining that end, dominion over them was bestowed upon man. But is not God also glorified by the "flowers that bloom unseen" and by the gem in the "unfathomed depths of ocean?" Surely they have not been created in vain. Surely they praise God although their voice is unheard by man. So at least Milton thought when he makes Adam call upon creation, from the angels to even irrational beings, to praise God.

Join voices all ye living souls, ye birds  
That singing up to Heaven's gate ascend,  
Bear on your wings and in your notes his praise.  
Ye that in waters glide, and ye that walk  
The earth, and stately tread or lowly creep,  
Witness, if I be silent.

If then in our researches into any subject of natural history, we should fail in discovering its connexion with human wants, are we therefore to suppose it made with no specific object in view? Are we to suppose that it has failed in accomplishing that for which it was created? By no means.

Let no presuming impious rellier tax  
Creative wisdom, as if aught was formed  
In vain, or not for admirable ends.  
Where lives the man whose universal eye

Has swept at once the unbounded scheme of things,  
Marked their dependence so and firm accord,  
As with unflinching accents to conclude  
That this availed naught!

On the contrary, may we not rather expect when studying nature's works, to find with Coleridge, that

— All animated natures  
Are but organic harps diversely framed  
That tremble into thought?

To the Christian naturalist all creation is vocal, and every created object speaks with no unintelligible voice of the glory of Jehovah, and thus

Earth with her thousand voices praises God.

Since however man has received at the hands of his Creator dominion over all living creatures, we may expect to find that each class is in some way or other subservient to his purposes. And I shall now show that the class under consideration is no exception to this general rule.

If however no other use could be assigned to it, would not the evidence, which it has already afforded us in our partial examination, of the wisdom, power, beneficence, and love of God, fully justify the assertion of Bacon,\* that *nothing* in the works of nature is entirely useless? Surely every proof of these admirably valuable and precious to those who know the relation in which they stand to him. And then when asked by one of old, "Canst thou by searching find out God?" the Christian naturalist may say, I cannot indeed find Him out "to perfection," but yet when I inquire into his works, I find out more and more about him. His character as a God of infinite power appears even more evident than before. So that, at least in this respect, the animals of which we have spoken are not without their use.

But besides this use, they are also of some service to man. And to the task of proving this I shall now address myself.

1. And first of all, I may speak of the use made of the shells themselves.

The first instance which I shall mention of the shell itself being used by man for his own purposes, is one which is well known to most of my readers. The Cyprea Moneta, which is found distributed over a large part of the world, from the coast of Cornwall to New Holland, is used by some savage nations instead of money. Suidas, quoted by Turner, says, that the Romans also, in their earliest state, used shells for their money.

Nor are savages and half civilised robbers, the only human beings who value shells as money. More civilised collectors give large prices for some rarities as objects of interest. Thus *Scalaria pretiosa*, *Conus cedo-nuli*, *Conus gloria-maris*, *Cyprea aurantium*, *Trigonia pectinata*, and others have been sold for considerable sums of money. Some of these are now not uncommon, and therefore do not fetch such high prices. But others have taken their place in the Cumingian Collection many were pointed out to me by their enthusiastic owner, which he had himself purchased for £20, £40, and even £50. For *Conus Victor* (a small specimen about 1½ inches long) he had given the latter sum. The Trustees of the British Museum have advised the government of Great Britain to purchase this noble collection; and as connected with this part of my subject, I may state that the price they have mentioned, as being *below* its real value, is £6000.

Here however I may take the opportunity of correcting an erroneous statement made in a former number, with respect to the number of species of shells known to exist in a recent state. I then thought that I was speaking within bounds when I put down 10,000, as the number known. How far I was wrong may be judged from a letter from Professor Owen to Richard Taylor, Esq. (dated Jan. 1848), published in the *Annals of Natural History*. He says, "at present, the Cumingian Collection contains 19,000 species, or well marked varieties." To these many more must be added, as every day presents us with fresh and hitherto unknown species.

I must not omit to refer to the use of the large *Triton Variegatus*, as a war trumpet, by some of the South Sea Islanders; and of certain species of small shells strung together and worn as necklaces, and other similar ornaments by different savage nations. While many have recourse to them to form their knives and drinking vessels.

If, however, we come closer home, we shall find that Sydney itself is indebted for some portion of her

\* As quoted in my first number.

\* Most English Naturalists deny the possibility of this shell being found on the coast of Cornwall. I have however myself seen a specimen dredged in a living state, by R. Q. Couch, Esq., of Penzance. It was obtained off the Land's End, and was then in his collection.

wealth to this "insignificant" order. In the muddy banks in our rivers a species of *Arca* is found in great abundance. This shell is collected and brought to Sydney, where it is burnt and used for lime; I cannot correctly state the whole amount so brought, but still there are sufficient data at my disposal to form an approximate calculation. I have taken the month of November, 1848, as my standard, and I find that in that month, according to the *Sydney Morning Herald*, there arrived in Port Jackson 10,335 bushels of shells to be used for lime. There is, however, in this number some reason to suppose that there is an error of 4500 bushels; this would reduce the quantity to 5835 bushels. At 7d. per bushel the value of this would be £170 9s. 9d.; or, taking November as an average month, £2042 5s. per annum. This, however, is merely calculated from what is brought by coasters from the various harbours in Broken Bay, Botany Bay, &c. To this must therefore be added a large quantity brought from the Parramatta River and Middle Harbour, and if we suppose (which is surely under the mark) that this quantity is equal to what comes from Pitt water alone, we must add (2135 bushels per month) £747 5s. per annum to the sum named above; so that the whole value of the shells thus brought to Sydney is not far short of £2800 per annum. In the month quoted there were ten vessels, averaging thirteen tons, constantly employed in this trade. Here then we find an actual income of £2800 per annum, arising from the shelly coverings of certain obscure mollusks.

The abundance in which one species, that most commonly procured, is found is indeed astonishing. Mr. McGillivray (Naturalist of H.M.S. *Rattlesnake*), in a letter written to Professor Forbes, describes the heaps of dead shells at Broken Bay as "often twenty feet or more in depth, and several hundred yards in length, and covered with a stratum of earth supporting the largest *Castrineæ*." In some parts of England shells are much used as manure. Falmouth harbour affords an abundant supply, which is much valued by the farmers around. The sand from this locality is almost entirely composed of corals, shells, and their fragments; a very large proportion consists of *Polythalamia*. Padstow harbour also yields great quantities. In 1836 the sand, principally composed of comminuted sea shells, taken from this latter locality, was estimated at 100,000 tons per annum. In 1811 the quantity taken from Padstow, and used as manure, was 64,000 cart-loads, and the cost of carriage from the sea-side was estimated at £30,000. This large sum, let it be remembered, was a part only of the expense incurred in making the shelly covering of these creatures subservient to the supply of food for man. The actual value, as measured by the cost of procuring this manure, could not have been less than £40,000. (See De la Beche, Geol. Survey of Cornwall and Devonshire, and W. Somerset.)

2. From the shells themselves I am naturally led to speak of the use to which the animal part may be and is applied.

Most savage tribes which live on or near the sea coasts are very fond of shell-fish. I shall not, however, go beyond our own part of the world to illustrate a subject which is so well known, except to refer to the heaps of shells left on the beaches by the Fuegian Indians, as mentioned by Mr. Darwin, in his interesting addition to the voyages of the *Adventure* and *Beagle*; and to the description of the species eaten in Chile, as given by Captain King in his volume of the same work. pp. 290, 93.

The aboriginal inhabitants of our own coasts live much on shell-fish. At Port Stephens the common *Arca* is eaten, and the oysters which are there found in great abundance at low water, are a favourite food. Leichhardt speaks in several places of his interesting volume, of the shells found at the fire-places of the natives. The *Unio* is also commonly eaten in many parts of Australia, as will be seen by the constant notice in their respective works of the shells of that genus found by Mitchell and other explorers, at old camps. Mr. McGillivray in the letter before quoted alludes to the same fact. An exception however may be noticed. At Swan River, as it would appear from Grey's Travels in Western Australia, the native imagines that if he were to feed on the mussels, he would subject himself to the dreaded power of the *Boyl-yas*. (Vol. ii. p. 86.) Eyre also mentions that the abundant supply of oysters at Streaky Bay was not touched by the natives; but he does not appear able to give any reason. (Vol. i. p. 195.)

To the northward of Moreton Bay, in the country about the upper Burnett, there are several large species of *Helix*; these are highly prized by the natives, and are eaten with avidity.

In the Clarence River the (?) *Teredo* is found in

great abundance, and forms an important part of the native's larder. To obtain it they exercise some degree of ingenuity. They bring to the river a log of wood of a particular kind, and fasten it at each end to two stakes. After leaving it in the water a certain time they take it out and feast upon the *Teredo*, with which it has become filled. They eat it uncooked, as we eat oysters.

This is the account given me by a person who has visited the place. He added that the taste is not unlike that of an oyster, but rather unpleasant to one who is unaccustomed to it, as "it feels very greasy." The natives appear to relish it.

More civilized nations participate with the savage in his enjoyment of this food. The inhabitants of Sydney need not be informed that there are many who obtain an honest livelihood by procuring oysters for the tables of all classes of the community. At least one-half of the melodious cries which salute our ears from the streets, come from the mouths of those who wish to celebrate the *liveliness* of their oysters. In England, the Pecten or Clam, and the Littorina or Pennywinkle, and the Buccinum undatum or Whelk, are all much esteemed, particularly by the poorer classes. Nor are they luxuries known only to modern times. We are assured that the ancient Romans considered some species as of great delicacy. Thus Horace tells us of a man who had so pampered his appetite that "not even an oyster could please" his palate. In another passage in his account of various luxuries which he puts into the mouth of an epicure, he does not forget the molluscan order. And the best times and places for procuring them seems to have engaged his attention, he tells us:—

In the new moon all shell-fish fill with juice,  
But not all seas the richest sort produce,  
The largest in the Lucrine lake we find,  
But the Cerean are the sweeter kind,  
Crayfish are best on the Misenian coast;  
And soft Tarentum broadest scollops boasts.\*

In some parts of England a large land shell, *Helix Pomatia*, is commonly eaten by the poor people. Indeed the whole history of this species is well adapted to my present purpose, namely, of showing that the order in question is not quite so useless to man as some persons imagine. The Romans we find "fattened them as an article of food." "Petronius Arbitrator twice mentions them as served up at the feast of Trimalchio (Nero), first fried, and again grilled on a silver gridiron." They have been eaten by many European nations. Montagu informs us that they were "imported into England for medicinal purposes" at about the middle of the sixteenth century. Sir Kenelm Digby (about 1630?) dispersed them about some parts of Buckinghamshire, and Lord Statton turned some out at Korbly, in Northamptonshire. Lister in his "Hist. Anim. Angl." tells us the manner in which they were cooked in his time. "They are boiled in spring water, and when seasoned with oil, salt, and pepper, make a dainty dish." Sharon Turner informs us that during Lent this species is much used in Roman Catholic Europe.

The common snail of England, *Helix Aspersa*, is even now an article of commerce; Turton tells us that it is "collected and sold in Covent Garden and other markets as a cure for the diseases of the chest, when boiled in milk." Quantities of them are collected and packed in casks, and sent to the United States of America as delicacies. At Newcastle the glassmen have an annual snail feast; they collect the snails from the hedges and fields a few days before.

But besides affording food to man, the mollusca are constantly preyed upon by other creatures. Pliny informs us (I believe correctly) that tortoises feed on them, and says that their enormous strength of bill is given to enable them to break the hard shells. They form a large proportion of the food of many fishes, and indeed several species are almost only known from having been found within the stomach of some of the finny tribes; birds also feed much upon them. The small mollusks which swim about on the surface of the sea supply many of the petrel tribe with food. The thrushes in England may often be seen feeding on the *Helix nemoralis*, so common in the woods. These birds however, which do not possess a strong bill, are obliged to employ artifice to get out the animal from its shell.

\* I quote from Francis, although not because I admire either the beauty or the correctness of his translation. The *echin*, which he has translated *crayfish*, are not crustaceans but Echinoderms, and the name is still applied to them by naturalists. In England they are commonly called "sea urchins." A large species is eaten by the country people in some parts of England. But it is not commonly used for food. I have failed in my endeavours to discover what is the *Polaris* spoken of in the original of this passage.

They therefore carry it to some stone, and there break it by striking the shell against the stone. Yarell, in his history of British birds, informs us that the osel and other live principally upon the fresh water genera *Limnaea* and *Planorbis*. Many other instances of a similar nature might be adduced if necessary.

3. I now come to the notice of certain products for which the class of animals under consideration are useful to man.

And here most of my readers will at once refer to the purple dye which was extracted by the ancients, especially the inhabitants of Tyre, from certain species of *Murex* and *Buccinum*. The particular species used by them are not very certainly known, but many are found to possess the purple fluid. The history of the discovery of this fluid is said to have been by means of a dog, whose mouth was stained by one which he had bitten. Hence on the coins and other reliques of ancient Tyre, a dog and a shell fish are often found portrayed together.

The fluid which is used in dyeing, is found in a small whitish vein or furrow lying transversely behind the head. When first extracted, the fluid, if laid on linen, appears of a light green colour. When exposed to the rays of the sun it changes almost immediately "into a deep green, and in a few minutes into a sea green, and in a few more into a blue; thence it soon becomes of a purplish red and in an hour more of a deep purple red, and here the sun's action terminates." But by washing the linen in scalding water and soap, and drying it, the colour ripens into a most bright and beautiful crimson, which will bear washing admirably without the addition of any styptic. — Phil. Trans. Vol. II.

Du Hamel says, that the proper colour of the fluid in the animal is white; but that sometimes, when diseased, it is found green. It is exposure to the light of the sun which makes it change its colour in such a remarkable manner.

A good opportunity of trying experiments on this subject is in the power of any who live near our own coasts. The *Purpura Succinea*, (Lam.) found there in great abundance would, I doubt not, yield a plentiful supply.

Gage informs us that the riches of Nicoya, in the West Indies, consisted in his time in the purple extracted from the *Purpura*. Cloth of Segovia, dyed with it, was "sold for twenty crowns the ell," and, on account of this great price, "none but the greatest Spanish Lords used it." See the account given in Rees' *Cyclopaedia*, under the head "Purple Fish." My classical readers need not be informed, how highly the cloth dyed with this colour was esteemed by the ancients; and we may remember many allusions to it in the Bible. David in his elegy on Saul and Jonathan reminded the daughters of Israel that they were indebted to the fallen Monarch for their purple garments as well as other luxuries; and in the New Testament the wearing of purple and fine linen is joined to the sumptuous fare of the rich man in the parable, to convey an idea of the splendour in which he was living.

But of all the products for which the molluscan order are remarkable, the pearls which are found in some of them are the most celebrated; and therefore it will be necessary for me in my brief summary of conchological statistics to take some notice of them. In a former number I gave an account of the manner in which they were made.\* A few particulars, relating to their value as articles of commerce, may here be found interesting.

Pearls were used and valued as ornaments in very ancient times. They are mentioned in the most ancient writings which we possess (see Job, xxviii. 18). In modern times single specimens have been known to fetch a very high price. Thus Tavernier mentions one which was found in Catifa, in Arabia, which was bought by the Emperor of Persia, A.D. 1633, for 32,000 toman, or £110,400. Philip II., in 1574, had a pearl "of the size of a pigeon's egg, which was valued at 14,400 ducats." This came from Margarita. Pearls are valued with respect to their weight, shape, and colour. The weight is measured by carats (4 grains), the price of one of a single carat's weight being valued at eight shillings. If it weigh more than one carat, its weight is squared and multiplied by 8, which will give the price in shillings. Thus a pearl weighing six carats will be valued at  $6 \times 6 \times 8$  shillings = £4 8s.

The chief fisheries for pearls are at the Bahrein Islands and Ceylon. In ancient times the Red Sea

\* An erroneous statement in that description I must take as an opportunity of correcting. The common method used by the Chinese is to place beads within the shell. These in the space of a twelvemonth are covered with nacre. The experiment of putting wire into the unio was tried, I am informed, by Linné.

was the most prolific locality known, and in the sixteenth century many were brought from Colombia. Seville alone is said to have imported from the last-mentioned locality, in one year (1587), 697 lbs. of pearls. At the Bahrein Islands, in the Persian Gulph, where the fishery is open to every adventurer, about £90,000 worth are sometimes obtained in two months, and often the value exceeds that largesum. At Ceylon the fishery belongs to the Government, and is farmed out to individuals. The amount sometimes paid for the right of fishing is enormous. In 1804 a native of Jaffnapatam paid the Government, for thirty days fishing with 150 boats, the enormous sum of £120,000 sterling. On some occasions the produce has nearly amounted to £200,000, although it has never yet surpassed that sum.

The shells are supposed to take seven years to arrive at maturity. The numbers of pearls which have been taken from a single mollusk are very variable, often none are to be found, and on one occasion the number has amounted to 150. Before the fishing commences the banks are examined by a Government officer, and 1000 oysters are opened; if £3's worth be extracted the fishery is then put up to auction, and sold for a certain time to the highest bidder. Those who wish for a particular account of the method of conducting these fisheries, the dangers incurred by the fishermen, their superstitions, &c., &c., will find much interesting matter contained in the Penny Cyclopaedia; to it I am indebted for some of the particulars mentioned above.

In Great Britain pearls used to be found in great numbers in the Conway. And even now some of the rivers of Ireland at times yield a few. Generally however these pearls (which are found in Alasmodon Margaritiferos) are poor and imperfect. One however is recorded as having been valued at £50. The classic reader will recollect, that it was the fame of the pearls found in Britain, which among other reasons, induced Caesar to attempt the conquest of England. So that it may be said a minute shell-fish has exercised a great influence over the destinies of a powerful nation. On his return to Rome, the Conqueror placed in the temple of Venus Genetrix, a breastplate adorned with British pearls. (Plin. N. H. ix.)

Thus therefore we may perceive that shell-fish, although apparently so insignificant, are not without their use, whether we regard their habitations—or their bodies or their productions.\*

In former papers we have noticed how clear is the testimony they afford of the being and attributes of God. I shall not add any more on that subject, but shall lastly observe that to them, as to all other objects of natural history, we are deeply indebted for much real, genuine pleasure. Let me quote the language of a late writer: "Even as a matter of human enjoyment, how dull and monotonous would be the lone and solitary earth if unenlivened by the beautiful forms of some, and the light figures, the fitting motions, and ever varied sounds of others, of nature's handiworks. How dull would be the fields, how melancholy the forest woods, how heart-chilling the awful silence of the summer air, were there in nature no happy and cheering sounds, nor any traces of creative love, to gladden and to cheer the heart of man." But now, in the words of the poet,

No plot so narrow, he but nature there,  
No waste so vacant but may well employ  
Each faculty of sense, and keep the heart  
Awake to love and beauty.

BASIL.

### Original Correspondence.

TO THE EDITOR OF THE "SYDNEY GUARDIAN."

SIR,—I send you a kind of essay or dissertation upon the recent expedition into the interior of this great continent. It was written about three years ago, and came to hand the other day among some old papers. As it expresses the feelings with which I witnessed at the time events now passed, it may amuse your readers by assisting to revive old thoughts and recollections on the same subject. I therefore send it unaltered, except by some trifling corrections. And remain, Mr. Editor, with all respect,

Your sincere well-wisher,  
Q.

"The name of L—— will be henceforth enrolled among the heroic few, who have nobly braved danger and trial, and greatly succeeded in the effort

\* I might add that more has been accomplished by animals of this order in the formation of the crust of the earth, in its present state than either by reptiles, whales, or mammoths; but that would be entering upon geological questions, with which I have no present intention to meddle.

to extend the boundaries of science and augment the resources of the human race.

"This gentleman is in every respect a very remarkable person. He is believed to unite great talents, rare acquisitions, undaunted courage, and matchless power of enduring privation with a child-like simplicity and meekness of mind and deportment. His character peculiarly adapts him to contend with the difficulties and dreariness of that vast wilderness, to which his admiration of nature and zeal to explore the wonders of her most secluded haunts, have conducted him. Before his expedition he lived much among the Squatters, who were just men to his taste. Hardy, bold, adventurous, possessing many of them minds highly cultivated, and devoting much of their attention and in some cases no ordinary talent to the pursuits which he loved. That genial hospitality which never excludes from their huts any wanderer in those distant wilds, was always prompt to afford the warmest welcome to L——. And it must have been a rich treat to the educated recluse, when this child of science sought the shelter of his hermitage, and repaid the coarse fare, which was the best he could place upon his board, with an outpouring of his copious lore.

"But the character of L—— will be best understood from an account of the extraordinary expedition which has immortalised his name.

"About three years ago the expediency of opening an overland communication with Port Essington and the Gulf of Carpentaria, was much talked of in the colony. The project was taken up by the Legislative Council, and an address was presented to Sir George Gipps, requesting him to appropriate £1000, for the purpose of defraying the expenses of an exploratory expedition, which Sir Thomas Mitchell, our Surveyor-General, a man of science and an experienced traveller, undertook to lead. To this proposal, however, his Excellency refused his consent, until the wishes of the Home Government could be ascertained, and the matter was accordingly referred to the Secretary of State for the Colonies.

"While the authorities of New South Wales were awaiting the response of Lord Stanley, South Australia sent out an expedition under the command of Captain Sturt, brother of the gallant officer of that name who fell by the murderous hands of the Afghans. This party travelled due north from Adelaide, and after remaining out eighteen months, returned with the report that they had penetrated into the centre of the continent; that they had encountered in their progress great wastes of sand, which they crossed with much difficulty, expecting to find an inland sea beyond them; that this sterile tract conducted only to desolation still more terrible, and that after many days of feverish toil they reached a boundless plain of iron-stone, heated to an intolerable degree under the fiery blaze of the sun, and presenting an obstacle to further progress enough to daunt the most intrepid heart; even this did not repel the gallant Sturt; most manfully he advanced into the deep solitudes of the adamantite desert; but human strength failed in the desperate effort, and after enduring perils and pains unutterable, he was compelled to peel back his weary way to the settled districts with an enfeebled frame, unable after all his trials to report any result which would increase the resources of the colony that sent him forth. His discoveries however formed an important contribution to geography and science, and he had well maintained his character as a bold and skilful explorer. He had seen—he had entered the furnace, whence the Australian Sirocco inhales its breath of flame, and had returned alive to describe his perilous adventure.

"Meanwhile Dr. L—— announced his purpose of leading a party from Moreton Bay to Port Essington: the colonists, just then beginning to recover from severe reverses, expecting brilliant results from every new circumstance, and impatient of delay, hailed the announcement, and made large contributions of money, arms, food, horses, and all the various articles required for the equipment of his party. The name of L—— flew like wildfire through the colony, men of all principles sounded his praise, and the newspapers were unanimous in employing the language of eulogium. His troop of adventurers was soon complete; old bushmen were indeed shy, but men inexperienced in the trials of the wilderness enlisted freely. In a few weeks all was ready, and L—— was impatient to be gone. Sydney dismissed him with the honours of a public banquet, and while the devoted band, leaving the metropolis behind, were posting onwards to the place of trial, wherever they came enthusiastic cheers hailed their arrival, and fresh volunteers eagerly offered to share the dangers and the glory; to all such applicators L—— was at that time inexorable, his party was

formed, his plans arranged, he could not increase his number. Thus encouraged, flattered, applauded, the little forlorn hope reached the boundaries of location, and were lost to sight in the distance of the inner wilds.

"The excitement was past, and there succeeded a period of reaction. Men began to feel that we had been decking victims for a sacrifice. That we had been luring our fellow-creatures on to certain destruction. Then we measured more anxiously the strength of the party and the extent of the supplies; and both were pronounced utterly insufficient for so rash an undertaking. We thought of the tribes of murderous savages that would dog their footsteps, of the insurmountable obstructions which nature might have thrown across their path; of the thirst, famine, sickness, that seemed awaiting them in that weary land. Old colonists shrugged their shoulders and gave audible utterance to their gloomy forebodings. Some hoped that L—— would even yet abandon his rash purpose and retrace his steps. But his friends had no such expectation. They knew him better.

He had set his life upon a cast,  
And he would stand the hazard of the die.

"Seven weeks had elapsed when two of the party reappeared in the colony, and told a melancholy tale of disaster, mismanagement, diminished stores, and famine already commenced. Difficulties and dangers were around the devoted band, extrication from which seemed impossible but by an immediate return. But we were then convinced that L—— would return no more, unless he returned triumphant.

"At length came in the report of their death, brought by some friendly blacks, who alleged that they had fallen by the spears of a hostile tribe, and that on a certain hill their bodies lay unburied. All believed their intelligence. Their death-knell was rung through the colony, and L——'s dirge was sung in no unworthy verse. An expedition was formed at Moreton Bay, and a party of horsemen armed and equipped rode forth into the wilderness to bestow the charity of interment upon their unconscious remains.

"In due time they returned, and reported that L——'s track had been followed far beyond the hill supposed to have been the scene of their death. That the explorers had forced their way, evidently with great spirit and judgment, through a very difficult brush country, and as far as their friends could learn were still prosperously advancing.

"Months, a year, almost two years passed, and poor L—— and his devoted troop were in the imagination of the colonists, dead, buried, and almost forgotten,—when lo! his name appeared in the Sydney papers in triumphant capitals, on the very day which brought us the report of the two first great victories on the banks of the Sturtledge. In peace and war the star of Britain was still rising, and while the valour of her soldiers was extending her frontiers in one quarter, in another the enterprise and hardihood of a foreigner had added a new empire to her available territory, and opened an almost unbounded field for the occupation of her people. L—— had reached Port Essington. His party entered the city of Victoria driving before them one pack bullock, the sole survivor of their stock, and leaving behind but one of his travel-worn companions, who had been murdered by the spears of the natives in a treacherous night attack, and been buried where he fell.

"Before the return of either Sturt or L—— a third party had started under the command of Sir Thomas Mitchell, and are now on their destined way, hurried from human view in the vast interior. Where they are, or how employed—whether they follow the course of an abounding river, or navigate the waters of an internal sea, or are pining upon Sturt's adamantite desert, or stumbling among the mountains, we know not. From the deep silence of that inner land no voice comes back to tell of their whereabouts. But Sir Thomas, who deserves a better fortune, is too late. The prize has been snatched from his grasp. L—— has plucked the fresh laurels, and left for those that follow him only a faded wreath. Even success will now seem comparatively inglorious. But we wish Sir Thomas speed notwithstanding, and assure him of a kind and hearty welcome when he reappears among us.\*

"L—— is planning another expedition, and

\* Before Sir Thomas had finally disappeared in the wilderness, intelligence reached him of Leichardt's return, and wisely considering the communication with Port Essington as a problem solved, he abandoned the original purpose of his expedition, and devoted himself to other objects, and on his return to the colony, was able to report the discovery of a country hitherto unknown. Of all the recent expeditions, his alone is likely to be attended by any direct and immediate result in augmenting the resources of the colony.

now proposes to trace to their sources the rivers discovered in his route; then keeping along the northern border of Sturt's desert, to travel with his face to the westward, and finally emerge from his long dive through the continent, in the distant colony of Swan River.

"From the reports of all travellers we collect the fact, that no river navigable from the sea far into the interior exists along the whole coast from Swan River, round by Adelaide, Melbourne, and Sydney, to Port Essington. What may be on the western and north-western coasts, we have not yet determined. The settlers are everywhere haunted by rumours of an inland sea, which many of our explorers imagined they were on the eve of discovering, when forced to return by want or disaster. Many symptoms contribute to deceive them; blackfellows describe it, rivers flow inward as if to replenish its waters, others rush towards the sea with torrents that seem to come from some great central reservoir, birds seem to wing their flight towards it; sometimes from the mountain-top a phantom ocean appears to shine far off on the sunlit horizon, but still as the traveller advances it recedes, and no European has yet stood on its visionary shore, or drank of its tantalising waters."

"It should awaken our deep thankfulness to that Almighty Being whose eye is upon the pathless wilderness as well as the populous city, that while He has permitted so great and important discoveries to be accomplished by human efforts, He has graciously provided that it should be done with but little expenditure of human life. In all the expeditions I have referred to, but two of the explorers have perished—two only have been buried in that land which none but themselves have passed over, the rest have returned, most, if not all, with unimpaired health, to report the wonders they have seen, and the perils they have encountered."

#### TO THE EDITORS OF THE "SYDNEY GUARDIAN."

GENTLEMEN,—London, in his excellent work on Cemeteries, states that "the main object of a burial ground is the disposal of the remains of the dead in such a manner as that their decomposition, and return to the earth from which they sprung, shall not prove injurious to the living, either by affecting their health, or shocking their feelings, opinions, or prejudices."

A secondary object is, or ought to be, the improvement of the moral sentiments and general tastes of all classes, and more especially of the great measures of Society.

Under the impression that this cannot be disputed, I venture to call your attention to that portion of the burying ground at present devoted to members of the Church of England. I believe it to be a fact that some four or five years ago it was reported to the proper authorities that there was no more room for interments; since then a portion of the low ground has been covered with fresh soil to the depth of about three feet, and this addition, with graves in other parts not above three feet deep over spots previously occupied, has enabled the Sexton to carry on a system of interments opposed to all decency and order.

One has only to take a walk through the ground, to find his way over graves in every direction, it being impossible to avoid treading on them, for every available spot has been taken advantage of, and no space whatever reserved for walks, and the most sceptic must be convinced that it is high time the place were closed and no interments allowed except in vaults which have been only partially tenanted.

The Necropolis is nearly finished—a new cemetery has been recently consecrated, and there can be no reason why this one should still be kept open.

In contrast to this picture of our present burying ground, permit me to quote the following graphic account, from the "Necropolis Glasguensis," of the noted cemetery of Père la Chaise.

"Who that has ever visited the romantic cemetery of Père la Chaise would not wish that there were, in this our native land, some more attractive spot dedicated to the reception of the dead than those vast fields of rude stones and ruder hillocks, to which we are ever and anon called, when attending the obsequies of a kinsman or companion?—that in fact there were here some such garden cemetery as that in the neighbourhood of Paris, whither the widowed heart might occasionally resort to hold spiritual communion with the departed partner of earthly joy or woe; whether the weeping orphan might at times repair, to recal the worth and the virtues of his beloved parent? Within the extensive and delightfully variegated enclosure alluded to, situated on Mount Louis, it is perhaps unnecessary to state that all the disagreeable sensations which are

here coupled with the Churchyard are dispelled by the beauty of the garden, the variety of its walks, by the romantic nature of its situation, and above all by the commanding view of Paris and its environs which it affords. In that vast grave of the dead, each has his own grave, and each his own mausoleum. In place of the clumsy mound or large white stone that so generally covers the ashes of our countrymen, it is to be found a little flower garden surrounded by cedar, spruce, cypress, and yew trees, round which the rose and the honeysuckle are seen entwining; while, instead of a solitary and deserted churchyard, the eye meets at every turn with some pensive or kneeling figure weeping over the remains of a relative, or worshipping his God at the tomb of excellence and virtue.

"Amid the green glades and gloomy cypresses which surround and overshadow the vast variety of sepulchral ornaments of Père la Chaise, the contemplative mind is not only impressed with sentiments of solemn sublimity and religious awe, but with those of the most tender and heart-affecting melancholy. Vain man is recalled from the distracting turbulence and folly of the world to the salutary recollection of that undiscovered country from which no traveller returns." The gay and the giddy are reminded that their "gibes and jokes" must erewhile for ever cease, and are led to reflect that they too must die; and as 'by the sadness of the countenance the heart is made better,' the religious man, instructed in the narrowness of the boundary which separates him from those who were the "sun and centre" of his nearest and dearest regards on earth, looks forward not only without fear, but with joy and exultation, to the period when, that boundary being for ever broken down, they shall in their happy experience find that, as they were loving and beloved in their lives, "in their deaths they were not divided."

A garden cemetery and monumental decorations are not only beneficial to public morals, to the improvement of manners, but are likewise calculated to extend virtuous and generous feelings. Affliction, brightened by hope, ever renders man more anxious to love his neighbour. At the brink of the grave we are made most feelingly alive to the shortness and uncertainty of life, and to the danger of procrastinating towards God and man whatever it is our bounden duty to perform. There, too, the conscience is taught the value of mercy, and best feels the recompense which awaits the just in Heaven. There the man whose heart the riches, titles, and dignities of the world have swollen with pride, best experiences the vanity of all earthly distinction, and humbles himself before the mournful shrine, where

Precedency's jest : vassal and lord,  
Grossly familiar, side by side consume.

There the son whose wayward folly may have embittered the last days of a father, will, as he gazes on his grave, best receive the impulse that would urge him, as an expiation of his crimes, to perform a double duty to his surviving parent. There, in fact, vice looks terrible, virtue lovely, selfishness a sin, patriotism a duty. The cemetery is, in short, the tenderest and most uncompromising monitor of man, for

When self-esteem, or others' adulation,  
Would cunningly persuade us we were something  
Above the common level of our kind,  
The grave gainsays the smooth-complexion'd flattery,  
And with blunt truth acquaints us what we are.

I remain, Gentlemen,  
Your most obedient servant,  
"OLD MORTALITY."

Sydney, February 22, 1849.

#### COLONIAL BISHOPRICS' COMMITTEE.

##### FOURTH REPORT.

WE, the undersigned Archbishops and Bishops constituting the Committee for promoting the erection and endowment of additional Bishoprics in the Colonies and dependencies of Great Britain, desire to call public attention to the following brief statement of facts.

At a meeting of Archbishops and Bishops, held at Lambeth Palace on Whit Tuesday, 1841, a declaration was adopted, and signed by all present, to the effect that "the immediate erection of Bishoprics was much to be desired in the following places:—New Zealand, the British Possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon."

And it is with a feeling of unfeigned thankfulness to the Great Head of the Church, that we here record the fact, that these several dependencies have been erected into separate Bishoprics.

"The Declaration" then proceeds as follows:—

"When competent provision shall have been made for the endowment of these Bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India."

Guiana has long since had the privilege of a resident Bishop. The province of Australia Felix, or Port Philip, was last erected into the Bishopric of Melbourne; and South and Western Australia have been for the present united to form the diocese of Adelaide, though we trust that the latter colony will ere long be formed into a distinct See.

Thus, of the thirteen provinces mentioned in the Lambeth Declaration, as requiring immediate or early episcopal superintendence, ten are already formed into dioceses. The urgent importance of founding a Bishopric for the northern provinces of India, has been pressed upon the attention of the Court of Directors by the Bishop of Calcutta; while the increasing body of missionary clergy, with their churches, colleges, and converts, amounting in all to not fewer than 50,000 in the provinces of Tennevely and Tanjore, demand the presence of a chief pastor.

But besides the places named in the "Declaration," Bishoprics not then contemplated have been founded in Antigua, by a subdivision of the diocese of Barbados, and at Newcastle, by a separation of the northern counties of New South Wales from the Bishopric of Sydney. Thus, eleven Bishoprics in all have been founded within the comparatively short period since the attention of the Church was specially directed to this important subject.

We cheerfully acknowledge the ready concurrence and aid which, in these great measures for the extension of the Church, we have received from her Majesty's Government; and we desire once more to record our high sense of the permanent services to religion, which have been rendered by the disinterested liberality of the Bishop of Sydney and Miss Burdett Coutts.

But while, by God's mercy, much has been accomplished, much still remains to be done. And among the more urgent and pressing wants of the Colonial Church may be reckoned, that which has already been noticed by us, a subdivision of the two large dioceses of Quebec and Toronto, or, at the very least, the erection of a Bishop's see at Quebec as well as at Montreal.

We stated, in our Third Report, that a sum of £15,000 had been contributed towards the endowment of a Bishopric within the British possessions in the Chinese seas. After mature deliberation it has been thought advisable that this see should be fixed at Victoria, in the island of Hongkong. The total sum available for the endowment may at present be reckoned at £18,000, of which nearly one-half has been given by two noble-minded individuals, "a Brother and Sister," who have besides offered £2000 more for the erection of a college.

Considering the peculiar circumstances of the settlement, we are of opinion that the Bishop of Victoria should be also warden of the college, and that an important part of his duty should consist in preparing a body of students, native and European, to be trained for missionary employment in China.

It is obvious that the work of the first Bishop of Victoria must be one of preparation; and we cannot but express our strong conviction, that the future success of the missions of our Church in the Chinese empire, and the best hopes of bringing its inhabitants to the confession of the faith of Christ, will, under the Divine blessing, be mainly dependent upon the careful training of a number of students, who must be hereafter sent as missionaries to grapple with the peculiar idolatries, and the various forms of error and prejudice, which are so deeply seated in the Chinese mind.

We purposely avoid the mention, in this Report, of other colonies or provinces, in which a more complete episcopal superintendence is much needed, because we are anxious to see the design, now so long contemplated, of establishing a Bishopric in Hongkong, accomplished without further delay.

The sum at our disposal, including an annual allowance from the Colonial Bishoprics' Fund, is however barely sufficient for the endowment of a Bishopric, and we cannot safely estimate the amount still required for the erection and furnishing of a college, comprising apartments for the Bishop, at less than £6000. For this sum, small in comparison with the importance of the object in view, we appeal to the liberality and self-denial of the favoured members of our own Church.

The great work of Christian faith and love, which we thus heartily commend to the brethren, has received the general approval of her Majesty's Government, and a spacious and handsome church has already been erected. A few years since, the vast

heathen empire of China seemed in a manner closed against Christian enterprise. An effectual door has at length been opened, and providentially too at a time when a more active missionary spirit has been awakened in this country. Already this improved spirit has been evidenced by acts of liberality and devotion, worthy of primitive times. We cannot doubt that many whom God has endowed with the talent of wealth, will be ready, after the example of the "Brother and Sister," by whom one-half of the endowment of the Bishopric of Victoria has been provided, to devote it to His service; and we refer all persons who may be so disposed to any of the following gentlemen, who have kindly undertaken to act as a Special Committee, for the purpose of diffusing information and receiving contributions—

His Honor the Vice-Chancellor of England,  
Sir George Staunton, Bart.  
Sir James Urnstone.  
The Venerable Archdeacon Grant,  
W. H. C. Plowden, Esq.,  
W. Willberforce Bird, Esq.,  
Gilbert Mathison, Esq.,  
Or to the Rev. Ernest Hawkins, Honorary Secretary, 79, Pall Mall.

The work before us, that of laying the foundation of an extensive mission to a heathen empire, is one of the most important in which a Christian nation can be engaged. As such, as one that cannot but be well-pleasing in the sight of God, we confidently ask for it the alms and prayers of His faithful people.

(Signed)

J. B. Cantuar.

E. Dunelm.

T. Ebor.

G. Winton.

J. G. Armagh.

J. Lincoln.

Rd. Dublin.

G. Rochester.

C. J. London.

79, Pall Mall, August 21, 1848.

#### NATIONAL CUSTOMS.

**CAFRARIA.**—When visited by sickness and the harbingers of death, the benighted mind of the Caffre is distracted by dreadful apprehensions and tormenting fears; these, however, he carefully conceals, and can seldom be prevailed upon to give free expression to his feelings, even when consciously sinking in the very agonies of dissolution. Tears are regarded as the proof of an imbecile and unmanly spirit; hence, whatever pain he may endure, he seldom suffers nature thereby to relieve herself; nevertheless, the gross darkness that envelops his soul is awfully manifest at this dread crisis. No sooner do convulsive symptoms make their appearance, than the dying are immediately declared to be dead, and are at once carried out into the forest, or laid in a ditch out of sight, and at a distance from the place of their residence. Two reasons are assigned for this inhuman measure; the first, that the hamlet may not be defiled by the breathless body lying in it; and the second, that it may not be requisite for any one to touch the corpse after the spirit has departed. It is a fact, and to every thinking mind a heart-rending fact, that thousands are thus dragged from their habitations by their nearest relatives, and literally placed in "the region and shadow of death" while in the actual possession of all their rational faculties. Such is the melancholy situation of numbers at this present moment, wholly destitute of every degree of comfort, and of the faintest gleam of hope, regarding either this world or that which is to come. No friendly voice is heard cheering them amidst the struggles of dissolving nature; no kindly helping hand is lent to turn them from side to side; nor have their sinking spirits the least expectation of a Deliverer. For, alas! they know not that there is a Saviour. The moment the spark of life becomes extinct, and sometimes before, "ravaging wolves around" feed upon their bodies unmolested.—*Kay's Travels in Caffraria.*

**NORWAY.**—There is a very simple and very ancient way of assembling the people in this country for public business. A bud-stick, or message-stick, the size and shape of our constable's baton, is painted and stamped with the royal arms, and made hollow, with a head to screw on one end, and an iron spike on the other. The official notice to meet, the time, place, and object, are written on a piece of paper, which is rolled up, and placed in the hollow. This is delivered from the public office, or court-house, of the district, to the nearest householder, who is bound by law to carry it within a certain time to his nearest neighbour, who must transmit it to the next, and so on. In case of two houses equally distant, it must be previously determined by the foged at which he shall deliver it. If the owner is not at home, he is to stick it "in the house-father's great chair, by the

fireside;" and if the door be locked, must fasten it to the outside. Each is bound to prove, if required, at what hour he received, delivered, or stuck it. He who, by his neglect, has prevented others from receiving the notice in time to attend the meeting, pays a fine for each person so absent. There are fixed stations at which the bud-stick rests for the night; and it cannot be carried after sunset, or before sunrise. The householder to whom it comes last takes it back to the office. In a country so extensive, with its population scattered in valleys, divided by uninhabited fjelds, and with few paths of communication, this primitive sort of gazette is the most expeditious mode of publication. In the Highlands of Scotland, a stick burnt at one end, and with blood on the other, was a similar device for assembling a clan in arms.—*Laing's Norway.*

**IRELAND.**—The most important branch of rural labour in Ireland is the haymaking. About the middle of July the peasant begins to cut down the grass of the tin, (the green around his house,) which, when cut, is immediately gathered to a convenient place, in order to dry; and, after having been turned once or twice, is conveyed home on horseback to the yard, where it is made up into stacks. At the poorer farms, both men and women handle the scythe; but in general the women only assist in making the hay after it is cut. In parts of the island, where there is much hay, the peasants hire men from the fishing plains, who are paid for their labour at the rate of thirty pounds of butter a week. They cut by measurement; the daily task being about thirty square fathoms. Hay-harvest being over, the sheep and cattle that had been out all summer on the mountains are collected; and the houses are put into a state of repair for the winter; the wood needed for domestic purposes is brought home to each farm; and the turf is also taken in. During the winter, the care of the cattle and the sheep devolves entirely on the men, and consists chiefly in feeding and watering the former, which are kept in the house, while the latter are turned out in the day time to seek their food through the snow. When the snow happens to be so deep that they cannot scrape it away themselves, the boys do it for them; and as the sustenance thus procured is exceedingly scanty, they generally get a little of the meadow hay about this time. The farm hay is given to the cows alone. All the horses, excepting perhaps a favourite riding horse, are left to shift for themselves during the whole winter, during which season they never lie down, but rest themselves by standing in some place of shelter.—*Henderson's Iceland.*

**EGYPT.**—In Egypt, the dead, after being embalmed, were deposited, in great numbers, in caves or places formed under ground. These are now known by the name of "mummy pits." The following is an interesting account of a visit to one of them:—"We now went to see the mummy pits. It is impossible to conceive a more singular and astonishing sight than a tomb of this description. Imagine a cave of considerable magnitude, filled up with heaps of dead bodies in all directions, and in the most whimsical attitudes: some with extended arms, others holding out a right hand, and apparently in the attitude of addressing you; some prostrate, others with their heels sticking up in the air. At every step, you thrust your feet through a body or crush a head. Most of the bodies are enveloped with linen, coated with gum, &c., for their better preservation. Some of the linen is of a texture remarkably fine, far surpassing what is made in Egypt at this day, and proving that their manufactures must have arrived at a great degree of excellence. Many of the bodies, probably of the lower orders, are simply dried, without any envelopment. Innumerable fragments of small idols are scattered about, they are mostly human figures of Osiris, about two inches long, with hook and scourge in either hand; some are of stone, some of baked earthenware, and others of blue pottery. The bodies are stowed in compact masses, tier on tier, always crossing each other. In some instances we found the hair quite perfect. It was in a tomb of this description that some of the diggers found a beautiful network, composed of long blue beads, hollow, with threads passed through them. It was found on the head of a female mummy."—*Ivry and Mangles's Travels.*

#### Cabinet of Sacred Extracts.

And as a blind man is not able to conceive the distinction of colours, although the most skilful man alive should use all the art he had to teach him, because he wanteth the sense whereby that object is discernible; so (1 Corinthians, ii. 14.) "the natural man perceiveth not the things of the Spirit of God,

for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Whereupon the apostle concludeth, concerning himself and all his fellow-labourers, that (2 Corinthians, iv. 6, 7) "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the faith of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Our Mediator therefore, who must (Hebrews, vii. 25) "be able to save them to the utter: that come unto God by him," may not want the excellency of the power whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants; and consequently in this respect also, must be God as well as Man.—*Archbishop Usher.*

#### Miscellaneous.

Our readers will doubtless remember that during the progress of the railway excavations through the ruins of the priory, two leaden coffins were discovered bearing the names of "Gundrada" and "William" in antique characters, and containing a male and a female skeleton. The size of the coffins clearly pointed out that they had been used, not for the purpose of original sepulture, but as the receptacles of exhumed bones of a former funeral; and many historical facts concurred to show that these remains were those of a daughter of the Conqueror and of William de Warren, her husband. They have since been re-interred, and a monument, erected by subscription, placed over them. There is an inscription recording this third interment.—*Brighton Paper.*

As some poor men were at work on Friday last, at Rottingdean, four miles from Brighton, in digging flints for building purposes, when six feet from the surface, they dug up an ancient British fibula for fastening the toga or cloak on the shoulder. It is made of brass, is in fine preservation, and has a female head in bold relief; the hair is represented in bossed curls, is of rude workmanship, and very curious.

**COLLODION.**—Within a few weeks an ethereal solution of gun cotton, invented by Mr. John P. Maynard, has been introduced in the United States as a substitute for common adhesive plaster, plaster cloth, bandages, and sutures. The fluid, exposed to the atmosphere, in a few seconds becomes a solid gum, adhering to the skin with such tenacity as to render any displacement of the dressing formed by it almost impossible. It resists the action of water, hot and cold, and is unaffected by any degree of warmth: it instantly forms a coating of great strength and durability. In contracting it brings the edges of the wound firmly together, and, being impervious to air and water, enables the wound to unite by the first intention. It leaves hardly a scar. It is called collodion. The price is said to be moderate.—*Medical Times.*

**EXEMPLIFICATION OF INSTINCT.**—The similarity between the simple instinctive actions of animals and their ordinary organic functions is so great as to lead us to suppose that both sets of operations are arranged upon similar plans, though these may not be identical, and that both are carried on without the forethought or the consciousness of the animal. Thus the young bee, on the day that it first leaves the cell, without teaching and without experience, begins to collect honey and form wax, and build up its hexagonal cell, according to the form which its progenitors have used from the earliest generations. Birds build nests of a certain structure after their kind, and many species, at certain seasons excited by some internal impulse, take their migratory flight to other countries. The insect which never experienced a parent's care, or a mother's example, labours assiduously and effectively for the future development and sustenance of an offspring which it, in its turn, is doomed never to behold. Others toil all summer, and lay up stores for winter without ever having experienced the severity of such a season, or being in any sensible way aware of its approach. We know that such actions are the result of involuntary and unreflective impulses, because we often find them performed in vain. Sir Joseph Banks had a tame beaver which was allowed to range at liberty in a ditch, about his ground, and was at all seasons liberally supplied with food. One day, about the end of autumn, it was discovered in the ditch very busily engaged in attempting to construct a dam after the manner of its companions in a state of nature. This was evidently the blind impulse of its instinctive feelings, for a moment's exercise of the lowest degree of reflection must have shown it that such labour,

under the circumstances in which it was placed, was altogether superfluous. A common quail was kept in a cage, and became quite tame and reconciled to its food. At the period of its natural migration it became exceedingly restless and sleepless; it beat its head against the cage, in many vain efforts to escape, and on examination its skin was found several degrees above its usual temperature. A bee, which can fly homewards, one or two miles, in a straight line to its hive, with extreme accuracy, if it happens to enter an open window of a room, will exhaust all its efforts in attempting to get out at the opposite window which is closed down, never pauses to think of retracing its flight a little way backwards, so as to fly out at the opening at which it had entered. We often observe a dog, when going to sleep on the floor, turn himself several times round before he lies down, and this is just one of the lingering instincts which he has retained; while in his wild state he is accustomed thus to prepare his bed amid the tall grass or rushes. An acute observer of animal habits has remarked that a jackdaw, which, for the want of its usual place of abode, had for its nest made choice of a rabbit hole, was often sorely perplexed in what way to get the long sticks of which its nest was to be formed, drawn within the narrow entrance. Again and again did it attempt to pull in the piece of stick while it held it in the middle in its bill, and it was only after a series of vain efforts that, by mere chance, it at last accomplished its object, by happening to seize it near one end instead of the centre. In this case it appeared to the observer that the building instinct of this bird were complete and perfect within a certain range, but without the limits of this circle it had no deliberative foresight to guide its actions.—*British Quarterly.*

THE BISHOP OF EXETER AND MR. SHORE.—The following opinion relative to Mr. Shore's case has been received from the Queen's advocate, Sir John Dobson:—1. "I am of opinion that a priest in holy orders of the Church of England, although styling himself a seceder from that church, and being in fact a voluntary seceder therefrom, may be committed to prison for contempt of court in preaching as a Dissenting minister contrary to the lawful monition of the court." 2. "It is quite obvious that neither deposition from holy orders, degradation, or excommunication, can confer on a clergyman a legal right to officiate or preach as a Dissenting minister." 3. "I think that if the bishop were to degrade and depose a clergyman from holy orders he might be liable to the penalties imposed by the statute 41 George III., cap. 63, if he attempted to sit in the Commons' House of Parliament." 4. "I am of opinion that excommunication would not entirely release a clergyman from his priestly character so as to give him the status of a layman."—*Doctors' Commons, August 24, 1848.*

EASTERN CUSTOMS ILLUSTRATIVE OF JEWISH HISTORY.—In the 13th chapter of Exodus, and the 9th verse, we read, as concerning the passover, "And it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes." And in the sixteenth verse, the expression is, "for frontlets between thine eyes." These passages have often suggested themselves to me, when observing the natives of India. The Hindus all wear what is called a "tika," or mark, low on the forehead between the eyes, which distinguishes their sect, and is daily renewed. This mark with the followers of Vishnu the Preserver is circular, formed of red powder ground into a pigment with oil; that of the Savaites consists of a trident, or "triskool," as it is called, with parallel lines drawn from it across the forehead. In imitation of the mark of Vishnu, Hindoo women of rank usually wear a large jewel, with a ruby centre, and a circle of pearls or diamonds around it. This they cause to adhere to the forehead with a species of pigment, pressing it firmly, as a frontlet between the eyes; and the effect, though singular, is becoming. The tika, when prepared with unguents, is renewed daily, after early ablution, and is common to both sexes. In the nineteenth verse we read, "And Moses took the bones of Joseph with him." In this case, the minister of Pharaoh had foretold the release of his people, and himself a Hebrew, he desired that his bones should not remain in the land of the stranger; and therefore, although embalmed and put into a coffin in Egypt, with the rites usual in that country, the bones of the Syrian minister still accompanied his brethren in their wanderings towards the promised land. In the East it is by no means uncommon for the friends and relations of deceased persons of any pretensions to rank or sanctity to travel many thousand miles with the bones, to place them in the mausoleum of a saint, or to commit them to the waters of the sacred Ganges. I have frequently seen processions bound on journeys

of this kind. The friends wear a tawny-coloured dress, and carry small red flags, as if on pilgrimage; and the biermen are commonly conveyed in red bags on bullocks, surrounded by armed men. It not unfrequently happens, that many years after the death of an individual, his sons, as an expiatory service, make a vow to deposit their father's bones in the sacred river, and incur great expenses to do so; and so well aware were the celebrated "Thug" bands, or strangers of India, of this fact, that they very frequently disguised themselves in this way, with bullocks, and affected to travel as pilgrims escorting the remains of a relative towards Benares. So that, although the removal of the bones of Joseph had only connexion with the general escape of the Hebrew people from the power of Pharaoh, the practice of caring for the bones of those held in reverence in the East is still common among the people, and not unworthy of remark.—*Sharpe's London Magazine.*

Last week the sale by auction of the collection of autograph letters formed by the late John Bullock, Esq., was proceeded with by Messrs. Sotheby and Wilkinson, of Wellington-street, Strand. The following were deserving of attention out of the lots sold:—The signature of Anna Boleyn to a warrant dated the 7th day of March, 1534, signed "Anne the Queene," sold for £5 15s.; Edward VI., a letter in latin, addressed to Cosmo, Duke of Florence, sold for £6; a letter of Mary Queen of Scots, signed "Maria R." sold for £3 1s.; and the subscription and signature of Cranmer to a letter addressed from Croyden, Nov. 2, 1538. To my very singular good Lorde Pryvye Seale," sold for three guineas; Oliver Goldsmith, a letter in which he says, "I know of no misery but a goal, to which my own imprudence and your letter seems to point. I have seen it inevitable this three or four weeks; and by heaven! request it as a favour—as a favour that may prevent something more fatal. I have been years struggling with a wretched being, with all that contempt which indigence brings with it, with all those strong passions which make contempt insupportable." It sold for £6 8s. 6d. A note from Foote to Garrick, in the following curious style:—"You and I are a couple of buckets—while you are raising the reputation of Shakespeare, I am endeavouring to sink it." sold for £1 5s.—*London Paper.*

LONDON AND PARIS.—What suggestions do not these words call up? What sympathy with the sufferings of our own workless and wageless poor! Compare London and Paris. In both has there been privation, penury, and biting distress. In both have tens of thousands been thrown out of employment. In both have whole families gone to bed without having tasted bread the livelong day, and knowing not whether they should taste it on the morrow. But how differently have the two people borne their yoke! In the one, furious hate has been maddened into a brutal revenge; revenge has sat itself with blood; carnage and anarchy have revelled in the ensanguined Seine; and now the energies and industry of a whole people must be taxed to defray the cost of metropolitan license and Parisian frenzy, for London discontent has exploded in two attempts innocently abortive and ludicrously weak.—*Times.*

#### Register of Ecclesiastical Intelligence.

##### ST. ANDREW'S PAROCHIAL ASSOCIATION.

We are gratified so soon to record the fulfilment by the Incumbent of St. Andrew's of the engagement he entered into at a recent meeting of the St. Laurence's Parochial Association, to spare no pains in the establishment of a similar institution within his own cure. On Thursday, the 8th instant, a highly satisfactory meeting composed of members of the congregation of the Cathedral Church, of parishioners, and of other earnest Churchmen, interested in the good work, assembled by his invitation in St. Andrew's Parochial School, the Lord Bishop of Sydney presiding. His Lordship in calling attention to the notice convening the meeting, expressed his satisfaction that the invitation conveyed had been extended to all who took an interest in these efforts of the members of the Church, and we were glad to observe that it had been responded to by other parishes, there being present the Rev. W. H. Walsh, with several of the members of the St. Laurence Association, and both the Curates of St. James's, with many of their parishioners. The room was well filled, and an excellent spirit pervaded the proceedings.

The Lord Bishop having opened the meeting by prayer, addressed the parties assembled on the principles by which they should be guided in the performance of the duties they were about to assume, in becoming members of the Association. His Lordship dwelt strongly on the value of perseverance and

combination in a righteous cause, and reprehended the practice of those who carelessly pledged their pecuniary assistance without first considering their ability to redeem such pledge. His Lordship considered that, amongst the many good ends to be gained in the parish of St. Andrew's by the proposed Association, one would be the directing the attention of Churchmen to the Cathedral which was rising in that parish, and the need there was that it should speedily be prepared for the reception not only of the parishioners, but of every Churchman, rich or poor, from every part of the colony. His Lordship dwelt forcibly on the propriety of so noble an undertaking, and the necessity of a far greater self-denial to accomplish works of piety than the present day exhibited. There could not, he said, have been less than six or seven hundred persons at St. James's Church when Mr. Clarke's sermon, in aid of the Cathedral building fund was preached, yet £20 only had been collected; and when the separate gifts of which this sum was composed were analysed, it reduced the donors in this large congregation to a very few persons. How different was the interest felt in the matter in England. His Lordship read a letter announcing the gift of £300 from two ladies in England. The writer of that letter had asked these excellent women for one hundred pounds in aid of the Cathedral, and they had most liberally sent him £300. Now if strangers felt thus deeply and piously for the honor of God in a distant land which they would never see, in which they had no personal ties, and with whose people they were wholly unacquainted, what a rebuke was that to the apathy and want of liberality evinced amongst Churchmen here? Again, observed his Lordship, the promptness of giving was of great utility to works of this kind, the tardy fulfilment of a promise of aid, disheartened those to whom the conduct of the work was entrusted. After many excellent remarks enjoining unity and good-will, his Lordship called upon

The Rev. T. B. NAYLOR, who, having supposed the duty of moving and seconding the resolutions would have been undertaken by his parishioners, felt embarrassed by his Lordship's call, as the duties of his more recent avocations had for a long time taken him from the sphere of public meetings. He nevertheless cordially entered into the feelings which had prompted the attendance of so large a meeting, and was gratified to find his own efforts so kindly promoted by the presence of the Bishop, his brother clergymen, and so many lay friends. He saw in those around him the materials for an Institution so much needed in their parish—he said so much needed, for when summoned from a distance to assume his ministry among them, and he stood almost as a stranger in that populous district, how cheering would it have been to him to have been welcomed by the helping hands of such an union of his parishioners. The visits in which he had been employed had disclosed to him misery, and want, and sin, to a degree for which he was unprepared; presenting continually to his view numbers of uneducated and neglected children, and opening a field of pastoral labour for which no one man's strength was equal. How reviving, he repeated, to a desponding spirit, and an over-burdened mind would the knowledge have been, that there was an association at hand whose members would aid him in dividing this large parish, in searching into its recesses; who would help him to collect the children into the Schools, the adults within the Sanctuary, to minister to the wants of the poor and sick, and to make the name of the Church of England loved amongst all. He derived hope and fresh courage from what he there saw. One chief advantage in their proposed union was to retain their distinctive character as Churchmen, guided in all matters according to the faith and doctrine of the English Church, and thereby preserved from that spurious Christianity which, under the specious guise of charity and liberality, blended truth with error, and lost sight of what was revealed as the Divine will, in concession to the opinions of man. Many helps too would the Association confer in providing for the parochial necessities of the Church. It should be kept in mind how much need there was of a Curate in the district. How much good, (as Mr. King had shown them at another meeting) was to be derived through a parochial lending library; how many appliances essential to their schools were wanting, not only in internal accommodation and fittings, but in a due salary for the master; and besides this, a fund for paid monitors and monitors, stipends for the choir, and various adjuncts. All had claims upon a parochial fund, which was to be established, and from time to time recruited by small sums to be collected from the whole body of the parishioners, through the instrumentality of the proposed union. But if no one farthing were to be

collected, their meetings as members of the household of faith, their union for a common end—the highest and the holiest; could not fail of great good, and would tell in its beneficent effects upon the Church at large. For a Parochial Association, it was to be remembered, was not designed, nor had it the tendency, to keep parishes asunder and distinct. On the contrary, as diverging circles on the placid bosom of the waters, though at first distinct, presently unite under the influence of a physical law, and blend in one larger and more extended circle; so, too, were the Associations of true Churchmen, both in unity and expansion. Thus esteeming these Societies, he submitted for their acceptance the first resolution, the object of which was to express the opinion of that meeting as to the desirableness of their general establishment.

Mr. ROBERT CAMPBELL briefly supported the resolution which had been moved. He fully concurred in the observations which had been made, and also urged that the efforts of these Associations, when their merits were better appreciated, and Churchmen learned the value of unity, would be to reduce the present debts affecting several of the parochial Churches.

Mr. CHARLES LOWE moved the second resolution, for the establishment of the proposed Association in the parish. This he supported by urging the beneficial influences individually derived by the members of these Associations, in entering upon an active path of duty, and taking their share in the work expected by the Church at their hands, in their daily contact with their clergy in the performance of such duties, and with one another; in the brotherly feelings which sprang out of a fellowship for such purposes, in the extended knowledge they each acquired by discussion and review at stated periods of all that belonged not only to the Church of their parish but, to the Church throughout the world; take for example the various subjects brought at its annual meeting before the members of St. Laurence's Association, of interest to the Church at large, and as these different matters became more appreciated and better understood, so would the magnificence and splendour of the Church universal break more clearly upon their view. Independently of the purposes of utility pointed out by their pastor (Mr. Naylor), he might be permitted to add, that such Associations would be found useful as uniting the members of the Church in her defence; and for that surely was there a need to prepare, where antagonistic forces of the nature of those moving against her in this colony were at work.

Dr. COLYER seconded the resolution, ably and at some length; dwelling upon the necessity of the Churchman maintaining his individuality of character. He appealed strongly to the working classes to come forward in the good cause, and expostulated in some pertinent remarks with those who made excuses that they were too poor to give.

The Rev. GEORGE MACARTHUR, in moving the third resolution, which defined the constitution of the proposed Society, said he came prepared rather to learn than to teach; and that it was the desire of his Co-curate and himself to take a leaf from the Minute Book of St. Andrew's Parochial Association, in order to insert resolutions of a like good tendency appearing on the pages of a similar record for St. James's. He thanked them for the privilege they had given him of sharing in the duties of the meeting, for he trusted whatever experience was so gained would minister to increased ability on his part in charge of the souls committed to him.

Mr. JAMES POWELL seconded the Resolution. We regret we cannot give his remarks in his own words. Much as he approved of the Association, and had worked for the one formerly existing in the parish, he feared he could not do much this year, having made up his mind to get for the Cathedral not less than £300. With reference to what Dr. Colyer had said about the willingness and ability of the working classes to give for church purposes, he begged to say that he had just asked a brother Churchman, a working man, to head his list with a donation, and that he had given him Five Guineas, whilst another standing by his side handed him One Guinea. Much could be done if a man would give a portion of each day in these modes to the service of his Maker. And with reference to those who omitted such duties, or shrunk from them, all he could say was, they did not deserve the name of members of the Church of England.

The Rev. W. H. WALSH moved the resolution appointing the officers, and though he at first had thought that office should have been confided to one immediately in connexion with the Association then forming, yet he rejoiced it had fallen to his lot, because it gave him the opportunity of evincing the deep interest he took in the extension of the general

interests of the Church, and the warm sympathy of himself and his parishioners in the work in hand, as well as of bearing testimony to the good which had resulted from the same union of his own parishioners. After some able remarks to show the illusory nature of those theories which would fuse all so-called Christian denominations at the hazard of the truth, and to the compromise of revelation, he supported the views that had been expressed for the necessity of the distinctive character of the Church being maintained, and proceeded to show how, by these Associations, that end was in a degree accomplished.

Mr. JOSHUA HOLT, as one of the oldest members of the former association, seconded the establishment of the new one, and he hoped that if blame attached to the former for having allowed it to fail, some earnestness of purpose was at length evinced in their being assembled to rebuild it, and he was happy to aid in the work.

The BISHOP having dismissed the meeting as it commenced, with prayer, various persons put down their names as members. A sum of thirty pounds was promised and chiefly paid—and since then we are happy to hear the committee has met and proceeded to give order for fittings of the School, so much needed.

#### DIocese OF ADELAIDE.

[A RESPECTED correspondent at Adelaide has kindly furnished us with a brief review of the progress of the Church of England during the last two years of his sojourn there, which we present to our readers in his own words, agreeing with him most heartily in his commendations of what he truly terms a noble act on the part of Captain Allen. The whole account transmitted by him is cheering in the extreme, and well calculated to stimulate other members of our Church to the like good deeds.—Ed.]

As an unforeseen delay has taken place in publishing the Report of the Church Society, which it was my intention, had it been thought, to have forwarded by the *Phantom*, I have thought it well to address you directly on the subject of what has been going on and on behalf of the Church of England in this diocese during the two years of my stay here, which have now just terminated.

You are probably aware that for two or three years previous to the arrival of the Rev. Messrs. Woodcock and Pollit there was only one clergyman of our Church in this colony, viz.: the Colonial Chaplain. Of the two Churches then built, Trinity and St. John's, the former only was in a fit state to be opened for public worship, adequate parochial superintendence by one clergyman alone was quite out of the question, consequently from this cause, from the want of accommodation in the Churches, and other circumstances, many members of the Church of England, especially of our poorer brethren, became attendant at the meeting houses of the various Dissenting bodies. The apathy and indifference to holy things arising from the neglect of the ordinances of religion, occasioned among many of the richer members of the Church, a lack of energy, and of a due appreciation of the blessing to the community, of the establishment among them of a pure branch of the Catholic Church in all its integrity; but now there is a better state of things. Since the period I speak of, the following Churches have been built and opened for public worship: St. James's, at Mount Barker; St. George's, Gawler Town; St. Mary's, on the Sturt, all of stone; St. Andrew's, Walkerville; St. George's, Macgill; St. Matthew's, Kensington; Christ Church, O'Halloran Hill; these are of stone and brick; the last has not been consecrated yet, though completed, as there is not a resident clergyman to take charge of the cure. The Churches nearly finished are Christ Church, North Adelaide, a very superior structure, which will cost when completed at least £6000; the roof has just been put on the portion built; and a Church at Willunga; stone is used as the material for both of these buildings. Other Churches are also in course of erection or about to be commenced at Mitcham, Penwortham, Clare, and Port Lincoln, and several others in contemplation. Parsonage houses have been erected at Blackstone, Mount Barker district; at Gawler town; at St. Mary's, on the Sturt road; one for St. John's, Adelaide; a new large and commodious house, at a cost of £800, for the Colonial Chaplain, at Willunga. One is commenced at Albert Town, and one in the north.

Of the Schools I will first notice the Church of England Collegiate School, established in the first instance on the proprietary plan; its constitution has been since altered; the head master is the Rev. Theodore P. Wilson, M.A., (Oxon) whose classical attainments, love of imparting knowledge,

and earnest devotion to the duties connected with his responsible office, have already established a character for the school. The number of scholars is at present only thirty-nine, but I am happy to say that the increase of scholars at the commencement of the next quarter will considerably exceed the present list; the Collegiate School buildings are to be erected as soon as a constitution has been properly drawn up by legal advisers. Towards the proposed building Captain Allen has given the magnificent sum of £2700, and Captain Ellis, £300; about £650 has been paid up by the former shareholders, and £2000 is placed at the disposal of our respected Diocesan by the Venerable Society for Promoting Christian Knowledge. Independently of extending his aid to this institution, Captain Allen has expressed his determination to build and endow a Theological College, in connexion with the Church of England, the design for which has been already prepared; it will be an exquisite structure, commanding a frontage of 240 feet; the style is Elizabethan, a beautiful tower is intended for the centre; its cost will exceed, judging from the design, £23,000; the College is to be built on thirty acres of land, rising above the seven acres on which the Collegiate School is to be erected. The generous-hearted donor to these Institutions proposes to incorporate the two under one management of fifteen governors, four to be appointed by the Bishop, four to be clergymen, and four to be nominated by himself, which, with the Governor, the Judge, and Mayor for the time being, will make the necessary number; the Lord Bishop is to be the visitor; and of the Theological College there is to be a warden, sub-warden, bursar, and fellows. To you I know it will be needless for me to remark upon the great benefits which this colony must derive from possessing such an Institution. The present as well as succeeding generations will bless Captain Allen for this noble act.

The Pulteney-street School has been open about nine months; it is for the education of the industrial classes, and is established in connexion with the Church, a clergyman, the Rev. Edmund King Miller, being the master; under his superintendence the school is flourishing. The children attending are three hundred, and applications are made by parents for at least twenty-five more, who cannot be admitted till the new class room now erecting is completed; the school-room is built of a kind of granite stone; it is a large and commodious room, with open roof. The cost of its erection was £800; the additional class room will cost £280 more; this is exclusive of furniture or fittings, which were partly bestowed by the Venerable Society for Promoting Christian Knowledge. The situation is good, being nearly in the centre of the town. Mr. Miller's valuable experience in London and in Yorkshire has proved inestimable here, where no proper systematic education has been afforded to the labouring classes. It is determined to make the Pulteney-street school the Normal School for the Diocese. Day schools have been opened at the Burra Mine and at Clare village, also at Walkerville, near Adelaide, and it is proposed to erect a large and efficient day school there adjoining the Church. There are Sunday Schools attached to most of the Churches. Besides the Bishop and the Archdeacon there are ten other clergymen, and four expected from England. There are also three or four catechists, one of whom will reside at Port Lincoln, till a clergyman is procurable for that locality.

Now have we not good cause to be thankful, and to rejoice, for the hand of the Lord has been with us in these things, his arm has sheltered and protected his infant Church in this Colony. Oh! that we could all be as faithful to the Great Head of the Church as his marvellous goodness to weak and erring man demands.

When we obtain more clergymen, I believe we shall have daily service established in one of the Adelaide Churches. The offerings here are collected only once a month, instead of weekly. A better taste for Church architecture has been evinced lately, and our new buildings are likely to be more creditable to us. A class of forty boys our training at the Pulteney-street School, to supply our choirs, and a happier selection of sacred music will be introduced than that which we formerly possessed.

I omitted to mention that Captain Allen required by his proposed constitution, that all the Governors shall be members of the Church of England.

THE DAILY SERVICE.—We are truly happy to learn that the daily service has been resumed at the temporary Cathedral Church from the commencement of the year. The hour has been changed from half-past five in the evening to seven o'clock in the morning, and the same hour has been adopted at St.

James's Church, and in both cases with very good effect, for the attendance is much increased, and we have heard many expressions of thankfulness and satisfaction at the opportunity that is now given of daily public worship at a time of the day so seasonable, and so exempt from the interruptions and distractions of ordinary business. The daily prayers at Christ Church are continued at their usual hour, a quarter before nine, to meet the convenience of those whom a later hour in the day may suit better. Several poor persons from the Benevolent Asylum attend there with great regularity.

**THE NEW CEMETERY.**—Now that the Cemetery has been set apart for sacred uses, and that the Company who originated it has expressed and manifested every desire to maintain in decency and security the resting places of the dead who may be buried there, we trust that the Directors will at once concert measures for securing to the poorer class of Church people some mode of exemption from the additional expense which the increased distance for the carriage of their dead may entail upon them. To do this it will be necessary to lay some check upon the demands and proceedings of the Undertakers, who, by-the-by, with two or three exceptions, require some restraint to be put on them to keep them within due bounds of reverence and propriety, especially in the case of burials of the poor. It has been suggested, that the Directors should license their own Undertaker, for the special service of the humbler classes, so as to limit the charges for interment, and, at the same time, to ensure the maintenance of decency and regard to the feelings of parties employing him. We have seen instances of such gross disregard to their feelings in the manner of conducting the burials, by one Undertaker in particular, and such unprincipled and wilful neglect and falsehood, in obtaining for registration, on the part of the same individual, that we should be truly rejoiced if the Directors can adopt any plan for remedying the evil, and in fact, for carrying out their own good regulations, which would, if adhered to, in themselves provide the remedy. We believe the old burial ground will be now closed, except for interments of those who are to be placed in family vaults and graves not yet filled.

**DIOCESE OF NEWCASTLE—CONSECRATION OF THE CHURCH OF ST. JOHN THE EVANGELIST, WOLLOMBI.**—On Thursday, the 15th of February, this Church, built from the designs of E. Blackett, Esq., of Sydney, Architect, was consecrated by the Right Reverend the Lord Bishop of Newcastle, in the presence of a numerous congregation. At eleven o'clock his Lordship, attended by his chaplains, the Rev. G. R. Boodle, M.A., and the Rev. H. O. Irwin, M.A., was received at the entrance of the Church by the Rev. C. P. N. Wilton, M.A., Incumbent of the Cathedral of Christ Church, Newcastle, acting as Chancellor; C. Child, Esq., B.A., acting Registrar; the Revs. N. T. Bolton, M.A.; C. Spencer, M.A.; R. Chapman, B.A.; J. Cooper; J. Rodwell; E. Williams; and J. F. R. Wingfield, and some of the principal inhabitants of the district, when the petition for consecration was delivered to him. This having been read by the acting Registrar at the communion rails, in order that the whole congregation might be enabled to hear it, the Bishop and clergy proceeded down the aisle, and up again, towards the communion table, repeating alternately verses of the 24th Psalm. His Lordship then took his seat within the rails, followed by his chaplains, and proceeded with the service appointed for the occasion. The sentence of consecration having been read aloud by the Chancellor, the morning service for the day was commenced by the Rev. R. T. Bolton, the officiating minister, occasionally stopping in those parts in which the Bishop offers up appropriate prayers; after which an excellent sermon was preached by the Rev. H. O. Irwin, from 1 Kings, viii. 27, and the sacrament of the Lord's Supper administered by the Rev. G. R. Boodle. After the conclusion of the service at the Church, his Lordship, attended by the clergy, and a great number of the inhabitants, proceeded to the burial-ground, prettily situated on the Maitland road, about a quarter of a mile from the Church, which was then consecrated in the usual form. The Church of St. John, which is the first Church consecrated by the Lord Bishop of Newcastle, is a neat specimen of the pointed Gothic style, and, though small, is a great ornament to the romantic valley of the Wollombi. It is rather a singular circumstance connected with this consecration, that the Bishop, Chancellor, and acting Registrar, were all members of *St. John's College*, Cambridge, while the Church itself, the foundation stone of which was laid prior to the consecration of Dr. Tyrrell to the See of Newcastle, is dedicated to *St. John the Evangelist*.

**ORDINATION.**—The Lord Bishop of Sydney will hold an ordination at St. Andrew's Church, on Sunday, March 4th, when the Rev. G. F. Macarthur and the Rev. J. S. Hassall will be admitted to full orders.

**SCHOOLS.**—Mr. Cousens, of Elizabeth-street, has been appointed by the Bishop to the Mastership of the Paddington School, vacant by the removal of Mr. Daley to the parish of St. Andrew. And at St. Mark's, Alexandria, Mr. Cheyne has been appointed Schoolmaster, in the room of Mr. J. M. Bate, dismissed.

**CLERICAL SOCIETY.**—We announce for the information of the country Clergy of the diocese, that a Society has been formed in Sydney, amongst the clergy of the City, for the purpose of ensuring regular and frequent intercourse, and interchange of counsel on all matters of ministerial interest between themselves. They will meet fortnightly in the vestry of St. James's Church, and the days of meeting will be regularly announced in this journal. The Archdeacon is the President, and the Rev. Robert L. King, B. A., Secretary. One of the rules gives free admission at all times to all Clergymen within the diocese holding the Bishop's License, and we have authority for saying that the benefit derivable from the Society will be greatly enhanced to those who have instituted it, if it should be in any way the means of bringing Clergy from various parts of the diocese into communication and personal intercourse with their Sydney brethren, from whom the nature of their duties necessarily cut them off. We think that the Society might ultimately extend its plan and operations to providing a place of central rendezvous for Clergymen from the country sojourning in Sydney. We are anxious to awaken the interest of the Clergy in the new society, and shall be happy to receive suggestions on the subject.

#### TO CORRESPONDENTS.

M. C.'s communication refers to matters of purely a private and family nature, and is, therefore, not suited to the *Guardian*. It seems evident that the imputation of which she complains is unjust, and Time, the great Revealer, will doubtless make her innocence manifest. We trust she will seek consolation where alone it is to be found. We commend her to God, and to the word of his grace. Her request as to the MS. will be strictly observed.

#### THE AUSTRALIAN

#### BENEFIT INVESTMENT AND BUILDING SOCIETY.

(Established in July, 1848, under the Acts of Council 7 Victoria, No. 10; 11 Victoria, No. 10; and 11 Victoria, No. 53.)

470, GEORGE STREET, SYDNEY.

#### G. P. F. GREGORY, ESQ., CHAIRMAN.

A SUMMARY OF THE ADVANTAGES OF THE SOCIETY, WITH SHORT EXPLANATORY TABLES.

#### THE OBJECTS OF THIS SOCIETY ARE TO BENEFIT ITS MEMBERS—

##### I. AS BORROWERS.

1. By advances to shareholders for the purchase of freehold and leasehold property, repayable in easy monthly instalments, secured on the property so bought.
2. By enabling them in the same easy mode to pay off any incumbrances to which their property may be subjected.
3. To increase their capital by a mortgage of it, if unincumbered, repayable on the same easy terms.
4. To enable tenants to convert rent into the means of purchasing their own dwellings.
5. To enable mortgagors to convert interest into the means of reducing the principal.
6. To assist parties desirous to build by advances for that purpose.
7. To aid intending purchasers by advance of deposits for purchase of approved properties at auction.
8. To secure to such of the foregoing classes, to whom the expense of conveyances, mortgage deeds, and insurance is too great an outlay at the outset of their operations, arrangements by which such expense may be liquidated in gradual instalments.

##### II. AS DEPOSITORS.

1. By furnishing them with the means of a highly lucrative investment for small savings, if continued for the whole period of the duration of the Society,

2. To afford to parties desirous of accumulating a sum certain within a given period, (less than the computed duration of the Society), a higher rate of profits in return for small monthly deposits than is generally yielded through the Savings' Bank.
3. To enable a father by the time a child attains manhood, to establish him in trade, or to provide for an apprentice fee, or both, by an easy and yet fruitful mode of saving.
4. On the other hand to place it in the power of the young to provide by a small monthly payment saved from their earnings, a residence for parents, or an aged relative.
5. To afford trustees of benevolent and religious institutions an easy and convenient mode of raising funds.
6. To enable a few persons contributing monthly subscriptions readily to extinguish a debt affecting such, or any other institution.

The steady progress of the Society will be seen from the subjoined statement:—

1848.		£
July 24—	Shares taken . . .	116—Amount paid . . . 87
	25—	25—Ditto increased to 131—Increased to . . . 98
	26—	26—Ditto ditto . . . 151—Ditto . . . 113
	29—	29—Ditto ditto . . . 170—Ditto . . . 130
Aug. 7—	Ditto ditto . . .	192—Ditto . . . 228
	14—	Ditto ditto . . . 230—Ditto . . . 317
Sept. 4—	Ditto ditto . . .	259—Ditto . . . 438
	11—	Ditto ditto . . . 331—Ditto . . . 584
Oct. 2—	Ditto ditto . . .	342—Ditto . . . 708
	9—	Ditto ditto . . . 344—Ditto . . . 772
Nov. 6—	Ditto ditto . . .	351—Ditto . . . 881
	13—	Ditto ditto . . . 417—Ditto . . . 1068
	20—	Ditto ditto . . . 426—Ditto . . . 1076
	27—	Ditto ditto . . . 430—Ditto . . . 1089
Dec. 4—	Ditto ditto . . .	437—Ditto . . . 1296
	18—	Ditto ditto . . . 446—Ditto . . . 1333
	27—	Ditto ditto . . . 449—Ditto . . . 1359

1849.  
Jan. 3—Ditto ditto . . . 453—Ditto . . . 1516  
8—Ditto ditto . . . 459—Ditto . . . 1560  
22—Ditto ditto . . . 471—Ditto . . . 1574

Advances to the Amount of 30½ Shares have been made on approved Securities.

Six new houses of a respectable and substantial class, are in course of erection by Members, subject to the approval of the Architects of the Society, in eligible parts of Sydney.

Papers in explanation of the working of the Society may be had on application at the Offices of GEORGE JOHN ROGERS, Esq., George-street; or EDWARD SANDFORD, Esq., Solicitor to the Society, Foster's-buildings, Elizabeth-street; and of the undersigned.

CHARLES LOWE,  
Secretary.

January 24.

#### CAMPERDOWN CEMETERY.

**THIS** Cemetery having been consecrated by the Lord Bishop of Sydney, is now open for the burial of the dead according to the order and usage of the United Church of England and Ireland. Parties desirous of purchasing sites for vaults or graves can obtain all particulars by applying to the Secretary, at the office of the Company.

A Shareholder is entitled to a selection without purchase, (the size being regulated by the number of shares he may hold), and is exempt from all fees and charges except such as are actually incurred by the Company.

A Purchaser will be entitled to a Grant of his selection, which will be numbered and registered in the office of the Company.

The ground, which is extensive, affords every facility for drainage, and a dry sub-soil can always be ensured; it is in the course of being laid out in walks and plantations, and the greatest care will be observed to prevent the desecration of vaults or graves.

A plan of the Cemetery can be seen at the Office, where applications are requested to be made on any week day between 10 A.M. and 3 P.M., and where a scale of the fees and charges, with the Regulations of the Company, can be obtained.

By Order of the Directors,

J. C. WHITE,

Secretary.

Office, 470, George-street, over Mr. Mort's Rooms.

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