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THE CONTEST. BY MRS. JOSEPH C. NEAL. (From the Banner of the Cross.)

"I fear the strife said Bertram vadbo, a set so wild already how shall I bear on to the end! I shall never seach the goal." Grace drew near. "I am with you," said he. Allegory of the Combatants.

With free and fearless spirit bowed His proud, high daring gone, The boy leaned sadly on his sword By fiercest combat worn. The glow had faded from his cheek,--His eyes had now grown dim,— A deadly faintness filled his heart

Yet none so eager for the fray, And high had flashed that sword, As first he sprang into the lists When summoned by his Lord. Disdaining aid, he boldly dared To brave the fight alone, But conflict after conflict passed

He had more humble grown. And but for Grace, to whom for aid n hottest fight he turned-The boy had fainted on the field Before the ill discerned,

For dimly through the o'erhanging mist He saw temptations rise And scarcely dared to lift his gaze, Up to the far off skies. Ah, 'tis a lesson known to each

Before the outward strife of sin, And when we turn aside for rest The guile of inward foes Forbids,-until Death enters in-

The spirit's calm repose.

And warrior like, we too have staked Casting aside all earthly joys To win eternal life;

And still temptations throng around,-O'er us the foe shall gain A partial victory while we stand Upon Life's battle plain.

And then; when all seems lost, there comes A message full of hope, And nerved by this, once more we dare With enemies to cope.

" Be not dismayed, for as thy day Thy strength shall ever be, And though the strife prove long, my Grace Sufficient is for thee."

LITERARY IMITATIONS AND SIMILI-TUDES. (Continued from our last.)

VIII. These violent delights have violent ends, And in their triumph die; like fire and powder, Which, as they kiss, consume: The sweetest honey Is loathsome in its own deliciousness.

And in the taste confounds the appetite."

Romeo and Juliet, Act ii. sc. 6 "Joy has her tears, and Transport has her death."
YOUNG, Night VII.

"All now was soher certainty: the joy
That no strong passions swell till they destroy:
For they, like wine, our pleasures raise so high,
That they subdue our strength and then they die."

That they subdue our strength and then they die." CRABBE, Tales of the Hall. The Brothers.

IX.

"Thou seest the world, Volumnius, how it goes; Our enemies have beat us to the pit; It is more worthy to leap in ourselves, Than tarry till they push us."

Julius Casar, Act v. sc. 5. When Cowper's flock of sheep, in "The Needless Alarm," are huddled about the pit, (not a metaphorical one), listening in huge consternation to the huntsman's horn, and all the music of "ruthless joy" attendant on the unseen chase, a ram sums up an harangue to the woolly assembly with

"I hold it therefore wisest and most fit That life to save, we leap into the pit."

This sentiment, however, though not in this case the dictate of utter despair, is stoutly and successfully controverted by

"his loving mate and true, But more discreet than he, a Cambrian ewe." Assuredly "no" such "orator as Brutus is," she

answers-"How? leap into the pit our life to save! To save our life, leap all into the grave!

Come fiend, come fury, giant, monster, blast, From Earth or Hell, we can but plunge at last." X. "Unskilled and young, yet something still I writ,

Of Ca'endish beauty join'd to Cecil's wit."
PRIOR, To the Countess of Exeter playing on the Lute. "A Calmuck beauty with a Cossack wit." BYRON, Age of Bronze. XI.

"Here" (at Glenfinnan,) "Charles Edward, as a con-quered fugitive, looked for the last time upon his native country and hereditary kingdom, before he re-embarked it for ever. They were bitter tears shed by the last of the Stuarts near this very spot, when surrounded by more than a hundred Highland gentlemen whom his enterprise had rained, he drew his sword with a princely dignity to begin an animated speech, but on turning to the brave men following him to banishment, he was wept in silence."—Miss Sinclar, Scotland and the Scotch, p. 181, Second Thousand.

"Behold the picture! Is it" not "like" \* \* \* this descriptive of an incident in a widely different

career from that of "the young Chevalier?" The Spanish commander there dismounted from his Jaded steed, and sitting down on the steps of an Indian before, gazed mournfully on the broken file as they passed re him. What a spectacle did they present! culty; their shattered mail and tattered garments, with the salt ooze, showing through their rents many a bruise and ghastly wound; their bright arms soiled, their proud and banners gone, the baggage, artillery, all, in short, that constitutes the proud panoply of glorious war, for ever lost. Cortes, has he looked wisfully on their uned and disordered ranks, sought in vain for many a of the conquest. Though accustomed to control his emoions, or, at least, to conceal them, the sight was too . He covered his face with his hands, and

quest of Mexico, b. v. ch. 3. above anecdotes, of the beautiful passage-

To speak: whereat their double ranks they bend Prom wing to wing, and half enclose him round, With all his peers: attention held them mute. Thrice he essay'd, and thrice, in spite of scorn.
Tears, such as angels weep, burst forth: at last
Word. Words, interwove with sighs, found out their way."

Ovid does not allow his gods to weep :-"Neque enim cœlestia tingi t lacrymis." Metam, viii. 213. Ora decet lacrymis." Moore speaks of

Pure as they weep, if angels weep in heaven!"

Veiled Prophet of Khorassan. Shakspeare, no less than Milton, has attributed

tears to angels :--\* \* "Man, proud man, Plays such fantastic tricks before high heaven As make the angels weep."

Measure for Measure, Act ii. sc. 2.

as weeping over "man's first disobedience:"-"Dim sadness did not spare That time celestial visages,\* yet mixed With pity violated not their bliss."+ Paradise Lost, b. x. 2. A description thus rendered by Wordsworth:-

"Thus, after Man had fallen Throngs of celestial visages
Darkening like water in the breeze,
A holy sadness shared."

Introductory Sonnets, xxi. Compare also with the elder bard's language this

of Wordsworth :-"I saw, and Fancy sped, To scenes Arcadian \* \* \* \* \* Where pity, to the mind convey'd In pleasure, is the darkest shade
That Time, unwrinkled grandsire, flings
From his smoothly gliding wings."
The Gleaner. (Suggested by a Picture)

XII. judgment and condemnation to the convent canto,

viter in modo, fortiter in re," contained in those

Sister, let thy sorrow cease, Sinful brother, part in peace!"

words of fate, words " smoother than oil"

"The Edinburgh Reviewer suggested that those criminal," (see Scott's note "is 'Vade in pacem,'not 'part in peace,' but 'go into peace,' or into eterworld."

The "Hebræorum magistri," alluded to in the last article, had a curious superstition connected with the formula, "Go in [or to] peace!" In Bartolocci's "Bibliotheco Rabbinica," vol. i. p. 419, we find recorded this singular rabbinical distinction :-

"R. Livi, the son of Chitha, said. Let him who departs from a dead person say not, 'Go to peace!' but 'Go in peace.' And when any one departs from a living person, let him say not 'Go in peace', but 'Go to peace!' This distinction he supports by the texts 'And thou shall go to thy fathers in peace,' Gen. xv. 15; David said to Absalom, 'Go in peace,' 2 Sam. xv. 9; he went and perished: Jethro said to Moses, 'Go to peace; he went and dilections.' That mere statesmen,' observes Mr. Waddilections.' That mere statesmen,' observes Mr. Waddilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and dilections.' Said to Moses, 'Go to peace; he went and 'Go to peace' and

The Edinburgh Reviewer would probably have been somewhat amused with this rabbinical illustration.

XIII. "The party, consisting of the Antiquary, his nephew, and the old beggar, now took the sands towards Mussel-crag,—the former in the very higest mood of communiound. 8 Petrie, in his Essay on Good-breeding, dedicated to the magistrates of Edinburgh, recommends, upon his own experience, as tutor in a family of distinction, this attitude to all led captains, tutors, dependants, "In the year of Salvation, 1587—" and bottle holders of every description."-Scott. The

Curiously enough, a most venerable antiquity may be found for the lesson of good-breeding so judiciously delivered by Petrie. Buxtorf, in his Talmudical Lexicon, (p. 1887,) has recorded some rabbinical directions bearing on this subject :-

"He who walks right beside his rabbi is a clown: he who walks behind his rabbi is a blockhead:—he ought to walk partly beside, partly behind him."

THE LAMP IN THE WILDERNESS,

With Fragmenta Vetusta, by the Rev. W. J. D. Waddilove, M.A., Saint John's College, Cambridge. Hexam, Pruddah; London, Whittaker & Co. (From an English Paper.)

No one can survey the aspect of affairs, civil, religious, and political, in the different states of Europe, without being impressed by the conviction that some mighty influence is at work, giving a new direction to the human mind. While improved means and facilities of transit are uniting the ends of the earth together, the consequent intercommunication of different nations, people, and tongues, is destroying local prejudices, uprooting long-established customs, and preparing for that universal amalgamation of sentiments and feelings, reciprocal interests and mutual obligations, which, we are told, shall characterize "the latter day." In the midst of these changes and convulsions one thing is remarkable, that the Anti-Christian Church of Rome is making prodigious efforts to regain its former influence. As the imbecile head of the papal system is obviously unable to maintain even a temporal sovereignty, and as a temporal monarch is shorn of his power, so must the tyranny exercised by the Pope and his myrmidons over the minds of a large mass of the community yield to the enlightenment of divine truth, and the beauty and force of christianity preserved in its purity and disseminated in its fulness by the ordinances and ministrations of the Apostolic Church of England. The object of the work quoted at the head of this notice is to show that our national symbols, the history and meaning of which have been eavalry, most of them dismounted, were mingled with falsified, obscured, or perverted by the traditions and the infantry, who dragged their feeble limbs along with difficulty, who dragged their feeble limbs along with establish priestcraft and statecraft, are of judaic origin, and derive their significance from the Holy Scriptures. There were in the Apostles' time those who professed to be Jews, yet "were not Jews, but were of the synagogue of Satan," and their descendants of the present day are labouring in their vocation to maintain "the who had stood side by side with him through all the perils Mystery of iniquity." But, the Lord has always maintained a seed in the earth, and that true seed the writer traces by the aid of the symbols and customs the tears which trickled down revealed too plainly the anguish of his soul."—W. H. Prescot's history of the Conwhom Tertullian wrote, that they resisted the power Any one conversant with the "Paradise Lost" can of the Romans, yet meekly bowed to the yoke of Christ, hardly fail to be reminded, when reading either of the were descendants from that favoured people. These ancient Britons were the fathers of the Anglican Church, which existed long before the Roman invasion, and, having survived the introduction of Romish mysteries and superstitions, seem destined to be the uniting the scattered tribes of God's chosen people.-

> \* Is this the translation of Ovid's "coelestia ora?" † It may be added, that Milton, in his Ode upon the Circancision, addressing the "flaming powers and winged war-riors bright:" supposes it probable that their "fiery essence can distil no tear:" with an allusion to the (supposed) Hebrew etymology of the name "seraph," "to burn."

the substance of this paragragh, I am indebted to an ditorial note in an edition of Scott's poetical works, 1833.

§ In the memorable scene of the interview between Queen Caroline and Jeanie Deans, in the " Heart of Mid-Lothian," out makes Ledy Suffolk observe the same rule:-

ladies; one of whom walked a little behind the other, yet not so frequented. much as to prevent her from hearing and replying to what-ever observation was addressed to her by the lady who walked foremost, and that without having the trouble to turn her person."

Hebræorum magistri. — Grot. ad S. Lucam. But struggle between Christ and Anti-christ that shall arious orders of monks,\* and military fraternities, the Ulster Baronetage, combined with the 'Oscis literis.' to be a very beautiful arrangement, I think it could struggle between Christ and Anti-christ that shall various orders of monks, and military fraternities, the Ulster Baronetage, combined with the 'Oscis literis.' Shakspeare probably knew and thoughton, who both precede "the end." Of the result no true believer ubsequently to the middle of 12th century, laboured to the middle of 12th century to the middle o the "masters of the result no true best of the r however, it should seem, represented the angelic host of papacy in Britain, and that there the struggle will erns were pleased to call 'faltos de doctrina' of the See i. Macca vii. 47, 48. No. 3 exhibits the trident, any but the "Priest" to "say" the Offertory sentences. be fiercest recent events have shewn, not only in the Spaniards. the fomentors of rebellion, and they are screened by udgment of St. James, Pascal the 2nd contrived to sacrifice of Commodus, with peculiarities, in decided the officials whose minds they have subjugated. This, excite commotions and factions between the kingdoms, agreement with the institutes of Leviticus, Numbers, it is certain, would not be done without the sanction of which, under the blessing and by the assistance of and Psalm 61. No. 6 the coin of Nova Carthago

indicated of late to remove all doubt of their Romish and infidel tendency. The vile attempt of the head of the government to unchristianize the nation was contemporaneous, remarks Mr. Waddilove, (note p. 201 instituted the minor office de Neustra Senora:

The mission to the Kalhrs has not yet been entered on a but on the Feast of the Annunciation, which had been the heathen pontiffs, according to Exodus and Ezekiel and infidel tendency. The vile attempt of the heathen pontiffs, according to Exodus and Ezekiel and infidel tendency. The vile attempt of the heathen pontiffs, according to Exodus and Ezekiel and infidel tendency. The vile attempt of the heathen pontiffs, according to Exodus and Ezekiel and successful termination of the war, and for which the and successful termination of the war, and for which the Bishop had drawn up a special form of service, a collection was made throughout the Discourse transfer and infidel tendency.

The Branch is an emblem which every student of the war, and for which the Bishop had drawn up a special form of service, a collection was made throughout the Discourse transfer and infidel tendency.

The branch is an emblem which every student of the war, and for which the and successful termination of the war, and for which the beathen pontiffs, according to Exodus and Ezekiel and infidel tendency.

The mission to the Kalhrs has not yet been entered on a point of the Annunciation, which had been appointed as a day of general thanksgiving as a day of general thank

The heart of many a reader of "Marmion" has throbbed when, in the course of that awful scene of that awful scene of judgment and condemnation to the convent canto, the devices of man will be over-ruled by Holy Scrip- but Images of the Virgin I find none. "The blind old Abbot rose
To speak the Chapter's doom
On those the wall was to enclose
Alive within the tomb;"
giving at last that fearful exemplification of the "suagiving at last that fearful exemplification of the "su And I may also add in this place, that contemporaneously with the new crown piece and its motto, if
those who are curious in such matters, will examine
the throne recently placed in the new House of Lords,
the royal palace, and dedicated it to the honour of the throne recently placed in the new House of Education the royal palace, and dedicated it to the honour of be brought to see that 'The Christian Constitution countrymen? sovereign, when seated, the same rabbinical and de- Niestra Senora, and in it was crowned by the bishop and Common Law of England, when divested of the awful words which were the signal for immuring the istical emblem of unity, which the coin of King John, of the city; the observation made by the historian Plate vi. No. 12 exhibits, at the time when he ac- upon this occurrence is remarkable- This was a new knowledged his crown and dominion to be a fief holden ceremony among the Kings of Spain, and one afternal rest, a pretty intelligible mittimus to another from the chair of St. Peter at Rome. The same sym- wands too little in use; the fact being, I believe, that bol appears in plate ix. connected with the papacy."

the statutes of our forefathers deemed essential to the security and independence of the British Crown were repealed in a wholesale manner, and with the further fact that from the first time since the Reformation the British Government sent a diplomatic agent to the court of Rome, that being no less a personage than of a doubt of there being a Romish tendency in high places. "That mere statesmen," observes Mr. Waddilove (p. 256) "should favour the pretensions of the mystery in all ages, can be no matter of surprise to any one who reflects how much easier it must be to govern a people through a priesthood which pretends to carry the key of heaven in its pocket, than by a scription, which affords the statutes and among which people, in as wise and understanding people, for what nation is there so great, who hath God so nigh unto its there so great, who hath God so nigh unto the first time since the Reformation is there so great, who hath God so nigh unto its there so great, who hath God so nigh unto the mation is there so great, who hath God so nigh unto its there so great that hath statutes and judgments so righteous as all this language was all this statutes and judgments so righteous as a people 'token from the statutes and judgments so righteous as a people 'token from the meady to assist you in this good work, for I feel that by education, your own peace and happiness will be greating the converted of the tends here so great, who hath God so nigh unto the there so great that hath statutes and judgments so righteous as all this language was a people 'token from the meady to assist you in this good work, for I feel that by education, your own peace and happiness will be greating the converted of the others, one to the personage that the set was a people 'token from the statutes and judgments so righteous as all this language was all this the statutes of our forefathers deemed essential to the eating information, and the others, under a sense of former obligation, and some hope for future favours, decently attentive to receive it. The uncle and nephew walked together, the mendicant about a step and a half behind, Virgin," which forms so prominent a feature in the

the fruits of the Reformation; light had fallen on

In 1565-The Image of our Lady de Soledad, exhibited herself publicly at Madrid. The revival of these superstitions may be ascribed to the establishment of the company of Jesus in 1540 by Pope Paul 3rd. In 1563-St. James of Alcala performed a miraculous cure upon Don Carlos, curing him while he slept, of a severe wound received by the fall of a ladder.

In 1526-We find the Emperor with splendid ceremonials, offering up thanks to-Our Lady of Atocho for his victory of Pavia; according to the Arci. Prest de St. Just, the conte ap vary of St. Peter of Madrid!! In 1443-Occurred the remarkable miracle of the Holy Sacrament of Fromista. The Host firmly adhered to the Patena, when an excommunicated person was about to receive. These and the like miracles did not admit too many heads in the secret-and, consequently, a few years after, an ordinance was passed at Toledo, the head quarters of superstition, that no of what he may expect on perusing the volume: new christian, as they were pleased to term Converts new christian, as they were placed to Plate 1. Is already spotted of the Christianity from Judaism, should be permitted to Mater Deum and as also applicable to lithographic hold any public office.

In 1379-We find mention of another Image. On the death of Don Henry, he ordered his body to be buried in the Cathedral of Toledo, in the spot where stood the Virgin when she descended from Heaven-Acts xix. 35, and to which I have alluded in explaining the coin-the scene of St. Ildefonso's glory. In 1330-The Image of Nuestra santissimo Senora

de Gaudalupe manifested itself. In 1240-Occurred the famous miracle of the Corporales of Daroca. Near the castle of Chios a certain Priest in the Service of the Mass, had conseerated the Host to administer to some of the officers; the Moors attacked the place at the time, and he was suddenly called away to assist in the defence; meanwhile El Santissimo put on the robes-the enemy were repulsed, and when the priest returned to complete his ministry, he found the Host and the Corporales

steeped in blood. In 1237-A great battle took place at the Castle del Pluche, in which very few christians destroyed 40,000 Moors; the cause of this was discovered to be, that the holy image of Our Lady, whom 'all the world worshipped, was found there.' Acts xix. 35.

tween the Moorish Emperor and the Portuguese, who just before the battle the Saviour appeared, and gave bined with the Palm Tree, the acknowledged emblem his sanction to the king and kingdom. This, how-of Judea, and with Punic characters. ever, was insufficient, till Pope Eugenius 3rd confirmed that the Moorish Emperor was remarkable for the church,) performed the like, admits a question.

In the year 1135-The city of Saragossa was atnot 'La Santissima Virgen' brought troops of angels to its relief. The Moors made their attack when the citizens were negligent and unprepared, and except for assistance the place must inevitably have fallen. In 1122-The Image of our Lady de la Fuenfrede

was found at Segovia, whose worship extended throughout the world, and whose sanctuary was universally In 1118-The principal Mosque at Saragossa was

tion of the conclusion to which these pages, and the contemporary of St. Peter at Madrid, a story which in Virgil's Æneid."

there was a particular stone in the mountains of Bis-Connect these facts with the large concessions made cay upon which the ceremony of coronation must take keep therefore and do them, for this is your wisdom, to popery during the last session of parliament, when the laws and privileges of the people. See 1 Sam. xi.

were we to attempt to give an analysis of its interesttogether, the mendicant about a step and a half behind, ing contents; but, though the extract is long, we cannot inclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the trouble of turninclination of the neck, and without the turninclination of the neck, and w prevailing at the time, by which a multitude of Moors Compare Deut. xxvii. 1, 8, Josh. iv. 20, 24; and the Island of St. Helena, by the Bishop of Capetown.

"In addittion to the former Sunday services, (two in perished, on being asked what was the cause of the which memorials also the separated tribes had recourse Jamestown Church, and one in the country Church superstitions of the Romish Church:—

"In the year of Salvation, 1587—The Spanish Tradition says," The Image of Nuestra santissima Setionable, that the Deification of the Virgin was the nora, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the same upon, established itself at Madria; and at the country in time the body of the blessed Virgin, Leocadia, which had wrought miracles there, was transferred from Flan-lat and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe, the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will also observe the little and 15th chapters of St. Paul's Epistle to the Ro-that the Lord is God.' And they will be a witness between the little and 15th chapters o

Why was this? because he knew that a vast mass to set up, Jerem. xxi. 31. those who had long sat in darkness and the shadow of death, and they were rejecting the abuses and superstitions which led to the Council of Trent.

Why was this? because he knew that a vast mass of the flesh had for ages of death, and they were rejecting the abuses and superstitions which led to the Council of Trent.

The Inverse of our Lady de Soledad, ex-

Having traced the images of the Virgin to their which it leads is confirmed by the plates which I attach to it. We have there, in the ancient coins, the Mother of the Gods, the Queen of Heaven, the Virgin Diana, &c.; in the modern, the Mother of God, the Virgin Maria, Our Lady of Anguish, &c. &c."

The work professes to be "an examination of symbols, as applicable to early British History, and explicable by the Holy Scriptures," and the Schedule of Coin Plates will enable the reader to form some idea

"Plate I. Is already spoken of, as exhibiting the

Plate II. No. 1, 2, 3, Shew the Saphan-Daman Israel-or Israel's Lamb, ('the Coney of Proverbs,') in connection with Spain and Sicily, in some measure elucidating Mr. G. Burrow's Incident, page 60, 62. No. 5, 6, 7. shew Hispania personified with another

Holy Spirit-Acts xvi. 6, 13. No. 2 connects it the Roman senate was in close alliance with the High Priest and Sanhedrim at Jerusalem. No. 4 connects with Dacia and the Mouths of the Danube, subdued by Trajan. No. 8 with Thessaly. No. 9 with the mountaineer tribes of Mauritania, who, to a man, joined the army of Genseric, when attacking the Roman Colonies in Africa, and in the expedition to plunder Rome. Plate IV exhibits the transit of the Trinacria, or In 1139—There was a great battle at Ourica be- Legs of Man, from B. c. 43. No. 8 connects it with had revolted and proclaimed Don Alonzo their King; No. 10 gives it upon a Sicilian or Spanish coin, comthe Pencetia in Calabria, one branch of the Picts.-

Plates V and VI shew 'the scattering' of the Trithe grant, in consideration of a perpetual tribute to the dent, or Trisula, from the beginning of Daniel's 3rd H ly See; and by the way it may be here remarked, kingdom, under Alexander the Great. At the commencement of the 4th kingdom of the same prophet, instruments of accomplishing the great work of rethe weak, and restraining the powerful; how far the the copper money of the British Empire. It is exhi-Pope's protege (compelled to shear the sheep for holy bited in combination with the Saphan; the Duo Gæso; the Vine Branch and Grapes (explained Psalm 80, 'Thou hast brought a Vine out of Egypt,' &c.,) with tacked by the Moors, and must have been taken, had the Scollop Shell, called by Ossian 'The Sign of Fineleven, plate V. evidences its true, or perverted, connection with Judea.

Plate VII. No. 1 shews the connection of Nemausus, now Nismes, in Gaul, as a colony of Augustus \* Let it be remembered that the Monks, or "Cultores Dei, consecrated as a cathedral in honour of Nuestra Senora of the first age of the Church, v. g. Dinoth &c. were of a very de Pilar.

On which passage Theobald's annotation is, that "the notion of angels weeping for the sins of men is rabbinical: 'Ob peccatum flentes angelos inducunt Hebræorum magistri.'—Grot. ad S. Lucam. But of the notion of Egypt. The sins of the passage of the sentence, each one the read that the decrease of diseases a gradual extension of shurch feeling among all classes a gradual extension of the papacy of while the mighty efforts of the papacy of while the mighty efforts of the papacy of which the choir, immediately after he has concluded it, chant to a Gregorian tune. This appeared to me of the papacy of the papacy of the papacy of which the choir, immediately after he has concluded it, chant to a Gregorian tune. This appeared to me &c., with the Punic characters, to compare with the But in a former edition these sentences were ordered political sense, but in the administration of justice and By nullifying a royal marriage, which was foolishly Celtic characters on the smaller coins, and the Welsh to be "sung." What is your opinion of the practice. the morality of the people. The priests have been submitted to his authority, and by him referred to the lots, in lithographic plate 15. No. 4 exhibits a public or connivance of parties in power, and the sentiments their several images, his myrmidoms made effective shews the sacradotal vestment in use there, with the of some of our leading statesmen have been sufficiently ise, in the enthralment of the Spanish church and mark which distinguished the Levitical priests, from

> of the government to unchristianize the nation was contemporaneous, remarks Mr. Waddilove, (note p. 201 instituted the minor office de Neustra Senora; and ordered that every Sabbath a mass should be celevives a motto last used in the time of Charles I., "Tueatur Unita Deus;" and also a custom discontinued from that age, of a crown upon the head of the time of the Branch, (i. e.) The time of the Branch of David." The Branch of David." Jens Christ, 'The Branch of David.' Jens Xxxiii. sovereign; it being well known that the ae jure right of the subsequent menarchs being never acknowledged by Rome. Mr. Waddilove coutinues:—
>
> Wingdom whose constitution is built upon altegrance to learn the discounting of the subsequent menarchs being never acknowledged by Rome. Mr. Waddilove coutinues:—
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> Wingdom whose constitution is built upon altegrance to learn the discounting of the Bishop from Capetown, and it is explained, in its borrowed and perpendicular to the Bishop from Capetown, and it is explained, in its borrowed and perpendicular to the discounting of the Bishop from Capetown, and it is explained, in its borrowed and perpendicular to the Bishop from Capetown, and it is explained, in its borrowed and perpendicular to the Bishop from Capetown, whose constitution is built upon altegrance to the Bishop from Capetown, and it is explained in the discounting of the Bishop from Capetown, whose constitution is built upon altegrance to the Bishop from Capetown, and it is explained in the discounting of the Bishop from Capetown, whose constitution is built upon altegrance to the Bishop from Capetown, and it is explained in the discounting of the Bishop from Capetown, and it is explained in the discounting of the Bishop from Capetown, and it is explained in the discounting of the Bishop from Capetown, and the Bisho

and Common Law of England, when divested of the pandects and excrescences of human wisdom, is but a and the great chief has already remarked that I am a fool. ranscript of their own law-the incontestible completion in the latter days of Deut. iv. 5, &c. 'Behold I have taught you statutes and judgments (Breitheneas) even as the Lord my God has commanded me, few wo

govern a people through a priesthood which pretends to carry the key of heaven in its pocket, than by a clergy which teaches nothing to be a vital point of faith which is not declared in scripture, and cannot be proved thereby." It would occupy too much space, and after the carry the key of heaven in its pocket, than by a clergy which teaches nothing to be a vital point of faith which is not declared in scripture, and cannot be proved thereby." It would occupy too much space, and after the carry the key of heaven in its pocket, than by a clergy which teaches nothing to be a vital point of faith wherever scattered, are to be found, as I have shewn, our hope. And now I will not keep you any longer; but those singular memorials, which their own leader, thereby." It would occupy too much space, and after the carry the key of heaven in its pocket, than by a still preserved in Wales; and among which people, which is to come, is by becoming Christians—by feetward in the still preserved in Wales; and among which people, which is to come, is by becoming Christians—by feetward in gas, and which is to come, is by becoming Christians—by feetward in the port at which it was fainted to the declared as constitution in the was fainted to the faith that event, but from this time upward, we still preserved in Wales; and among which people, which is to come, is by becoming Christians—by feetward in the port at which is to come, is by becoming Christians—by feetward in the port at which is to come, is by becoming Christians—by feetward in the port at which is to come, is by becoming Christians—by feetward in the port at which is to come, is by becoming the still preserved in Wales; and among which people, which is to come, is by becoming the still preserved in Wales; and among which people, which is to come, is by becoming the still preserved in Wales; and among which people, which is to come, is by becoming the still preserved in Wales; and among which people, which is to come, is by becoming the still preserved in Wales; and amo An anecdote is mentioned relating to Compostella Jordan, 'when the ark of the Lord had passed, that ders to Madrid—the cause of which removal, may probably be found in the Scriptural adage, 'Cast not your pearls before Swine'—the Flemings were reaping your pearls before Swine'—the Flemings were reaping that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that among the same people are to be found those that among the same people are to be found those to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the imperial city was but secondary in his mind to the country church. It is most satisfactory, and a cause of great thankfulness, to find that these index of the country church in the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, that the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe, the Lord is God.' And they will also observe the Lord is God.' And they will also observe the Lord is God.' And they will also observe the Lord is God.' And

> which he alludes 2 Thess. ii. 7, and to which St. John in Revel. ii. 9, 12, 20, 21 refers, was working in that country—for there, and there only is to be found the ciling of the world, what shall the receiving of them is through the dark mages of the clue which guides us through the dark mazes of the politics of the Augustan age, and since.
>
> a locality distant nearly also there would be no accommodation.) and amongst a also there would be no accommodation.) and amongst a class from the Apostle seems to imply, that 'the receiving of them. shall be at a period resembling the days in which we is perhaps our greatest anxiety; but after a trial of some earliest rise in the Church, it is time to bring this paper to a close; the undeniable inference to danger of extinction among its professional followers danger of extinction among its professional followers. -a sacrifice at the shrine of worldly expediency."

The book is neatly printed, reflecting much credit importance, so soon as ever they can be accomplished.

With regard to the schools, again—those, i. e. for the on the typographical establishment of Mr. Pruddah, of Hexham, and the plates are executed in a superior mistresses. One or two such from home would be invalu-

## (From a Correspondent of the London "Parish Choir.")

Throughout the United States I found chanting country Church." prevailing everywhere; a curious instance, among numerous others, of the change that has come over the descendants of the Puritans. They choose for the most part, florid double chants. In some churches this however, is not so much the case. In Dr. Muh. this, however, is not so much the case. In Dr. Muhlenburg's church, the "Church of the Holy Commu-No. 5, 6, 7, snew Hispania personified with another symbol, the Duo Gæsa, or two javelins traced to the British Isles. The same symbol connected with the triumphs of Drusus over the German tribes, and with the destruction of Jerusalem under Titus.

His now proposed to provide additional clergy, "not to be covenanced and licenservants of Government, who may be appointed and licensed by the Bishop to different stations." We may add that M. Larken. Esq. is Secretary and Treasurer, and that sometimes Gregorians, but according to a mal-arrange-in the Holleh style Gregorians are received by the Bank of Bombay. Plate III, No. 1, shews it as connected with the ment, in the Hullah style, Gregorians modernized or part of Macedonia to which St. Paul was called by the purifanized. I left a copy there of the musical porlindian Officer." He states that "the interests of the Brition of the "Parish Choir," and I promised to write tish East Indies call for at least 500 additional appoint-Holy Spirit—Acts xvi. 6, 13. No. 2 connects it with the Cornelian family, near 230 years B. C., when the Boman senate was in close alliance with the High "whose praise is in all the churches," a copy of all the Court of Directors of the East India Comthe numbers as yet published. This I hope they will pany. it with the Brettii, on the Bay of Tarentum. No. 5 comply with; for great pains are taken to instruct the Tinnevelly.—The Rev. C. Franklin, the newly-orwith the Brettii, on the Bay of Taientum. No. 5 with the municipal privileges of Saragossa. No. 7 students in his College to sing the praises of the dained Missionary at Moodaloor, (a mission of the Society Church in her ancient song. The choral service, too, for the Propogation of the Gospel,) has made a report of which is, as far as I could ascertain, unknown in the his Mission, from which we derive the following particu-States,\* would then be likely to follow.

In Boston, in Trini y Church, where the Bishop of Massachusetts officiates, the choir is in a gallery. The word of God, their knowledge of divine things is increased word of God, their knowledge of divine things is increased. members of it are professional singers, I should say.

The females sing, proh pudon! with "heads uncovered," just as at the opera,—where perhaps they were singing the night before. In the same city, in the Church of the Advert where the Rey Wm Crown! Constitution of God, their knowledge of drivine things is increase, ing. their growing attachment to them is manifest. Knowling how the soul prospers when it is fall of the Scriptures, I began this year to make them commit weekly a verse of Scripture to memory and repeat it to me after the evening service; the texts selected for this purpose are generally the Advent, where the Rev. Wm. Croswell officiates, the singing is better than any I have ever heard on this side of the Atlantic. The chants are all single ones, most of them Gregorians, arranged as in the rant, I am happy to say, is already apparent in the con-"Parish Choir," and the organist has managed to induce the members of his choir to lose sight of their to comfort their afflicted neighbours. The reading duce the members of his choir to lose sight of their individuality in the good of the whole; hence then there is a good number of voices singing the tune, and inviting the congregation to join with them, an invitation which they gladly avail themselves of. One of the psalms of David, (not a metrical psalm.) is always chanted as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. In this church, I might obtained as an introit. the Scollop Shell, called by Ossian 'The Sign of Fingal's Peace;' with the Vase or Pot of Manna, emblem of a Church, with Fish, and with the Mater Deum, or Queen of Heaven of Jerem. xlvi. 19, &c. Number eleven, plate V. evidences its true, or perverted, consaid at the altar rails; the lessons being read from a said at the altar rails; the lessons being read from a lindeed know Him whom to know is life eternal. From the server is no "reading pew," that most uscless age, and appear to benefit more than others by this mode of teaching; several others besides, I am happy to say, of a Church, with Fish, and with the Mater Deum, or Queen of Heaven of Jerem. xlvi. 19, &c. Number eleven, plate V. evidences its true, or perverted, consaid at the altar rails; the lessons being read from a linded know Him whom to know is life eternal. From the constant of the c

On which passage Theobald's annotation is, that Contemporaneous with the decrease of dissent we find

## Missionary Intelligence

THE KAFFIRS.

The mission to the Kaffirs has not yet been entered on

tion, and has come to see what he can do for you in teaching you the way to be Christians. This is the great "I humbly hope if the children of Israel will read children. Can none of you assist him in any way? Can

> How, therefore, can I give any advice upon this subject? But we certainly require teaching to remove our ignorance, The Lord Bishop will best know how to accomplish this. The Governor.—The Lord Bishop wishes to speak a

keep therefore and do them, for this is your wisdom, and your understanding in the sight of the nations, who shall hear all these statutes, and say, surely this great might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting, of which I only heard might be present at this meeting.

creased means of grace appear to be appreciated; our

regular services here appears to be matters of

style. It is a work of much learning and research, and the views of the author are striking and original.

AMERICAN CHURCH MUSIC.

(From a Correspondent of the London "Parish Choir.")

The superior mistresses. One or two such from nome would be invalidable just now; but at present we know not how to contrive for this. We are in hopes the Bishop will be able to assist us with suggestions on his arrival. We heard here, with deep regret, of his Lordship's late severe illness, but from a letter to Mr. Kempthrone, he appears happily to have recovered; and we are led to look for his coming to the strike in the strike St. Helena, on this side of Christmas:—by which time is is hoped that all will be ready for commencing the new

MADRAS.

"The majority of the people are unable to read, yet, lecters. The choir always attend and sing at the daily, as well as at the Sunday services.

P. S. I wish to mention that at the Church of the Advent in Boston, (U. S.) which I have already spoken

\* Except at the "Church of the Holy Cross," in Troy.—

Ed. Calendar.

\* Except at the "Church of the Holy Cross," in Troy.—

Ed. Calendar.