

Poetry.

THE CONTEST.

THE CONTEST. BY MISS JOSEPH C. REAGAN. (From the Banner of the Cross.)

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 Hebraeorum magistri'—Grot. ad S. Lucam.

Compare also with the elder bard's language this of Wordsworth:—

To seem to weep, and fancy sped, To seem to weep, and fancy sped, To seem to weep, and fancy sped,

The heart of many a reader of 'Marmion' has throbbed when, in the course of that awful scene of judgment and condemnation to the convent canon,

Contemporaneous with the decrease of dissent we find a gradual extension of church feeling among all classes of the people, while the mighty efforts of the papacy

Connect these facts with the large concessions made to popery during the last session of parliament, when the statutes of our forefathers deemed essential to the security and independence of the British Crown were repealed in a wholesale manner, and with the further fact that from the first time since the Reformation the British Government sent a diplomatic agent to the court of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 the Lord Privy Seal, and can there be even a shadow of a doubt of there being a Romish tendency in high places.

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

THE LAMP IN THE WILDERNESS, With Fragmenta Vetusta, by the Rev. W. J. D. Waddilove, M.A., Saint John's College, Cambridge. Hexam, Prudhall; 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.

THE BOOK OF THE MOTHER OF GOD, by the Rev. W. J. D. Waddilove, M.A., Saint John's College, Cambridge. Hexam, Prudhall; London, Whittaker & Co. (From an English Paper.)

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We can trace the images no higher up the stream, till we come to their pagan prototypes.

In the year 1095—Rome had so far prospered through the divisions in the kingdom, that Pope Urban II. instituted the minor office of Neustra Senora; and ordered that every Sabbath a mass should be celebrated to her glory; but so little did these orders agree with the principles of the Spanish church, that in a council at Claremont, the following year, the office of St. James, the metropolitan of Tago, was specially exempted from the observance.

In the year 919, Don Ordoño, the second of the name, but 1st of the kings of Spain entitled King of Leon, having gained considerable victories over the King of Cordova, and an army of Moors, Spaniards, and Africans, entered the city of Leon in triumph, contented with his victories. He removed the cathedral, which had stood in the city, to the precincts of the royal palace, and dedicated it to the honour of Nuestra Senora, and in it was crowned by the bishop of the city; the observation made by the historian upon this occurrence is remarkable:—'This was a new ceremony among the Kings of Spain, and one afterwards too little in use; for the fact being, I believe, that there was a particular stone in the mountains of Biscaia, upon which the ceremony of coronation must take place, and the kings were obliged to swear to observe the laws and privileges of the people. See 1 Sam. xi. 14, 15; 2 Kings xi. 14, xiii. 8.'

An anecdote is mentioned relating to Compostella at a later period, in 881. The Moors took the city, they razed one wall of the temple of St. James, but his sepulchre they would not touch. A pestilence prevailing at the time, by which a multitude of Moors perished, on being asked what was the cause of the mortality, they answered that a disciple of the Son of Maria had caused it, and I think the fact unquestionable, that the Defecation of the Virgins was the main obstacle, among that people, to the gradual reception of the gospel; for it is impossible to read the 1st and 15th chapters of St. Paul's Epistle to the Romans without observing that even his intended visit to the imperial city was but secondary in his mind to the journey into Spain.

Having traced the images of the Virgin to their earliest rise in the Church, it is time to bring this paper to a close; the undeniable inference to which it leads is confirmed by the plates which I attach to it. We have here, 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.

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

Throughout the United States I found chanting 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. Mulenberg's church, the "Church of the Holy Communion" in New York, it is otherwise I am told. Here the ancient tones of the Church are preserved. Again in Bishop Doane's College, single chants are sung, and sometimes Gregorians, but according to a mal-arrangement in the Hullah style, Gregorians modernized or paraphrased. I left a copy there of the musical portion of the "Parish Choir," and I promised to write to the Society to induce them to present Bishop Doane, whose praise is in all the churches, a copy of all the numbers as yet published. This I hope they will comply with; for great pains are taken to instruct the students in his College to sing the praises of the Church in her ancient song. The choral service, too, which, as far as I could ascertain, unknown in the States, would then be likely to follow.

In Boston, in Trinity Church, where the Bishop of Massachusetts officiates, the choir is in a gallery. The members of it are professional singers, I should say. The females sing, *profundus* 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 Advent, where the Rev. Wm. Crosswell officiates, the singing is better than I have ever heard on this side of the Atlantic. The chants are all single ones, most of them Gregorians, arranged as in the "Parish Choir," and the organist has managed to induce the members of his choir to lose sight of their individuality in the good of the whole; hence 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 chants was David, (not a metrical psalm,) is always palms of an introit. In this church, I might observe, there is no "reading pew," that most useless and cumbersome piece of furniture, but the Latin service and Evensong, which are here daily read, are said at the altar rails; the lessons being read from a lectern. 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 of, let it be remembered that the Monks, or "Cultores Dei," of the first age of the Church, v. g. Dionoth &c. were of a very different class from this Roman Army.

and Marcus Agrippa; with the Crocodile of Egypt chained to a palm tree, a clear allusion to the aid received from 'the people of the palm tree,' in the subjugation of Egypt. No. 2 shows the bloody hand of the Ulster Baronage, combined with the 'Oscia lictoris.' The hand was the emblem of the Pinarian family, priests of Hercules, and of the Cabiric mysteries.—See i. Macca vii. 47, 48. No. 3 exhibits the trident, &c., with the Punic characters, to compare with the Celtic characters on the smaller coins, and the Welsh lictor, in lithographic plate 15. No. 4 exhibits a public sacrifice of Commodus, with peculiarities, in decided agreement with the institutes of Leviticus, Numbers, and Psalm 61. No. 6 the coin of Nova Carthago shows the sacerdotal vestment in use there, with the mark which distinguished the Levitical priests, from the heathen pontiff, according to Exodus and Ezekiel xlv. 17, 18, viz. the bonnet.

The Branch is an emblem which every student of holy scripture can explain for himself, and it explains also, an institution peculiar to the constitution of Britain. The Branch Pilots of the Trinity House, as Pilots of the Kingdom of The Branch, (i. e.) The Kingdom whose constitution is built upon allegiance to Jesus Christ, 'The Branch of David.' Jer. xxiii. 5, 6. 'This is the true meaning shown by scripture; and it is explained, in its borrowed and perverted sense, by Ezeas' visit to the infernal regions, in Virgil's Æneid.'

It is not a Jew that is one openly, for circumcision is of the heart and not of the flesh. With this remark we shall introduce our concluding extract:—

I humbly hope if the children of Israel will read these pages, and consider the proofs which the plates afford, of the transit of their national symbols, and their gathering in an island ('The sea a wall to them, on the right hand and on the left'), which has been since the desolation of the temple, an especial bulwark of scripture religion, against the idolator and infidel throughout the world, that they will, by God's blessing, be brought to see that 'The Christian Constitution and Common Law of England,' when divested of the pandects and exerecences of human wisdom, is but a transcript of their own law—the incontestible completion in the latter days of Deut. iv. 5, &c. 'Behold I have taught you statutes and judgments (Breithness) even as the Lord my God has commanded me, fear 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 nation is a wise and understanding people, for what nation is there so great, who hath God so high unto them? and what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day.'

They will remember that this language was addressed to their fathers, as a people 'taken from the midst of another nation by signs and wonders.' Deut. iv. 30, 35; and they will observe that it gives a description, which affords the only rational explanation of the name of Cymri, which designation the ancient Britons have been known for ages, and which is still preserved in Wales; and among which people, wherever scattered, are to be found, as I have shown, those singular memorials, which their own leader, Moses, commanded Joshua to set up on the banks of Jordan, 'when the ark of the Lord had passed, that all the people of the earth might know the hand of the Lord that it is mighty, and that they and their posterity might fear the Lord their God for ever.'—Compare Deut. xxvii. 1, 8, Josh. iv. 20, 24; and which memorials also the separated tribes had recourse to, from time to time, to prevent their posterity in future ages, from being cut off from the family of Israel; see Josh. vi. 10, 11, 'the children of Reuben, and the children of Gad, and the half-tribe of Manasse called the Altar Ed, for it shall be a witness between us that the Lord is God.' And they will also observe, that among the same people are to be found those 'high heaps of way-marks,' which Jehovah, by the mouth of Jeremiah, commanded repentant Ephraim to set up, Jerem. xxxi. 31.

These are marvellous circumstances, fulfilling the predictions of their ancient Prophets, which can no otherwise be accounted for, except in connection with that remnant, of which St. Paul speaks in the eleventh of Romans, 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' by which expression the Apostle seems to imply, that 'the days in which we live' shall be at a period resembling the days in which we live; when faith shall be at so low an ebb, as to be in danger of extinction among its professional followers—a sacrifice at the shrine of worldly expediency.'

The book is neatly printed, reflecting much credit on the typographical establishment of Mr. Prudhall, of Hexham, and the plates are executed in a superior style. It is a work of much learning and research, and the views of the author are striking and original.

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of, when the Offertory is read (which is the case every Sunday), the clergyman reads the sentence, each one of which the choir, immediately after he has concluded it, chant to a Gregorian tune. This appeared to me to be a very beautiful arrangement, I think it could scarcely be considered as anti-rubrical. In the Prayer Book as at present there is certainly no direction for any but the "Priest" to "say" the Offertory sentences. But in a former edition these sentences were ordered to be "sung." What is your opinion of the practice.

Missionary Intelligence.

THE KAFFIRS. The mission to the Kaffirs has not yet been entered on; but on the Feast of the Annunciation, which has been appointed as a day of general thanksgiving for the speedy 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 Diocese towards a mission to the heathen. By the latest information we possess the Bishop was present at a meeting between the Kaffir Chiefs and Sir H. Smith, at King William's Town on the 7th of October. The account is so graphic that we are tempted to give the dialogue in extenso.

The Governor.—The Kaffirs are invited to meet me to-day at the meeting-house, at King William's Town, on the 7th of October. The account is so graphic that we are tempted to give the dialogue in extenso.

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