

The Church.

COBOURG, CANADA, FRIDAY, APRIL 19, 1844.

[WHOLE NUMBER, CCCLIII.]

VOLUME VII.—No. 41.]

Poetry.

DISAPPOINTMENT.

Come, Disappointment, come!
Not in thy terrors clad;
Come in thy meekest, saddest guise;
Thy chastening not but terrifies
The restless and the laud.
But I recline
Beneath thy shrine,
And round my bow resign'd thy peaceful cypress twine.
Though fancy flies away,
Before thy hollow tread;
Yet meditation in her cell
Hears, with faint ear, the ling'ring knell,
That tells her hopes are dead.
And though the tear
By chance appear,
Yet she can smile, and say, "My all was not laid here."
Come, Disappointment, come!
Though from hope's summit hurried;
Still, right Nurse, though art forgiven,
For thou severe wert sent from Heaven,
To wean me from the world:
To turn my eye
From vanity,
And point to scenes of bliss that never, never die.
What is this passing scene?
A peevish April day—
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away.
Mute (soon discussed)
Yields up his trust,
And all his hopes and fears lie with him in the dust.
Oh! what is beauty's power?
It flourishes and dies:
Will the cold earth its silence break,
To tell how soft, how smooth a cheek
Beneath its surface lies?
Mute, mute is all
O'er beauty's fall;
Her praise resounds no more, when mantled in her pall.
The most beloved on earth
Not long survives to-day:
No music past is obsolete,
And yet 'twas sweet, 'twas passing sweet,
But now 'tis gone away.
Thus dies the shade,
In memory fade,
When in forsaken tomb the form beloved is laid.
Then, since this world is vain,
And volatile, and fleet,
Why should I lay up earthly joys,
Where rust corrupts and moth destroys?
And cares and sorrows eat?
Why fly from ill
With anxious skill,
When soon this hand will freeze, this throbbing heart be still?
Come, Disappointment, come!
Thou art not stern to me;
Sad ministrant, I own thy way;
A votary sad, in early day,
I bend my knee to thee.
From sun to sun
My race will run,
I only bow, and say, "My God, thy will be done!"
HENRY KIERKE WHITE.

THE CHURCH IN BARBADOS.

(From a Charge, delivered in the Cathedral Church of Barbados, August 4th, 1843, at the Primary Visitation of Thomas, Lord Bishop of Barbados.)

My Reverend Brethren,—It is impossible that we should meet for the first time, in our present relation to each other, on an occasion like the present, without reverting to those great changes of an ecclesiastical nature which have taken place amongst us, since we last assembled within these walls for a similar purpose. You were then addressed by one, to whom you had been long accustomed to look up with reverence and affection, and who, by years of labour in the office of your Bishop, and of devotion to his work, yet guided by a most sober and practical judgment—had amply entitled him to the grateful respect and confidence of the whole body of our Church, whether lay or clerical. By many, indeed, of the present generation, the claims of Bishop Coleridge upon the lasting gratitude of the countries which composed his extensive diocese can scarcely ever be duly appreciated. They only, who can remember the state of our Church, its wants, its difficulties, its trials, at the period of his first arrival on these shores—who had opportunities of observing his ever-watchful anxiety to supply those wants, to overcome those difficulties, to remove those trials—and who have witnessed the changes which, under God's blessing, have gradually taken place in all these respects, together with the improved tone, religiously, morally, and intellectually, of society at large—such only can justly estimate the labours of one, who, throughout these changes, though he stood not alone, either in society or in the Church, yet occupied in both so influential a position, and took in almost every measure adopted for the public good an active and conspicuous part. The very circumstance, indeed, of the erection of these colonies into a separate diocese, and the closer union of the Clergy in one body, mutually co-operating for the great purposes of their calling, under the direction of a resident Bishop, was in itself a great change; and what I would more particularly refer to, is the increase which took place under the administration of my predecessors, or other places of our Clergy, of our churches, or other places of public worship, and of our schools for the Christian instruction of the poor in connection with our Church, whether children or adults. For, not to mention the neighbouring diocese formerly attached to the See of Barbados, and the Leeward Islands, it appears that in the period alluded to, the number of Clergy in the Archdeaconry, now the Diocese of Barbados, increased from twenty-four to eighty-one; and that the number of churches and chapels from twenty-two to thirty-six; and that the number of schools was augmented from twelve to one hundred and ninety-six, and that of the scholars, from about five hundred to upward of thirteen thousand. Friendly Societies also, associations before unheard of in the West Indies, had been formed to the number of fifty-seven, consisting of upwards of seven thousand five hundred members; whilst various other useful institutions, of a religious or charitable character, were either called into being or multiplied.

But these improvements, it may be said, were merely external, affecting "the face and form of religion," which, abstracted from its power, would be comparatively of little importance. "Not that external religion is nothing; for this," says the words of the memorable Bishop Butler, "is not true in any sense; it being scarcely possible but that it will lay some restraint upon a man's morals, and be of good effect with respect to the world about him." At the same time, it must be acknowledged, that if we rested in a mere external religion, it would be to ourselves at least, if not to society at large, a most dangerous delusion.

In the case before us, however, it was next to impossible that the improvements adverted to could have taken place without a wide diffusion of Christian instruction, and some corresponding advancement in our extensive local co-operation, they were in themselves a proof of an advancing state of public feeling. And we may confidently appeal to those who are capable of forming a correct and candid judgment on the subject, whether the religious and moral improvement has not, as far as could reasonably be expected, kept pace with the ecclesiastical.

Without, then, supposing the work accomplished, or in any way relaxing our efforts, we may justly be thankful for the altered position in which we now stand, as compared with that which our Church occupied when my predecessor first entered upon his duties. To the wisdom, indeed, and goodness of God, to his ever-watchful and gracious Providence, and the riches of his mercy in Christ, to this branch of his Church, be ascribed all the glory of so great a change! Yet it would be wrong to overlook the instruments which the Divine Wisdom is pleased to employ; it would be wrong not to remember with gratitude the labours of his servant, your first Bishop. They have ceased, it is true, amongst us at least, though not, we trust, to the Church altogether; they have ceased, but their fruit remains, and we enjoy it, and have to thank God that it has been so valuable and so abundant.

But, whilst thankful for the change, we must not forget the responsibility which attends it—a responsibility, so far as it depends upon us, not merely to continue to our Church the benefits which have already been achieved for her, but to carry on what has been so well begun. To myself in particular it is a most serious consideration to reflect how large a portion of that responsibility devolves, of necessity, upon your Diocesan, and how difficult is the task which lies before him, of acting up to the standard of episcopal duty, which your own experience of the past has led you to form. Were it not that the limits of the Diocese have been reduced to nearly half their previous extent, and that within these limits so much has already been done; were it not that I may look with confidence to the now well known and long tried readiness of both the clergy and the laity of our Church, to support the Bishop in the due execution of his office; above all, were it not that the ministry which we, all my Reverend brethren, in our different orders, exercise, is one which we have "received in the Lord," that we are "Ministers of Christ, and stewards of the mysteries of God"; and that, therefore, in "fulfilling" such a ministry, we may look continually, in humble confidence, to our "Master in heaven" to be "with us always," agreeably to his own express promise in every age of the world; were it not, I repeat, for encouragements like these, the thought of what may be expected from the Bishop of this Church, and still more the thought of the intrinsic responsibility of the office itself, would be altogether overwhelming. But, blessed be God! "our sufficiency is not of ourselves;" nor is the effect of our labours so much the result of those labours, however indispensable in their place, as of God's blessing upon them; which blessing let us more earnestly entreat, each for himself and one for another, and all, I beseech you, for your Bishop, in proportion as we feel that the instrument employed is in itself unequal to the work, and can only succeed in the hand of "One that is Mighty."

I have adverted to the advantages which, through the mercy of God, have accrued to our Church since the first consolidation of its scattered congregations into a regular Diocese, and to the benefits which might be expected to arise from the reduction of the Diocese within its present limits, in the consequent practicability of a closer attention to the spiritual concerns of each portion of it. I should add too, as an advantage gained to the Church, the institution of a second Archdeaconry, comprising the Islands of Trinidad, Tobago, and Grenada, with their dependencies, which were previously included in the Archdeaconry of Barbados, now confined to Barbados, St. Lucia, and St. Vincent, with the dependencies of the last-mentioned colony; so that, whilst the Diocese has been reduced to one-half its former extent, the direct personal assistance provided for the Bishop has been doubled in amount.

On the other hand, it must not be denied, that the recent changes have been, I do not say *productive of*, but *followed by*, some disadvantages also, more particularly the reduction which has taken place in our financial—I allude not now to any decrease of official income, though that must circumscribe in proportion the usefulness of those by whom the office is held: what I more particularly refer to is the reduction made in the aid extended to our Church through that excellent association, the Incorporated Society for the Propagation of the Gospel in Foreign Parts. I speak not of the reduction as a harsh one: far from it. I am fully aware that it was a measure of unavoidable necessity, that from the first the assistance received from the Society was a matter of bounty, and that we are deeply indebted to the very liberal aid which it still continues to us; from funds, aided it is true by a Parliamentary grant, but chiefly supplied from the voluntary contributions of its own members. It is necessary, however, that the fact of such reduction, together with its nature and amount, should be understood, in order that we may be clearly aware of our actual position, and may consider our consequent duty.

Briefly stated, the extent of the reduction in question has been as follows: at the close of the last year the pecuniary aid received from England towards the maintenance of additional Clergy, as well as of readers, catechists, and teachers of schools in the Diocese of Barbados, including the allowance of two thousand pounds secured by Act of Parliament, was at the rate of a little more than seven thousand pounds a year. It is now less than five thousand pounds. Besides this withdrawal of more than two thousand pounds a year for the purposes above specified, the "Society for the Propagation of the Gospel" have also been compelled to discontinue altogether (with the exception of a few previous promises already acted upon) their grants in aid of the erection of churches, chapels, and school-houses, which had been so liberally extended to us from the year 1834 to 1842. The funds which had been collected expressly for that purpose having been exhausted, and the Society's general funds being unequal to such a demand upon them, this step seemed also unavoidable.

The consequences may be easily imagined; or rather they are not left to be imagined; they have been felt already. Immediately on receiving the Society's communication informing me of the reduction determined upon, I was under the necessity of intimating to the different schoolmasters that, at the end of the quarter, their allowances from the funds at my disposal would be reduced to one half their then amount. And, shortly afterwards, a similar intimation was addressed to the Clergy concerned, of a reduction to take place in their allowances, at a specified period, and to a specified amount, according to the circumstances of the case. I began with the schools partly as a matter of necessity, the aggregate of their allowances from the Society being much greater than of the others; and partly, because it was more practicable, in the case of schools, to supply the deficiency, or in some other way to remedy the inconvenience, so long as the labours of the Clergy and their superintendence of the schools were continued, than it would have been to meet the difficulty, had any sudden measure led to a decrease in the allowances of our Clerical body. I confess that it was not without much apprehension that I ventured upon these steps; but I had no alternative: I therefore felt that the difficulty, whatever it was, was to be regarded as a dispensation of Providence: that it was *permitted* at least by Him who knows the hearts of men, to whom the future also is "naked and open," and who can easily overrule what appeared at first sight so unfavourable to the well being of our Church, to its ultimate advantage and improvement; and I thank God

that, as yet, I have not been disappointed in the result. (And of whose conduct on the occasion I am bound to speak in strong terms of commendation), not more than four, in an aggregate number of ninety-one, have in consequence withdrawn; and even in these instances, the schools will be continued under new teachers, or replaced by others. In some schools, an increase in the payment demanded from the scholars has caused a diminution in their numbers; but even this effect has not been general, and in several instances the number of scholars has even increased, whilst the salary of the master has remained unimpaired, if not improved.

In Trinidad, where, from the scattered character of the population, the number of scholars in each school is comparatively small, and, in consequence, the practicability less, of supplying any deficiency of salary by increased payment from them, the difficulty has been met by the liberality of the local government, in increasing their allowances in proportion to the reduction. Parochial vestries also (in Barbados especially) have most considerately, though not so generally as could be wished, adopted or continued a similar course.

In other places, however, the reverse of this has taken place, and the legislative or parochial grant has been reduced (if not discontinued altogether) simultaneously with the reduction in the Society's allowances.

Still, looking at the whole question, I am most thankful for the result; though I will not dissimulate (as I must) that such a shock (for a shock it undoubtedly was) must have a serious effect upon our school system: whether for the better or for the worse I undertake not to say; but one way or other the effect will be serious, and requires to be watched: it is watched or not in each instance, and the exigencies of the case promptly yet judiciously provided for. Nor must it be lost sight of, that measures of reduction in the aid from England may be carried yet further; may more, that intimations to that effect have already been received both from Her Majesty's Government and also from the Society for the Propagation of the Gospel.

The effect of such changes must, I have said, be serious; but it need not of necessity be evil. On the contrary, if occurrences like these tend to call forth, on the part of the wealthier classes, a greater degree of local interest and aid in the education of the poor, or on the part of the poor themselves, a greater readiness to pay what they really can afford for the instruction of their children; still more, if both these effects are produced, the result will be in every way desirable. We shall depend less upon distant aid; shall, under God, be more able to help ourselves; above all, while fostering a wholesome spirit in our own Church, even a practical sense of our Christian responsibility, we shall leave our benevolent fellow Christians in the mother country more at liberty to relieve the spiritual wants of other lands, far more destitute of religious advantages than we are.

As to the particular mode in which these ends are to be accomplished, much will depend on the circumstances of each particular district. As a general rule, I would suggest—use the word *suggest* deliberately, not wishing to dictate—but I would suggest that we endeavour to combine in our schools the principles of gratuitous instruction and of payment from the scholars, not as hitherto by requiring a very small payment from all, but by having in each school a fixed number of scholars to be educated gratuitously up to a certain extent; such scholars to be nominated by the Clergyman, and selected mainly for their indigence; whilst from the rest a payment should be required, perhaps a graduated one, more adequate to the value of the instruction received in the school generally, or in each department of it. The most indigent would thus have the benefits of education within their reach, while the schools would be more efficiently supported by the increased payments of those in better circumstances. To insure success, however, to such a system, it would be necessary to adapt our schools more and more to their peculiar situations; to improve those in our towns, and to convert more, perhaps, our rural establishments into dame or infant schools, taking care in each, as far as possible, to have trustworthy and efficient teachers, that the schools may all be good of their kind. I am aware that it is not always easy to obtain such teachers, yet it is a difficulty which has been greatly diminished by what has been already done, and which every year is diminished more and more. It will also, I trust, be diminished by the diligence and care of the teachers themselves, who cannot but feel how much the character of a school, and with that its success, must depend upon the character of the person conducting it, whether for prudence and ability in teaching, or, which is still more important, for sound piety and a virtuous life.

The principle of thus combining gratuitous instruction, with instruction for payment, is common, as you are aware, in the public schools of the mother country; it is familiar to us, even in Barbados, as exemplified in the exhibitions at the College, in the scholarships at Codrington School, and in similar appointments at Harrison's Free School: nor do I see why the same principle of foundation-schools should not be applied also to the case of the working classes. In every class of society there are some who are poor with reference to their station in life; others comparatively rich; for the former gratuitous instruction may be requisite; for the latter it is not necessary, or not to the same extent, and, if our means are limited, we should, it is clear, begin with assisting those who are the least able to assist themselves.

But for such a purpose some endowment, in addition to the school-house, and apartments for the teacher, which we generally possess, will still be necessary as a foundation for our school, so as to entitle the Clergyman to require from his teacher the gratuitous instruction of any of the children, or in other words, to appoint foundation scholars. Such endowment we are still able to offer to a moderate extent; and, if in any particular case it should be found inadequate, I cannot allow myself to doubt that local liberality, either private or public, would be forward, and properly appealed to, to supply the deficiency; or that, through some channel or other, the goodness of God would still provide for the poor of our land.

By some such course as that which I have suggested, I trust that we may be gradually enabled, with the Divine blessing, to overcome the present difficulties of our schools; if not to place them upon a more healthy, because more practicable and less dependent, footing, than has been of necessity adopted in their first commencement.

The case of the Clergy, whose allowances from England it has been necessary to reduce, appeared, at first sight, to present difficulties of a much more formidable character. Yet even here I am not inclined to despond. On the contrary, in one marked instance, that of Trinidad, I have the satisfaction of stating, that the reduction thus made in the salaries of the Clergy (as in those of our teachers of schools also) has been most liberally supplied from the Colonial Treasury; and I am sanguine that a similar course will be pursued in Barbados, if not also in smaller scales. To the other parts of the Diocese the reduction did not apply; but it is most gratifying to remark, that the Council and Assembly of Tobago have seen fit, at the urgent representation of his Excellency the Lieutenant-Governor, to divide that

Island into three Rectories, there having been hitherto only one; a measure which will, ere long, I trust, receive the requisite sanction, so as to come into effective operation. In St. Lucia, also, a certain annual sum has been voted towards the maintenance of two Protestant Clergymen. For this increased assistance, especially at such a moment, our cordial gratitude is due to the different legislative bodies by whom it has been granted; and most devoutly thankful should we be to Almighty God, for raising up help for his Church at a time when it was so much needed. In itself, the assistance given us is considerable; and it has a great additional value as manifesting, on the part of those who are in authority, so ready and sincere a sympathy in our difficulties. Nor will the recollection of it, I am sure, be without its effects upon us in giving fresh alacrity to our exertions, and additional fervour to our prayers, for the peace and prosperity of the people among whom we dwell, and to whom, either by birth or by adoption, we claim to belong. In the ancient games, so often alluded to in the Holy Scripture, he that wrestled, or he that ran, was animated to redoubled exertions for the prize, by the interest which his friends or his countrymen might evince in his success. Even so do we look to our brethren of the laity for encouragement in the struggles of our anxiety, in which "we wrestle not with flesh and blood," but with the powers of darkness, the spiritual authors of wickedness and error; even so will the sympathy of our lay brethren encourage us to acquire ourselves like men in this arduous conflict; and the more so, as the cause is theirs as well as ours, and we have all, though in different ways, as members of one body, the Church, to contend with the same adversary, under the same Divine Head, Christ Jesus, in the strength of the same grace of God's Holy Spirit, and for the same prize of heavenly glory. It is a common cause, to be maintained by united efforts and mutual encouragement, with which, under the great Captain of our salvation, whose cause it is, we may hope to become yet more and more successful.

Of other Diocesan proceedings in the year, which has now passed since my consecration to the office of your Bishop, you may naturally expect some account on an occasion like the present. To the appointment of two Archdeacons, one of them the Archdeacon of Trinidad, well known in the Diocese, and highly valued for the labours of more than nineteen years, the other, the Archdeacon of Barbados, previously unknown even to myself, but strongly recommended by persons of high repute in the mother country, I have already alluded. To the number of the Clergy, there has been a further addition from the accession of two Clergymen from England, and by the ordination within these walls of twelve Deacons: six on St. Thomas's Day in the last year, and six on the first Sunday of the present month; besides four Deacons admitted to the Priesthood on the former occasion.

On the other hand, our number has been reduced, not, I am deeply thankful to say, by death, but by two resignations; one, that of the late venerable Rector of St. Michael's, who, after an incumbency of more than fifty years, has thought it right, at the age of eighty-four, to retire to Europe; the other, that of the Chaplain of the Society's Estate, and Master of Codrington School, who also, after more than fourteen years' valuable service to the Church in the West Indies, has accepted preferment in his native country. The present number of Clergy belonging to the Diocese, including five who are absent for their health, together with the Bishop, is sixty-two.

You are aware that I have visited parochially, though more rapidly than will, I trust, be necessary on future occasions, the different colonies comprised within the Diocese, holding a Confirmation in each parish or principal church, with the exception of three in the island of Barbados; and I am thankful to be able to add, that the result has been, on the whole highly satisfactory; that everywhere I have been received with kindness, have generally beheld crowded congregations, and have had the satisfaction of witnessing a great value for opportunities of religious instruction, as well as for the other means of grace and salvation offered to the people in the ordinances and ministrations of the Church—such a value as cannot, I trust, be unaccompanied by a salutary influence upon those among whom it is found.

The Confirmations during the year, or rather since October last, have been twenty-seven in number—the number of persons confirmed 2716; a small amount, I think, in comparison of the population, even the British population, of the Diocese; and which seems to suggest to us the necessity of bringing this right of the Church more pointedly under the consideration of our different congregations, and more systematically impressing its value and importance upon the young themselves, as well as of habitually preparing them, not the children of the poor only, but all our children, by gradual, systematic instruction, for the public renewal of their baptismal vows, that they be ready at the proper age to present themselves for that purpose before the holy table. For myself, my Reverend brethren, I have endeavoured, and shall still endeavour to afford every facility for the observance of this sacred and Apostolical though not strictly Sacramental rite; and I shall ever be ready to attend to any reasonable application to that effect. As a general rule, I should wish the Confirmations to be parochial; and wherever it is practicable, to take place on Sunday, so as to make the observance of the rite more solemn, and better known to our different congregations, many members of which can scarcely otherwise enjoy opportunities of being present at its ministrations.

The churches, and other places of public worship, consecrated during the year, have been ten; namely, a chapel and chapel-school in Barbados, a chapel-school in Tobago, four churches in Trinidad, two in St. Vincent, and one in St. Lucia. All of these had been commenced, six of them completed, and even consecrated, before my arrival in the West Indies; and I have during the year commenced any more than one. Not that our wants are all supplied; but I was anxious to see those completed, which were already begun, and to become better acquainted, by personal inspection, with the wants of the whole Diocese, before I proceeded to any appropriation of the limited funds still at my disposal for purposes of building.

For the Ecclesiastical returns which, with scarcely any exception, have been so promptly and fully sent to me, in answer to my printed inquiries, from every part of the Diocese, I have to request you, my Reverend brethren, to accept my sincere thanks: it is only by cordial co-operation that we can hope to do any extensive good; and happy is the Bishop whose Clergy are thus ever ready to assist him.

Among the proceedings publicly interesting to our Church, I must not omit to notice such as relate to Codrington College, which, though not confined to this Diocese, is situated within it, and under the oversight of the Bishop as visitor. In discharging the duties of this office, I have been anxious to render the College not only as effectively, but as generally useful as possible to the other branches of the West-Indian Church, as well as to our own: with this view I have recommended to the Society the adoption of a Cycle, which has been approved, by means of which both the exhibitions at the College and the scholarships at the Grammar-school will be thrown open to the different British West-Indian Dioceses, including that of Jamaica, in rotation. The rule, as to the age of candidates for exhibition, has been changed, with the

Society's sanction, so as to make the exhibitions more directly available to candidates for holy orders; none being now eligible before their nineteenth or after their twenty-second year; whilst two years' residence after the age of twenty has been declared sufficient to entitle the individual, on passing a satisfactory examination, to the College certificate.

Of the twelve Deacons, ordained in the year, six had been regular students of the College; the other six terms, attended the theological lectures at the College. Three other candidates for holy orders have also proceeded from the College, one to Guiana, and two to Antigua.

The value of such an institution, not only to our churches in these parts, but to society generally, is not yet, I think, sufficiently appreciated; and chiefly, perhaps, because the institution itself is by no means sufficiently understood. It requires and deserves to be better known.

In a review of the past year, we cannot but advert to the awful earthquake, which destroyed the houses of God, and caused so much distress in the sister Church of Antigua. We should advert to it, were it only to express our thankfulness for having been spared so calamitous a visitation. It is among the mercies which we have to record, with gratitude for our own exemption, and with sympathy for the afflicted, the Christians; a sympathy most generally evinced, I rejoice to think, at the time, by the liberal grants and collections which were made throughout these colonies for the aid of the sufferers.

THE FIRST LODGEMENT OF THE ENGLISH ARMS IN IRELAND.

(By the Rev. Dr. Walsh.)

Between the harbours of Wexford and Waterford, is a tract of fertile land, containing about sixty square miles, called the baronies of Forth and Bargie. The appellations are significant; bar, is fruitful; forth, is plenty; and geo, the sea; the names therefore indicate exactly the character of the place, a fertile and plentiful tract on the sea coast. Behind it runs a ridge of mountains, and before it is the sea; so that it is in some measure insulated, and retains much of the primeval and original character of a place cut off from free intercourse with the rest of the country. It moreover lies directly opposite Cardiganshire in Wales; and certain promontories projecting to the east approach so near to the contiguous coast, as to invite the inhabitants of the other side to come over and visit it. From the earliest periods, therefore, long before the Anglo-Norman invasion, a free intercourse had taken place between the two principalities, and many Irish families settled in Wales, and many Welsh in Ireland. The latter were so numerous, that a large district in the county of Wexford is called Searla Walsh; and there is a long tract of high land in the neighbourhood of Kilkenny, called the Welsh mountains, from the number of families of this name and nation who settled there, and where at this day they form a sept or clan; and as the colonization was gradually effected by free consent and friendly intercourse, the people of Welsh is held in more esteem by the peasantry of the country than they attach to others which are not strictly native, because it is not connected with those traditions of rapine and blood, which generally distinguished later foreign settlers during the troubles in Ireland. The language of Wales also was Celtic, and spoken by both people in common; even at this day they are the same, and differ only in some dialectic peculiarities.

In the year 1169, however, this friendly intercourse was interrupted, and the first hostile foot from Wales pressed the soil of Ireland. The occasion was more very creditable to the morality of the invaders. The Normans having conquered England were now determined to pass over to Ireland, and only waited for a pretext to effect their purpose. This was soon afforded. Dermot Macmorogh, the king of Leinster, had looked with a profligate eye on the wife of his neighbour, and induced her to abandon her husband, and take up her residence in his castle at Ferns. The Irish, it appears, held at this time in high respect the sacred obligation of marriage, for a general spirit of indignation was on this occasion felt and expressed, particularly by his own subjects, and Dermot was compelled to abandon his throne. In this distress he applied to Henry II. and the Normans who had recently conquered England, and they readily and without scruple, undertook to re-instate the adulterer. From this cause, therefore, the lady has been called the "Irish Helen;" the Greeks, however, proceeded to punish and not to protect the seducer of their frail beauty.

In the month of May, 1169, Robert Fitzstephen, then governor of Cardigan Castle, in Wales, accompanied by Harvey de Monte Marisco, collected a force of thirty knights, sixty esquires, and three hundred archers, and embarking in two ships (called Bagg and Bunn, according to the tradition of the country) they ran for the nearest headland, and disembarked at a point called at this day Baganbun, from the names of the vessels which brought them over. They were next day joined by Prendergast, with ten knights and two hundred archers, making in all, an army of six hundred men. Dermot had remained secreted in his castle of Ferns, waiting the arrival of the strangers; they therefore surprised him of their coming, and in the meantime fortified themselves on the promontory, till some expected reinforcements, which he promised to send, should arrive, to assist and guide them. In a short time he was able to dispatch his illegitimate son Donald, with 600 horse; and with this reinforcement they set out from their position to penetrate into the interior of the country. Their direct road would have been through the parish of Bannow, which lay opposite to them; but as they had two deep and rapid channels of the sea to cross, at the mouth of the bay, they were obliged to proceed round the other extremity of it. In their way they were opposed by some Irish collected hastily at Feathard. Here the first encounter took place between the Anglo-Normans and the Irish; and it is still called "Battles town," by the peasants, in commemoration of that circumstance. It is further added by the tradition of the country, that Feathard was a name given to the town built on the spot by the conqueror, who called it "Fought-hard," which was in process of time, corrupted into Feathard.

From hence, ascending the river, which falls into Bannow Bay, the invader passed through Goff's bridge to the town of Wexford. Wexford was originally built by the piratical Danes at a very early period, and called by them "West, or Wexford, the Western bay." It was rudely fortified, but could not resist the invaders, now reinforced by all Macmorogh's adherents. It was therefore taken, and Dermot made it a present to Fitzstephen and Fitzgerald, as a reward for their services. Fitzstephen built on the river, not far from it, a castle, on a promontory of lime-stone rock, and so erected the first Norman fortification ever built in Ireland. This still stands, commanding the navigation of the Slaney, and is a very curious and conspicuous object.

This expedition was followed by that of Strongbow, Earl of Chester, who has gained the reputation of a conqueror, which had been achieved by his predecessor, as Americus Vesputius, defrauded Columbus of his title to America. Strongbow passed the promontory of Baganbun, and proceeded up the contiguous harbour of Waterford. Waterford was also built by the Danes, and was a place of some strength and trade. It was called by them Vidor Ford, the Father's harbour, and dedicated to Woden, the father of Scandinavian deities, of which the present name Waterford

is an absurd corruption. On one side of Strongbow stood a tower, erected by the Danes on the Westford, on the other, a church, built by the Irish, on the Waterford shore. It was necessary to land, but he hesitated on which side he should disembark to march to Waterford. On inquiring the names of the places he saw, he was informed one was the tower of Hook, and the other the church of Crook. "Then," said he, "shall we advance and take the town by Hook or by Crook," and hence originated a proverb now in common use. Strongbow took Waterford, where his grim statue, in blue lime-stone, stands at this day in the front of the Ring-tower close beside the river. He was followed by Henry II. with a large army, and so the warriors obtained the same footing in Ireland, as they had done in England; though it took them a much longer time afterwards to establish it. Henry adopted the example of Dermot; he made Dublin a present to his good citizens of Bristol, and the original of this cool and extraordinary gift of the capital of a kingdom to the traders of a commercial town is still extant in the record office of the castle of Dublin.

THE LOSS OF THE SOUL.

(By Archdeacon Jortin.)

By losing the soul, or losing the use, cannot be understood the annihilation of the soul, or a mere ceasing to be; or even such a destruction as befalls the body when a man dies. The soul hath no material parts which can be dissolved or dissipated. It is simple, uniform, spiritual, incorporeal; and its own nature and operations show it to be so. It is impossible to account for its actions from the properties of matter. Let matter be ever so small or so subtle, ever so situated or moved, it cannot produce a thought, a doubt, a reflection, an argument. The properties of spirit and of body are entirely different and opposite. Matter may be divided and measured, but thinking cannot. Matter, when it moves, is first moved by something else; but the soul moves itself, and acts freely and of its own accord. Matter cannot act upon itself; but the soul reflects upon its own thoughts and actions, and contemplates itself. Matter only acts upon things that it touches; the soul sends forth its thoughts to any distance, and meditates upon every object which it chooseth. Matter excludes other bodies from the place which it occupies; the soul is a receptacle for an infinite number of images and conceptions. Matter is a compound of parts innumerable, and is thereby incapable of unity or simplicity; the soul is one single substance in the strictest sense. The soul therefore is not subject to that alteration and dissolution which befalls material substances.

And as to annihilation, the soul seems to be equally free and secure from that kind of destruction. It is undoubtedly true that He who made the soul can unmake it, and cause it to cease entirely; but it is not any thing that God ever acts thus, or annihilates to imagine that he hath created. We have no reason to suppose that he hath a will to make and to unmake. But besides this, the justice and the goodness of God lead us to conclude that the soul shall continue for ever an object of that justice and of that goodness.

It hath also powers, faculties, and inclinations suitable to an immortal being. It hath a natural and invincible desire of immortality, and a capacity of continual improvement; all which would be unsuitable for a being intended to live only for a few days. And as it is formed for moral actions, and lies under moral obligations, it is accountable to its maker and judge for its behaviour; and hath just cause to expect a time of retribution; especially since good and evil are so unequally dispensed in the present world; whence it appears that this life is a state of trial, and the introduction to another state.

We must add to this, that revelation assures us of this important truth; so that every argument which shows the certainty of our religion, shows at the same time that the soul shall subsist after the dissolution of the body. If death put an end to the whole man, and the soul were then extinguished for ever, our Saviour's argument would lose much of its force; what shall it profit a man to gain the whole world and lose himself? since, upon the supposition of the mortality of the soul, a man must soon lose himself, whether he gains the world or not; and it might be said with some plausibility, since death puts an end to us and to all our concerns, let us gain as much and enjoy as much as we can for the present; let us banish all remorse, and trouble ourselves with no imaginary hopes and fears of futurity, which when it becomes present will be nothing at all to us. St. Paul acknowledges, that if there were no future state, the servants of Christ in times of great distress and persecution would fare worse than others; and would exert their faith and constancy to little purpose. "If in this life only," says he, "we have hope in Christ, we are of all men most miserable."

This the whole force of our Saviour's reasoning in this passage, and in many other places, and the whole strength of the Apostle's reasoning, is built upon the supposition of the soul's immortality. Upon this rests the whole system of revealed religion, and indeed of natural religion also. And this most important doctrine is not supported in the Gospel by abstract, subtle, obscure reasonings mixed with inconclusive arguments and improbable suppositions, as in the writings of the philosophers; it is not proposed as a pleasing flattering hope, in some degree probable, but damped by doubts and uncertainties, as it hath been treated by some of the wisest Pagans; but it is propounded clearly and positively, with a majesty and authority commanding our assent, and assuring us that it is the very voice and word of God. Consider Christianity in all its parts, its view and design, and all that God hath done to recommend it to us, miracles, prophecies, promises, threatenings; from all these there results this manifest truth—that there is another life, another state after this. And if so, what shall it profit a man to gain the whole world, and to lose his own life? The loss of life, in a Christian sense, is the loss of happiness; for life without happiness is not life, but death, and something worse than mere death. If a man lose all tranquillity and consolation, and enter into a state of remorse and fruitless regret, and sorrow, and self-condemnation, this is losing the soul in the truest and the saddest sense. Now by what reasoning can a sinner prove to himself and to others that the soul, which in the present state is capable of pleasure and of pain, cannot be susceptible of either after death? If this loss of the soul, this loss of happiness and entrance into misery, were by no means clear and certain, were only probable, or possible in the lowest degree of possibility, yet it would be the utmost folly to expose ourselves to such a danger, and run the risk of it purely for the sake of a few slight pleasures of the life. In any attempt and undertaking, when the gain bears no proportion to the loss, no prudent man will hazard his life for an inconceivable profit, or refuse to undergo a small inconvenience for the prospect of an ample reward. Such is the case when on the one side is placed the trivial temptation of temporal emoluments, and on the other side the loss of life eternal.

Vain is the surmise of some irreligious persons, that death puts an end to the whole man, that he can never live again, and be the same person that he was. What rashness is it to trust to such imaginations! The determinations which these men make consist of mere negatives, and in points of reasoning nothing is harder to prove than a negative. There is no providence, says the infidel, or at least it extends not to individuals; there is no future state, there are no rewards to hope, no punishments to fear, in a world to come; but death is to us the end of all, and shuts up the scene for ever. But how can he be certain of this?