

The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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TO THE PAST.

Thou unrelenting past!
Strong are the barriers round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

Far in thy realm, withdrawn
Old empires sit in sullenness and gloom,
And glorious ages, gone,
Lie deep within the shadow of thy womb.

Childhood, with all its mirth,
Youth, manhood, age that draws us to the ground,
And last, man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years—
Thou hast my earlier friends, the good, the kind,
Yielded to thee with tears—
The venerable form—the exalted mind.

My spirit yearns to bring
The lost ones back—yearns with desire intense
And struggles hard to bring
Thy bolts apart, and pluck thy captives thence.

In vain—thy gates deny
All passage, save to those who hence depart;
Not to the streaming eye
Thou givest them back—nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown—to thee
Earth's wonder and her pride
Are gathered, as the waters by the sea;

Labourers of good to man,
Unpublish'd charity, unbroken faith—
Love, that 'midst grief began,
And grew with years, and father'd not in death.

Full many a mighty name
Lies in thy depths, unutter'd, unrequited;
With thee art silent fame,
Fogotten arts, and wisdom disappear'd.

Thine for a space are they—
Not shalt thou yield thy treasures up at last,
Thy bolts shall yet give way—
Thy bolts shall fall, inexorable past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth to war
The glory and the beauty of thy prime.

They have not perished—no!
Kind words, remember'd voices, one so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat;

All shall come back, each tie
Of pure affection shall be knit again;
Alone shall evil die,
And sorrow dwell a prisoner in thy reign.

Wm. Cullen Bryant.

[* Better years? why should not the years to come be better than those that past?]
[† Good and fair, according to evangelical estimate; not as good and fair are judged of by fallen man.—Ed.]

BENEFITS OF CHRIST'S COMING.

From the Homily on the Nativity.

Before Christ's coming into the world, all men universally were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death; to be short, nothing else but children of perdition, and inheritors of hell-fire. To this doth St. Paul bear witness in divers places of his Epistles, and Christ also himself in sundry places of his Gospel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. For, as St. Peter saith in his First Epistle, and second chapter, He bare our sins in his body upon the cross; he healed us, and made us whole by his stripes; and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepherd and Bishop of our souls; making us a chosen generation, a royal priesthood, an holy nation, a peculiar people of God, in that he died for our offences, and rose again for our justification. St. Paul to Titus, the third chapter; We were, saith he, in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness, and so forth. But after the loving kindness of God our Saviour appeared towards mankind: not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the new birth, and by the renewing of the Holy Ghost; which he poured upon us abundantly, through Jesus Christ our Saviour; that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood. In these and such other places is set out before our eyes as it were in a glass, the abundant grace of God received in Christ Jesus; which is so much the more wonderful, because it came not of any desert of ours, but of his mere and tender mercy, even then when we were his extreme enemies.

But, for the better understanding and consideration of this thing, let us behold the end of his coming: so shall we perceive what great commodity and profit his nativity hath brought unto us miserable and sinful creatures. The end of his coming was, to save and deliver his people, to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that do labour and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the devil; last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

These were the chief ends wherefore Christ became man; not for any profit that should come to himself thereby, but only for our sakes; that we might understand the will of God, be partakers of his heavenly light, be delivered out of the devil's claws, released from the burden of sin, justified

through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever.

Was not this a great and singular love of Christ towards mankind, that, being the express and lively image of God, he would notwithstanding humble himself, and take upon him the form of a servant, and that only to save and redeem us? O how much are we bound to the goodness of God in this behalf! How many thanks and praises do we owe unto him for this our salvation, wrought by his dear and only Son Christ! who became a pilgrim on earth, to make us citizens in heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; who became obedient to death, to make us live for ever. What greater love could we silly creatures desire or wish to have at God's hands?

Therefore, dearly beloved, let us not forget this exceeding love of our Lord and Saviour; let us not show ourselves ungrateful or unthankful toward him: but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him with our good works. Christ is the light, let us receive the light. Christ is the truth, let us believe the truth. Christ is the way, let us follow the way. And because he is our only Master, our only Teacher, our only Shepherd and chief Captain, therefore let us become his servants, his scholars, his sheep, and his soldiers. As for sin, the flesh, the world, and the devil—whose servants and bond-slaves we were before Christ's coming—let us utterly cast them off, and defy them, as the chief and only enemies of our soul. And seeing we were once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case than ever we were before. Happy are they, saith the Scripture, that continue to the end. Be faithful, saith God, until death, and I will give thee a crown of life. Again he saith in another place, He that putteth his hand unto the plough, and looketh back, is not meet for the Kingdom of God. Therefore let us be strong, steadfast, and immovable, abounding always in the works of the Lord. Let us receive Christ, not for a time, but for ever; let us believe his word, not for a time, but for ever; let us become his servants, not for a time, but for ever; in consideration that he hath redeemed and saved us, not for a time but for ever; and will receive us into his heavenly Kingdom, there to reign with him, not for a time but for ever. To him, therefore, with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever. Amen.

THE TIME IS SHORT.

[It cometh that] they that weep, [be] as though they wept not.

There must be weeping of one kind or other in such a world as this. Our very experience of the transitory and uncertain nature of the things of time, will necessarily prove a frequent occasion of sorrow. We must weep over the death of relatives; we must mourn the loss of property; the failure of our favourite projects, the treachery of professed friends, the pains and diseases of a corruptible body, the weariness and helplessness of old age. And however free we may be from immediate causes of distress, we must often mourn with sympathy; as the Apostle tells us, "weep with those that weep." If one member suffer, all the members suffer with it; and if the mind is properly regulated, we cannot come in contact with woe, but to a certain extent at least we shall make that woe our own. But the most fruitful source of a Christian's tears, is his sin. That he should live so little to the glory of his Saviour who died for him; that his affections should be so feebly fixed on things above, that his talents should be so unprofitably occupied, and the spirit of devotion so irregularly maintained; here is his bitterest lamentation. Every earthly endearment may fade away and fail him, and he can endure it; but a spirit smarting under the consciousness of its natural propensity to apostatize from that God whom it loves, and on whose will depend its hopes for eternity, who can bear? But "the time is short;" and it remaineth that they that weep be as though they wept not. A conviction that the object of our regard, however dear and necessary it might seem, was only lent for an appointed and a very limited period, should moderate our regret at its removal. I might well weep rivers of tears on the very possibility of losing my immortal soul and an eternity of bliss; but for the loss of every thing in this world, surely there should be a sorrow commensurate with the narrow limits of its duration. But further: what succeeds to time? What is it which the believer is privileged to anticipate when his pilgrimage is ended? A boundless space of pleasurable existence—a world in which all tears shall be wiped from off all faces—where the mourners cease to weep, where mortality shall be swallowed up of life, and everlasting joy shall be upon our heads. Oh! let us weep then as though we wept not. Let us moderate our grief under the prospect of the certain, and perhaps near, approach of the glory to be revealed. What though we witness the departure of friends? They are only called home a little before ourselves, and soon we shall be for ever with each other and the Lord. What though we feel the adversities of life? Who can fret over a momentary privation, who has a good hope through grace of an inheritance in heaven? What though we feel the earthly house of this tabernacle dissolving? We have a building of God, an house not made with hands, eternal in the heavens, where the inhabitants no more say, I am sick. Come then, my fellow-mourners, with such prospects before us, let us cease to weep. Did the Saviour, for the joy that was set before him, endure the cross and despite the shame? Did the Apostle regard his accumulated trials as light afflictions, because his eye was fixed on eternal realities? Let us go and do likewise. Let us dwell on the contemplation of heaven. Let us reflect upon the bliss of those who have safely arrived there. Let us think how soon we shall take our harps from the willows of this vale of Baca, and join the ransomed in the hallelujahs around the throne. Now, the Father of heaven is engaged in covenant mercy to sanctify all our trials to our souls!

health; and by and bye, one moment spent in glory will make amends for all. Let us weep then, as though we wept not.

They that rejoice, as though they rejoiced not.

Though trouble is the distinguishing feature of human life, and both Scripture and experience lead us to expect its prevalence, there are many sweet intervals of enjoyment, manifesting the divine benevolence, and telling us what would have been the nature of our earthly existence, if sin had not abused the goodness of the Deity. To a certain extent, many have a real enjoyment of human life. There is a temporary absence of disturbance, and a considerable completeness of what nature relishes. Things wear a prosperous and a pleasurable aspect; and for a season at least, men seem at liberty to rejoice, and to let their hearts cheer them. Our children grow up around us with every promise of comfort to ourselves and respectability in society. The pleasures of life, whether confined to innocent recreations, or extended to excess of riot, produce a gaiety and hilarity of spirit, and we feel well satisfied with our present condition; and amid the glare of its specious sunshine, lose sight of its deformities, and forget our eternity. But let us pause, and be sober-minded. What is that we are so fondly handling? Perhaps the cockatrice's egg. The object of our endeavour is filled with the seeds of misery, and vanity, and corruption. We are leaning on a feeble reed, we are sheltering ourselves under a gourd, at the root of which the worm is already gnawing. We are basking under the summer's sun, forgetting the certainty of its decline. The time is short. The longest season of earthly pleasure is after all but a fleeting summer's day. We must rejoice then, my brethren, as though we rejoiced not. We are not required to cloister ourselves up from the enjoyments of life, and to temper them with corresponding severities. Far from it. We are not forbidden to rejoice in them. All the creatures of God are good; and our temporal mercies must be duly appreciated, in order that our gratitude may be excited and expressed. But let us seek to maintain a holy indifference to them. Let us rejoice with trembling; and only suffer our unrestrained elevation of spirit to be given to those objects, which will never fail us. Rejoicing in Christ Jesus—rejoicing in hope—rejoicing in the testimony of our conscience—here is a wide and satisfying field—here we may feebly rejoice, even with joy unspeakable and full of glory.—The Rev. W. Carus Wilson, on 1 Cor. vii. 30.

SCRIPTURE AND TRADITION.

[Illustration of the remark in No. 85 of the "Tracts for the Times," that "any thing has been ventured and believed in the heat of controversy, and the ultimate appeal is to the common sense of mankind."]

Mr. Newman, we will suppose, delivers a Treatise on Justification, rather obscurely penned, (for so much we suppose to preserve the similarity of the two cases in Mr. Newman's view of the matter,) to a brother clergyman, to whom also he delivers orally an explanation of its meaning. The book travelling through many hands, accompanied in each transfer with an attempted repetition of the oral comment, comes at last into my hands; and the deliverer gives me also the oral comment. Now I shall get the book safe enough, but shall I be sure to get the explanation safe? If, in controverting the book, I should remark that this or that passage, though obscure as it stands in the book, certainly has such a meaning, because Mr. Newman in his oral comment, which came to me through only a dozen successive deliveries, declared that such was its meaning, might not an opponent reasonably say, My friend, you ought not to be so positive in the matter, for recollect how liable an oral communication is to alteration in passing through so many hands, and would not the rebuke be a very just one? Nay, who knows not how liable a sermon or speech is to be misreported even in its first transit, so that we hold any man to be unjust who condemns another upon such evidence.

And mark whether such a principle would lead us from the Jews. We receive the books of the Old Testament from the Jews. Therefore, according to this argument, we are bound to receive the meaning of them from the Jews. Therefore we are bound to reject the New Testament and Christianity altogether. "We can never be assured," says our learned Henry Wharton (in his Preface to an old treatise by Bishop Peacock on "Scripture the rule of faith," published by him in the great Popish Controversy at the end of the 17th century) "that any articles were invariably and entirely without any addition or diminution conveyed down to us by tradition; since it hath been in all times and ages observed, that matters of fact, much more of belief, not immediately committed to writing, presently degenerated into fables, and were corrupted by the capricious malice or ignorance of men. Nothing can exempt the tradition of the Christian religion from this fate, at least from our reasonable suspicions of it, but the infallibility of that society of men which conveys down this tradition. But the latter can never be known till this certainty of tradition be first cleared and presupposed, since the belief of this supposed infallibility must at last be resolved into the sole truth and certainty of tradition. In the next place, tradition cannot certainly and invariably propose the belief of Christianity to all private persons. For from whence shall this tradition be received? From a Pope, or a Council, or both, or from none of these, but only the Universal Church? In every one of these cases infinite difficulties will occur, which will singly appear insuperable. As, Who is a true Pope, What his intentions in defining were, Whether he acted canonically, In what sense he hath defined. What Councils, whether Ecumenical, Patriarchal, or Provincial, may be securely trusted? What are the necessary conditions and qualifications of a general Council? Whether all these conditions were ever observed in any Council? What these Councils are, what they have defined, what is the true sense and intention of their definitions? From whom must we learn the belief of the Universal Church, if Popes and Councils be rejected? From all Christians, or only from the clergy? If from the latter, whether the assent of every member of the clergy be required? If not, how great a part may safely dissent from the rest? From whom the opinion of the major part is to be received? Whether from the writings of doctors or the teaching of living pastors? If from the latter, whether it be

sufficient to hear one or a few Parish Priests, or all, or at least the major number, are personally to be consulted? All these difficulties may be branched out into many more, and others no less insuperable be found out; which will render the proposal of religion by way of tradition, if not utterly impracticable, at least infinitely unsafe. Thirdly, tradition is so far from being independent on other articles of the Christian faith, that the belief of all other articles must be presupposed to it. For since all sects propose different traditions, and the truth of none of them is self-evident, it must first be known which is the true church before it can be determined which is the true tradition. Now, the knowledge of the true church can be obtained only two ways, either from the truth of her doctrines, or from the external notes of the true church. If the first way, then it must first be known what are the true and genuine doctrines of Christianity, the steadfast belief of which causeth this society to become the true church. But if the true church be known only from some external notes, these notes are either taught by Scripture, or found out by the light of reason. If taught by Scripture, then the knowledge of the Divine authority of Scripture is antecedent to the knowledge of the true church, and consequently independent on it. For otherwise Scripture will be believed for the authority of the church, and the church for the authority of Scripture; which is a manifest circle. Lastly, if the notes of the church may be found out by natural reason, then to pass by the infinite contradictions which would arise from such a proposition, these notes can be no other than antiquity, universality, perpetuity, and such like; every one of which doth some way or other presuppose the knowledge of the true doctrines of Christianity, as well as those of the present church. For the end of these notes is to compare the former with the latter, and consequently both of them must be first known."

PROCESSION OF THE BARA.

On the Sunday after our arrival, the great Feast of the Assumption was celebrated by the annual procession of the Bara; an exhibition too curious to be omitted, as the reader may possibly recognise in it traces of heathen idolatry, of the ancient sacrifices on the fire-altars of the sun, or the immolation of human victims at the shrines of Diana.

The pomp commences with a train of nobles and city magistrates, with all their insignia, decked in splendid habiliments; then follow the soldiers cavalry and infantry, with banners flying, to the sound of martial music: next come the fraternities of monks and friars, a motley crew, black, white and grey, bound round with knotted cords and loaded with relics and crucifixes: these precede an immense car, equal in height to the tops of the houses, which is dragged tottering along by hundreds of cattle in the shape of men; and is followed by crowds innumerable from town and country. The lower story of this moveable tower, formed by silk and velvet hangings into a sepulchre for the Virgin, is filled with a choir, chanting solemn dirges over the imaginary body of the deceased; whilst twelve youths, with brazen glories on their heads, encircling it externally, personate the twelve apostles: round them a circular frame carries with horizontal motion, from right to left, several little children as angels, in flowing robes and painted wings. Upon the platform of the second story stands a company of prophets chanting the Madonna's praise; and in front of this prophetic choir a large image of the sun, revolving vertically, carries round six infants affixed to its principal rays, and styled the cherubim: six more on the other side perform similar revolutions on a figure of the moon. The third story is decorated with a tribe of singing patriarchs, round whom a circular frame moves horizontally, from left to right, with a train of glittering Seraphim. Over the heads of the patriarchal family, and surrounded with azure clouds, is a sphere painted sky-blue, and figured with golden stars: little winged infants flit round this, under the denomination of "moving intelligences;" or "souls of the universe;" and upon the sphere itself stands a damsel fifteen or sixteen years old, decked out with embroidered robes and trowsers, in the character of our Saviour: in her right hand, stretched out and supported by iron machinery, she holds a beautiful child, who represents the soul of the blessed Virgin.

When this car begins to move with its celestial freight, it is welcomed with reiterated shouts by the Dutch concert in the machine commences, and thousands of pateraores fired off by trains of gunpowder make even the Calabrian shores re-echo with the sound: then cherubim, seraphim, and intelligences all begin to revolve, in such implicated orbits as might make even the spectators giddy with the sight; but alas! for the unfortunate little actors in the pantomime: they notwithstanding their heavenly characters, soon experience the infirmities of mortality: angels drop—cherubim are scared out of their wisps—seraphim set up outrageous cries—souls of the universe faint away, and moving intelligences are moved terribly by an inversion of the peristaltic motion: then thrice happy they to whom an upper station has been allotted! Yet some of the young brats in spite of the tumult seem highly delighted with their ride, and eat their gingerbread with great composure whilst they perform their evolutions: it not unfrequently happens that some of these poor innocents fall victims to this revolutionary system, and earn the crown of martyrdom. But imagination can scarcely conceive the violent gestures and frantic exclamations of the crowd below, beating their breasts and tearing their hair, calling upon the Madonna in the most impassioned manner, and trampling each other down in eager haste to kiss the sacred car, or to touch it with wax tapers, which thus become impregnated with all the virtues of an

apothecary's shop: the scene can be compared to nothing but Bedlam broke loose, or to a set of ancient bacchanals celebrating their mystic orgies. At different stations the pageant stops: then, whilst all is silence, the pageant representing our Saviour addresses to the soul of his mother [a number of lines] in Sicilian verse; . . . the soul of the Virgin returns [a] poetic answer. This ended, they both make signs of the cross in the air and pronounce a benediction over the people, who receive it even with tears of devotion. Then the tottering car again moves forward, the pateraores roar, and the sky is rent with reiterated shouts. The pageant closes in the great square opposite the cathedral, where two gigantic and equestrian statues of paste-board are erected, representing Cham, or Zanclus, and Rhea, the supposed founders of Messina; they are called by the vulgar Madre, or Mata, and Crifone, and serve to frighten children like our Gog and Magog. The festival lasts three days, during which a large stuffed figure of a camel is paraded through the streets, attended by horsemen habited as Saracens, in memory of their expulsion from the island. A splendid galley also is exhibited in the piazza di San Giovanni, to commemorate the arrival of certain ships laden with corn, during a scarcity of that article, which was produced by the vast concourse of strangers assembled at this very festival of the Bara; which vessels, as soon as they were delivered of their heaven-sent cargoes, suddenly disappeared.

During the following week the principal performers in this celestial drama pay their visits to the inhabitants, in full costume, to receive their contributions. As all these children are considered sacred and under the peculiar patronage of the Madonna, a place upon the machine is eagerly sought for by their parents, and a ray of the sun or moon brings no inconsiderable profit to the proprietors. * In this manner is the "Santissima Vergine" honoured on the festival of her assumption. In passion week, when she assumes the title of "Virgine Dolorosa," the frauds and follies practised are still more disgusting: but her day of glory is the third of June, the anniversary of her ever memorable Letter, when she parades the streets under triumphal arches and accompanied by a magnificent procession, in her best powdered wig, and all the treasures of her wardrobe.—Rev. T. S. Hughes' Travels in Greece and Albania.

COGSWELL SCHOLARSHIP.

Agreeably to notice, a public meeting was held in the National School Room on Monday last, at 3 o'clock, p. m., to take into consideration the noble and desirable object of founding and endowing a Divinity Scholarship at King's College, Windsor, in memory of the Rev. William Cogswell, and to assist in the education of pious and talented young men for the Ministry of the Established Church, in Nova Scotia.

The Archdeacon was called to the Chair, and Mr. Carteret Hill appointed Secretary. The Rev. Mr. Bullock opened the Meeting with prayer. The Chairman then stated briefly the object of the Meeting, and expressed his earnest desire to honour the memory of one with whom he had been so long associated as Rector of the Parish of St. Paul's.

The Rev. Mr. Uniacke, who had been appointed Chairman of a provisional Committee, to draft and submit a prospectus, then read a letter from the Rev. Mr. Leaver, of Truro, with whom the idea of founding this Scholarship originated; he also read the Prospectus of the Committee, and a letter from the Hon. H. H. Cogswell, approving of the terms and conditions upon which the Scholarship was to be endowed and awarded.

The following is a copy of the Prospectus submitted, approved, and agreed upon by the majority present:

1st.—It is proposed by the friends of the late William Cogswell, that a Divinity Scholarship be founded and endowed in the University of King's College, Windsor, as a tribute of their affectionate remembrance and admiration of his piety, zeal, principles and talents; to be called the William Cogswell Scholarship.

2nd.—The object of this Scholarship is to perpetuate to future generations the name of one dear in the memory of all classes in this community; who, after the faithful discharge of a laborious Ministry as Curate of St. Paul's Church in this City for fourteen years, was, at the early age of 37 years, called home to the enjoyment of his everlasting rest. Also to assist in the education of pious and talented young men for the ministry of the Established Church of England and Ireland in this Diocese.

3rd.—The conditions under which the Scholarship shall be conferred, are as follows, viz: The successful candidate must have attained the full age of nineteen years, and bring satisfactory testimonials of his moral conduct and religious principles for the preceding last three years. He must be a Communicant of the Church, and prepared to enter into College, he must be distinguished for talent and literary attainments, and above all for piety, and fervent belief in the fundamental doctrines of the Gospel, be sincere in his attachment to the doctrines and principles of the Church as expressed in her authorized Formularies, viz: her Articles, Homilies, and Liturgy, and be prepared to sign the same, ex animo, in their plain, literal, and grammatical sense.

4th.—The sum of £500 shall be raised by subscription, and held by the Associate Alumni in their corporate capacity, the interest to be paid half-yearly to the successful candidate upon the order of the Trustees, to be hereafter appointed.

5th.—The Trustees or the majority of the same shall decide upon the merit of the Candidates, have power to examine themselves, or appoint Examiners in Divinity and the Classics. The Trustees must be Communicants of the Church, and hold their principles and doctrines as expressed in her authorized Formularies, viz: her Articles, Homilies, and Liturgy. Upon a death vacancy the Trustees, or a majority of the same, shall immediately appoint a successor. The scholarship shall be held and enjoyed for four years, and should the person holding it, forfeit it by improper conduct, or any avowed change of sentiment, the Trustees shall have power to deprive him of the benefit of the scholarship.

* Pref. to "A Treatise proving Scripture to be the rule of faith, writ by Reginald Peacock, Bishop of Chester, before the reformation, about the year 1450." Lond. 1688. 4to.—Goode's Divine rule of Faith and Practice.

* This car is called the barn, from some simple machinery in the interior, consisting of moveable iron bars. It is there any allusion here to the symbol of the winged globe, which is supposed to signify the "anima mundi," or soul of the universe, and is so frequently observed on the ancient monuments of Egypt?

* This sacred machine was once used for a profane purpose in the triumphal procession which conducted Charles V. through the city of Messina; on the top stood a statue of that emperor holding an armed victory in its hand.