

sound knowledge has been already acquired; and we protest against the rejection of established parts, because the whole is not yet made perfect.

It was assuredly prudent, during the infancy of Geology, in the immature state of those physical sciences which form its only sure foundation, not to enter upon any comparison of the Mosaic account of creation with the structure of the earth, then almost totally unknown; the time was not then come when the knowledge of natural phenomena was sufficiently advanced to admit of any profitable investigation of this question; but the discoveries of the last half century have been so extensive in this department of natural knowledge, that, whether we will or not, the subject is now forced upon our consideration, and can no longer escape discussion. The truth is, that all observers, however various may be their speculations, respecting the secondary causes by which geological phenomena have been brought about, are now agreed in admitting the lapse of very long periods of time to have been an essential condition to the production of these phenomena.

It may therefore be proper, in this part of our inquiry, to consider how far the brief account of creation contained in the Mosaic narrative, can be shown to accord with those natural phenomena, which will come under consideration in the course of the present essay. Indeed some examination to this question seems indispensable at the very threshold of an investigation, the subject matter of which will be derived from a series of events, for the most part, long antecedent to the creation of the human species. I trust it may be shown, not only that there is no inconsistency between our interpretation of the phenomena of nature and of the Mosaic narrative, but that the results of geological inquiry throw important light on parts of this history, which are otherwise involved in much obscurity.

If the suggestions I shall venture to propose require some modification of the most commonly received and popular interpretation of the Mosaic narrative, this admission neither involves any impeachment of the authenticity of the text, nor of the judgment of those who have formerly interpreted it otherwise, in the absence of information as to facts which have but recently been brought to light; and if in this respect, Geology should seem to require some little concession from the literal interpreter of scripture, it may fairly be held to afford ample compensation for this demand, by the large additions it has made to the evidences of natural religion, in a department where revelation was not designed to give information.

The disappointment of those who look for a detailed account of geological phenomena in the Bible, rests on a gratuitous expectation of finding therein historical information respecting all the operations of the Creator in times and places with which the human race has no concern; as reasonably might we object that the Mosaic history is imperfect, because it makes no specific mention of the satellites of Jupiter, or the rings of Saturn, as feel disappointment at not finding in it the history of a geological phenomenon, the details of which may be fit matter for an encyclopedia of science, but are foreign to the objects of a volume intended only to be a guide of religious belief and moral conduct.

We may fairly ask of those persons who consider physical science a fit subject for revelation, what point they can imagine short of a communication of Omniscience, at which such a revelation might have stopped, without imperfections of omission, less in degree, but similar in kind, to that which they impute to the existing narrative of Moses? A revelation of so much only of astronomy, as was known to Copernicus, would have seemed imperfect after the discoveries of Newton; and a revelation of the science of Newton would have appeared defective to Laplace: a revelation of all the chemical knowledge of the eighteenth century would have been as deficient in comparison with the information of the present day, as what is now known in this science will probably appear before the termination of another age; in the whole circle of sciences, there is not one to which this argument may not be extended, until we should require from revelation a full development of all the mysterious agencies that uphold the mechanism of the material world. Such a revelation might indeed be suited to beings of a more exalted order than mankind, and the attainment of such knowledge of the works as well as of the ways of God, may perhaps form some part of our happiness in a future state; but unless human nature had been constituted otherwise than it is, the above supposed communication of omniscience would have been imparted to creatures, utterly incapable of receiving it, under any past or present, moral or physical condition of the human race; and would have been also at variance with the design of all God's other disclosures of himself, the end of which has uniformly been, not to impart intellectual, but moral knowledge.

Several hypotheses have been proposed, with a view of reconciling the phenomena of Geology, with the brief account of creation which we find in the Mosaic narrative. Some (a) have at-

a To us it appears a most singular phenomenon that persons who find it so extremely difficult to reconcile the Mosaic narrative with the high antiquity of the globe, can, nevertheless, so easily explain a thousand geological facts with the deluge of Noah as described in the Scripture. We can see nothing in the inspired account of that catastrophe to induce a belief that it

tempted to ascribe the formation of all the stratified rocks to the effects of the Mosaic deluge; an opinion which is irreconcilable with the enormous thickness and almost infinite subdivisions of these strata, and with the numerous and regular successions which they contain of the remains of animals and vegetables, differing more and more widely from existing species, as the strata in which we find them are placed at greater depths. The fact that a large proportion of these remains belong to extinct genera, and almost all of them to extinct species, that lived and multiplied and died on or near the spots where they are now found, shows that the strata in which they occur were deposited slowly and gradually, during long periods of time, and at widely distant intervals. These extinct animals (b) and vegetables could therefore have formed no part of the creation with which we are immediately connected.

It has been supposed by others, that these strata were formed at the bottom of the sea, during the interval between the creation of man and the Mosaic deluge; and that, at the time of that deluge, portions of the globe which had been previously elevated above the level of the sea, and formed the antediluvian continents, were suddenly submerged; while the ancient bed of the ocean rose to supply their place. To this hypothesis also, the facts I shall subsequently advance offer insuperable objections.

Concluded next week.

READING MEDICAL BOOKS.—There can be no doubt that hypochondriacal persons are fond of perusing works that treat of diseases, and much addicted to seeing their own case in every page; but we should not, on this account, be inclined to discourage all attempts to make the truths of medicine familiar to unprofessional persons. Medical books of some kind or other, such persons will purchase and will study. Care should be taken to supply them with sensible books, and such as, informing them of the wonders of the bodily functions, would also teach them to place their greatest reliance, as regarded setting the functions in order when impaired, on those who had most studied them. It is to the deplorable ignorance, even of persons of education, with respect to the structure and functions of the human body, and every thing which relates to health and disease, that we must ascribe the inability of such persons to distinguish between the rational practitioner and the quack. The higher classes, especially, hold regular physis and physicians of small account. Their idea of medicine is, that it is an art, a craft, a kind of *knack*, (to use a somewhat inelegant but not unexpressive word,) which some people are born with, or attain without study, and by the mere felicity of nature. If anatomy and physiology formed part of a good education, physic would reach its proper rank. But those who hang with ecstasy over stemens and pistils, or fragments of granite and spar, never seem to consider how noble and useful a subject for contemplation exists in their own frames. With increased knowledge, faith in the nostrums of empirics would soon be extinguished, and rash and absurd methods of cure abandoned. No patients are more disposed to rely on trifles for relief than hypochondriacs. Some put their trust in ginger-lozenges, some in hierapicra, some in Daffy's Elixir, and some in Doctor Somebody's famous dinner pill. Some rest their hopes on white mustard-seed, and others seek solace in breakfasting on fried bacon. Some are persuaded that animal food will be fatal to them, and some that vegetables are poison. They heroically abandon whatever is denounced; some giving up their wine without a sigh, and others resigning their tea without a struggle.

—Foreign Quarterly Review.

UNKINDNESS.—How many heart-aches should we spare ourselves if we were careful to check every unkind word or action towards those we love, by this anticipating reflection: The time may soon arrive when the being I am now about to afflict, may be snatched from me for ever to the cold recesses of the grave, secured from the assaults of my petulance and deaf to the voice of my remorseful penitence.

action was so violent as to 'shatter the solid framework of the globe—burst its adamant pavement—upheave its molten bowels,' and raise its ocean beds. —Ed. Pearl.

b It is not a little curious to observe the mode of interpretation adopted by some of the opponents of modern geology in one or two cases. Read this passage from an able writer on their side of the question (Dr. Comstock): "A comparison of the bones of the fossil species with those of present ones, show that they generally were of a different species. Hence we must come to the conclusion, that not all, or every species of quadrupeds existing before the deluge, were preserved in the ark, but that many races perished by its waters." And now read the following words of God addressed to Noah—"And of every living thing of ALL flesh, two of EVERY sort shall thou bring into the ark to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of EVERY sort shall come unto thee to keep them alive * * * of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth; there went in two and two unto Noah in the ark, the male and the female, as God had commanded Noah." See Genesis 6th and 7th chapters. In this instance the Doctor tells us "the words every and all, must be understood as universal terms with a limited signification." Very well—but if geological facts as understood by one class of persons, compel such an interpretation, may not the same phenomena, differently construed by other able men, command an interpretation (and one certainly not more strained than the above) of the first chapter of Genesis, somewhat opposed to that which has been generally received.—Ed. Pearl.

THE SNOW.

The silvery snow!—the silvery snow!—
Like a glory it fills off the fields below;
And the trees with their diamond branches appear
Like the fairy growth of some magical sphere;
While soft as music, and wild and white,
It glitters and floats in the pale moonlight,
And sparkles the river and fount as they flow;
Oh! who has not loved the bright, beautiful snow!

The silvery snow, and the crinkling frost—
How merry we go when the Earth seems lost;
Like spirits that rise from the dust of Time,
To live in a purer and holier clime!
A new creation without a stain—
Lovely as Heaven's own pure domain!
But ah! like the many fair hopes of our years,
It glitters awhile—and then melts into tears!

A MYSTERIOUS VISITOR.

In the year 1704, a gentleman apparently of large fortune took furnished lodgings in a house in Soho-square. After he had resided there some weeks with his establishment, he lost his brother, who had lived at Hampstead, and who, on his death-bed, particularly desired to be entered in the family vault at Westminster Abbey. The gentleman requested his landlord to permit him to bring the corpse of his brother to his lodgings, and to make arrangements there for the funeral. The landlord, without hesitation, signified his compliance.

The body, dressed in a white shroud, was accordingly brought in a very handsome coffin, and placed in a great dining-room. The funeral was to take place the next day, and the lodger and his servants went out to make the necessary preparations for the solemnity. He stayed out late; but this was no uncommon thing. The landlord and his family, conceiving that they had no occasion to wait for him, retired to bed as usual about twelve o'clock. One maid-servant was left up to let him in, and to boil some water, which he had desired might be ready for making tea on his return. The girl was accordingly sitting all alone in the kitchen, when a tall, spectre-looking figure entered, and clapped itself down in a chair opposite to her.

The maid was by no means one of the most timid of her sex; but she was terrified beyond expression, lonely as she was, at this unexpected apparition. Uttering a loud scream, she flew out like an arrow, at a side door, and hurried to the chamber of her master and mistress. Scarcely had she awakened them, and communicated to the whole family some portion of the fright with which she was herself overwhelmed, when the spectre, enveloped in a shroud, and with a face of death-like paleness, made its appearance, and sat down in a chair in the bed-room, without their having observed how it entered. The worst of all was, that this chair stood by the door of the bed-chamber; so that not a creature could get away without passing close to the apparition, which rolled its glaring eyes so frightfully, and so hideously distorted its features, that they could not bear to look at it. The master and mistress crept under the bed clothes, covered with profuse perspiration, while the maid-servant sunk nearly insensible by the side of the bed.

At the same time the whole house seemed to be in an uproar; for though they had covered themselves over head and ears, they could still hear the incessant noise and clatter, which served to increase their terror.

At length all became perfectly still in the house. The landlord ventured to raise his head, and to steal a glance at the chair by the door; but, behold, the ghost was gone! Sober reason began to resume its power. The poor girl was brought to herself after a good deal of shaking. In a short time, they plucked up sufficient courage to quit the bed-room, and to commence an examination of the house, which they expected to find in great disorder. Nor were their anticipations unfounded. The whole house had been stripped by artful thieves, and the gentleman had decamped without paying for his lodging. It turned out that he was no other than an accomplice of the notorious Arthur Chambers, who was executed at Tyburn, 1706; and that the supposed corpse was this arch rogue himself, who had whitened his hands and face with chalk, and merely counterfeited death. About midnight he quitted the coffin, and appeared to the maid in the kitchen. When she flew up stairs, he softly followed her, and seated at the door of the chamber, he acted as a sentinel, so that his industrious accomplices were enabled to plunder the house without the least molestation.

Fish-hooks.—Mr. Ellis, in his Narrative of a Tour through Hawaii, states that the natives told him why they stole Captain Cook's boat was, because they saw it was not sewed together, but fastened with nails, which they wanted to make fish-hooks of; and so anxious were they to obtain a large supply of nails, that the Society Islanders actually, whilst he was there, planted them in the ground, thinking they would grow, like potatoes or other vegetables; and such is the value set on them, that the fishermen would rather receive a wrought nail to make a fish-hook of it according to his own taste, than the best English made hook that could be given them.