

# THE Church of England Magazine.

UNDER THE  
SUPERINTENDENCE  
OF  
CLERGYMEN



OF THE UNITED  
CHURCH OF ENGLAND  
AND  
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 437.—DECEMBER 2, 1843.



ST. ANDREW'S CATHEDRAL, &c.

THE city of St. Andrew's, previous to the reformation, possessed a dignity and importance, which after that period gradually diminished. Its religious communities were opulent and powerful, and the place was exceedingly flourishing. And to its port resorted vessels from all parts of the then commercial world; for at the great annual fair, called the Senzie market, held within the priory, in the month of April, from two to three hundred vessels used to resort to it. In 1556 the tax-roll of the city amounted to £410, but in 1695 only to £70.

It is generally admitted by historians, that soon after the Scots and Picts were converted to Christianity, it became a place of great resort, from the supposition that many relics of St. Andrew were there treasured up. The legend was, that about the year 370, St. Regulus, a monk of Patræ, in Achaia, was commanded in a vision to emigrate towards the west with other priests; that they were wrecked in the bay where St. Andrew's now stands, but were preserved, with the relics which they had with them. It is almost unnecessary to state that this story is without any rational foundation. From the saint referred to,

however, the place was called Kilrule, *i. e.*, the cell of Rule, by which it is still known in the Highlands, its previous designation being Muck-rose—the land of boars.

Abernethie was the metropolis both of the kingdom and the church of the Picts, but Kenneth III., king of the Scots, after his victory over the Picts, translated the see to Kilrule, giving it the name of St. Andrew's, the bishop being styled "Maximus Scotorum Episcopus." During the episcopate of bishop Graham, the old controversy concerning the superiority of the see of York over the Scottish church being renewed, through his exertions the see was raised to an archbishopric. "In 1471 Neville, archbishop of York, having revived a claim over the Scottish clergy, which had been often made before by his predecessors in office, and had been productive of much dispute and ill-will betwixt the two countries, the pope, to put an end to such disputes for the future, and to silence the pretensions of the archbishop of York for ever on this head, was prevailed upon to grant a bull erecting the bishopric of St. Andrew's into an archbishopric, and subjecting to it the other dioceses of the church of Scotland\*."

Of the religious houses with which St. Andrew's abounded, the *chapel of St. Rule* or *Regulus* was the first erected, probably in the fourth century. The rectangular tower, 107 feet high, and the chapel walls, are still in a tolerable state of preservation, and are regarded as presenting the remains of a Culdee establishment of very early date.

The *Priory* was founded in the twelfth century, by bishop Roberts; and the canons were brought from Scoone in the year 1140. It formerly belonged to the Culdees. Prior Hepburn, about 1516, materially added to the buildings of the priory. He was the founder of *St. Leonard's college* in 1512. It will be recollected that at the period of the reformation lord James Stuart, afterwards earl of Murray, was prior of St. Andrew's, and sided with the reforming party. The prior of this body was

\* See "Grierson's Delineations of St. Andrew's."

charge thee. therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine (but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables). But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. iv. 1-5).

Yet they are not ministers only to whom this subject is deeply and solemnly interesting; but the people also unto whom is ministered "the glorious gospel of the blessed God" (1 Tim. i. 11). Their bounden duty it is to "take heed how they hear" (Luke viii. 18) the message of divine mercy in the ministry of reconciliation; to "receive it not as the word of men, but, as it is in truth, the

word of God, which effectually worketh also in them that believe" (1 Thess. ii. 13).

Evermore should they, as well as their ministers, keep in view the important purposes for which God has appointed pastors and teachers in his church, namely, to set forth the divine glory in the salvation of men's immortal souls; and earnestly should they pray that the appointed ministry of the gospel may, by the power of God the Holy Ghost, who alone can give it efficacy, bring light and life to the heart, that it may become the means of "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18)—the means of sanctification and preparation of the character for the holiness and blessedness of everlasting life.

"That it may please thee to give to all thy people increase of grace to hear (thus) meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit, we beseech thee to hear us, good Lord" (Litany).



## SKETCHES FROM NATURAL HISTORY.

### No. XII.

#### RHINOCEROS.

THIS animal derives its name from the horn on its nose; and, from the situation in which this horn is placed, it is a most formidable weapon in attack or defence. It is evidently formed for tearing open the bowels of the animal's adversaries. The mode of its attack, especially on the elephant, is by creeping under it, so as to use its horn with effect. The dread of this creature is so general amongst the most formidable of the wild beasts, that whole herds of elephants flee at its approach. Lions and tigers seldom venture to attack it. Its hide defies the teeth and claws of its various assailants. The skin is not the least remarkable feature of the animal's exterior, lying as it does upon the body and back, like so many sacks placed one upon another; these are so very thick and strong as to make the rhinoceros almost in-

vulnerable. A musket-ball would fail to penetrate the hide.

The rhinoceros itself approaches the elephant in bulk and strength. It is from ten to twelve feet in length and circumference; and is five to seven feet in height. Unless provoked and attacked, it is harmless and inoffensive.

The upper lip of the rhinoceros bears a very faint resemblance to the proboscis of the elephant, hanging considerably over the under one, and, being very flexible, it assists the animal in collecting and conducting the food to its mouth, like a small proboscis; "and which," says Dr. Roget, "is always kept moist, in order to preserve its sensibility as an organ of touch."

There have been discovered five distinct species of this animal—most, if not all, belonging to Asia and Africa; some have two horns, but in that case the smaller is so diminutive as to be almost unnoticed. The one-horned species is the most common, and is the largest. The Indian rhinoceros, found throughout India, Ceylon, Java, and Sumatra, is of vast bulk and clumsy figure. The limbs are

short and thick, fitted to sustain an enormous weight. The ears somewhat resemble those of the horse. The eyes are small, and deeply set in the forehead. The sphere of vision is limited, and the animal very seldom turns his head so as to see any thing before him; a circumstance to which, according to Mr. Bruce, he owes his death, as he never escapes if there is as much plain ground as to enable a horse to get in advance of him. His pride and fury then induce him to seek for victory. He suddenly charges the horse, after the manner of the wild boar, which he greatly resembles; but the horse, by turning short aside, easily avoids the attack. A naked man, armed with a sharp sword, now drops from behind the principal hunter, and, unperceived by the rhinoceros, who is seeking to wreak his vengeance on his enemy, he inflicts a tremendous blow across the tendon of the heel, which renders the animal incapable of flight or resistance. As an article of food the rhinoceros is greatly esteemed in Abyssinia, more particularly the soles of the feet. Forbes says, in speaking of this animal, "The skin of the rhinoceros is very valuable for making shields, said to be impenetrable to a musket ball; the foot is also highly esteemed by the Indians for medicinal purposes: and, exclusive of other useful properties, a cup turned from the horn of this animal is reputed to be an effectual antidote to poison. I have one of the largest and most beautiful I ever met with, being thirteen inches in circumference, though not turned from the thickest part of the horn. There can be little doubt of the rhinoceros being the unicorn of scripture." The senses of hearing and smelling are said to be very keen.

The rhinoceros can only be approached by man within gun-shot, on the leeward side; and in this direction the hunter must move with the utmost silence, as the least noise would produce alarm, and lead to its instant and hasty flight. But when fairly beset and attacked, the animal frequently turns round on the assailant, whose greatest presence of mind is often unable to effect his escape from the incensed animal.

The rhinoceros is fond of water. The head is large. Mr. Burchell notices the head of one that was shot being so heavy that, when separated from the neck, four men could not raise it from the ground, and eight men were required to lift it into a waggon. The horn is sometimes curved like a cock's spur, but sometimes straight.

"Burchell and Campbell," says Mr. Kirby, "appear to have met with more than one new species of rhinoceros in their journey from the Cape of Good Hope into the interior. Burchell describes one under the name of 'Rhinoceros Sinus.' Campbell's had a straight horn projecting three feet from the forehead, different from any he had seen, and its horn resembled that of the supposed unicorn. There is in the Norwich museum a horn flattened at the summit, nearly straight, and three feet long, which also seems to belong to another species." The natives make it into handles for their battle-axes, and also use it for other purposes.

There appears to be sufficient reason for the generally received opinion that the rhinoceros is the unicorn of scripture. The meaning of the word unicorn is one horn, a description which applies almost exclusively to the rhinoceros. The

general descriptions of the unicorn in scripture are applicable to the rhinoceros. The psalmist speaks of his horn being exalted "like the horn of a unicorn." Other animals depress the horn in conflict; the rhinoceros alone exalts it. From its position it is more exalted than the horns of most other creatures. Israel is said to have had the "strength of a unicorn;" a feature much more developed in the rhinoceros than in the imaginary animal under the name of unicorn.

The questions in the book of Job perfectly correspond with its habits: "Will the unicorn be willing to serve thee? will he abide by thy crib? wilt thou trust him because his strength is great, or wilt thou leave thy labour to him? wilt thou believe him that he will bring home thy seed, and gather it into thy barn?" Those questions indicate that the animal was known in Job's day, while they show that he was little in subjection to man.

It may be well to state, however, that, in the opinion of some, it is supposed that the real unicorn is to be found existing in Thibet.

Le Vaillant's narrative of a rhinoceros hunt in South Africa, "an immense menagerie," as he appropriately terms the country, is peculiarly interesting:—

"The hunt promised to be amusing, but, independently of danger, I foresaw that it was likely to be attended with difficulties. To attack two such formidable enemies it was necessary to use great precaution, and to approach them so that they might neither see nor smell us, which is always very difficult. I at first proposed to form a ring which should surround them on all sides, and to advance upon them, gradually contracting the circle, so as to unite the moment we were about to commence our attack; but the savages assured me that this was impracticable. I gave myself up therefore entirely to their direction, and we set out armed alike with a good fusee and with the necessary courage. All my hunters wished to be of the party, and I caused two of my strongest dogs to be led in a leash, that they might be let loose on the rhinoceros if necessary. We were obliged to make a long circuit to gain the lea side of them, lest they should smell us; and we reached the river, the course of which we followed under cover of the large trees that grew on its banks, when Klaas soon made us observe the two animals at the distance of a quarter of a league in the plain. As one of them was much larger than the other, I supposed them to be a male and female. Motionless by the side of each other, but they stood with their noses to the wind.

"These animals when thus at rest place themselves in the direction of the wind, that they may discover their enemies by their smell. They, however, move their heads round to take a look behind them. We were deliberating how to commence the attack, and I was giving some orders to my company, when Jonker, one of my Hottentots, requested that I would permit him to attack the two animals alone as a vekruyper.

"My readers will here recollect that, when I foolishly attempted to cross the Elephant's river, near its mouth, on the trunk of a tree, Jonker was one of the swimmers who saved my life, and that in return, at the desire of his companions, I raised him to the rank of hunter. At that time he was entirely a novice in this exercise, but I

have already remarked that he afterwards became a most excellent shot, and surpassed all the rest of my hunters, particularly in the art of creeping. I have before observed that hunting in Africa has no resemblance to that in Europe; that to get within the reach of certain wild animals we must approach them without being perceived; and that it is impossible to get near them but by creeping on the belly. Those who have acquired this art are called vekruyvers, and it was in this quality that Jonker asked leave to attack alone the two rhinoceroses, assuring me that he would acquit himself to my satisfaction.

"As his design would not prevent the execution of our plan, and as, in case his particular attack should not succeed, it would not impede our general one, I granted his request. He then stripped himself naked, and, taking his fusee, proceeded towards the animals, creeping on his belly like a serpent.

"In the meantime, I pointed out to my hunters the different posts they were to occupy. They repaired to them by circuitous ways, each accompanied by two men. As for me, I remained on the spot where I was with two Hottentots, one of whom held my horse, and the other my dogs; but, to avoid being seen, we posted ourselves behind a bush.

"In my hand I held a glass, which had often enabled me to see the operation of stage machinery, and the effect of our theatrical decorations. How changed the scene! At this moment it brought before me two hideous monsters, which at times turned towards me their frightful heads. Their movements, which indicated fear and observation, soon became more frequent, and I was apprehensive they had heard the agitation of my dogs, who, having discovered them, made efforts to escape from the keeper, and rush upon them. Jonker still kept slowly advancing, but with his eyes fixed on the two animals. If he saw them turn their heads, he stopped, and remained motionless; one would have taken him for a large stone, and indeed, in this respect, I myself was deceived. He continued creeping with various interruptions for more than an hour. At length I saw him proceed towards a large bush of euphorbia, which was only 200 paces from the animals. Being certain when he reached it that he could conceal himself there without being seen, he rose up, and casting his eyes every where around, to see whether his comrades had arrived at their posts, he made preparations for firing. During the time he was creeping along I had followed him with my eye, and, in proportion as he advanced, I felt my heart beat with involuntary palpitation.

"This palpitation, however, increased when I saw him so near the animals, and just upon the point of firing at one of them: what would I not have given at that moment to have been in the place of Jonker, or at least by his side, that I might have brought down also one of these savage monsters! I waited with the utmost impatience for the report of the gun, and I could not conceive what prevented him from firing, but the Hottentot who stood near me, and who was able by the bare sight to distinguish him as perfectly as I could with my glass, informed me of his design. He told me that Jonker did not fire because he was waiting till one of the rhinoceroses should

turn round, that he might if possible take aim at his head, and that on the first motion they made I should hear the report.

"Presently, the largest of the two, having looked behind, was immediately fired at: being wounded, he sent forth a horrid cry, and, followed by the female, ran furiously towards the place where the noise had proceeded. I found my heart now agitated by the most violent emotion, and my fear was carried to its utmost extent. A cold sweat diffused itself over my whole body, and my heart beat with such force as to prevent me from breathing. I expected to see the two monsters tear up the bush, tread the unfortunate Jonker under their feet, and tear him to pieces; but he had thrown himself down with his belly on the ground, and this stratagem succeeded. They passed close by his side without perceiving him, and came straight towards me. My fear now gave place to joy, and I prepared to receive them; but my dogs, animated by the report they had heard, became so restless on their approach, that, being unable to check them, I ordered them to be let loose, and encouraged them to the attack. When the animals saw this, they instantly turned aside, and proceeded towards another of the hunters placed in ambush, from whom they received a second fire, and then to another, from whom they received a third: my dogs, on the other hand, harassed them prodigiously, which still increased their rage; they kicked at them in the most terrible manner, ploughed up the plain with their horns, and, digging furrows in it seven or eight inches in depth, threw around them a shower of pebbles and stones.

"During this time we all kept approaching, in order to surround them more closely, and to unite against them our forces. The multitude of enemies by which they found themselves enclosed rendered them completely furious. The male, however, suddenly stopped, and, turning round to attack the dogs, endeavoured to rip up their bellies with his horn, and while he was engaged in pursuing them the female quitted him and made her escape. I was highly pleased at her flight, which I consider as a fortunate circumstance; for it is certain, notwithstanding our numbers and our arms, we should have been much embarrassed by two so formidable adversaries. I must even confess that without the assistance of my dogs we should not have been able to combat, but with great hazard and danger, the one that remained. The bloody traces which he left wherever he went announced that he had received more than one wound; but, reduced to despair, he only defended himself with the greater obstinacy. After a fruitless attack, which lasted for some time, he began to retreat, and seemed as if desirous of gaining some bushes, apparently with a view of finding shelter, and to prevent his being harassed but in front. I guessed this stratagem, and, in order to disappoint him, I rushed towards the bushes, and made a sign to the two hunters who were nearest to me to advance there also. He was only thirty paces from us when we took possession of the post; accordingly, we all at the same time presented our pieces, and, discharging our three shots, he instantly fell, and was never after able to rise. I beheld his fall with the utmost satisfaction: as a hunter and a naturalist it afforded me a double triumph.



“Though mortally wounded, the animal still continued to defend himself when lying on the ground as he had done when on his legs: with his feet he threw around him heaps of stones; and neither we nor our dogs durst venture to approach him. I wished to put an end to his torment by firing one more ball, and was making preparations for the purpose, when my people entreated me to desist. As I could not ascribe their request to pity, I was at a loss to conceive what could be their motive. I have already said that all the savage tribes, and even the people at the Cape, and in the colonies, set a high value on the dried blood of the rhinoceros, to which they ascribe great virtues. The animal had lost a great deal by his wounds. It was with much regret that they saw the earth moistened with it around him, and they were apprehensive that a new wound would increase that loss.

“Scarcely had the animal breathed his last, when both old and new Hottentots all approached with eagerness in order to collect the blood. With that view they cut open his belly, and took out the bladder, which they emptied. One of them applied the mouth of it to one of the wounds, while the rest shook a leg of the animal to make the blood flow more readily. In a little time, to their great joy, the bladder was filled, and I am persuaded that with what was lost they might have filled twenty. I had approached the body also, but with a different design; for my intention was only to measure and examine it. The height of the animal was seven feet five inches; its length eleven feet six inches.”

#### THE CONFESSION OF A ONCE SOCINIAN MINISTER\*.

LAST October, I resigned my charge of the unitarian church at Pittsburgh, not because any dissatisfaction was expressed with myself or my services, but in consequence of the decreasing state of the little society, and my persuasion, that, after the unsuccessful efforts for many years to raise a congregation, no advantage to the cause of unitarianism could arise from continuing any longer the ineffectual struggle against the overwhelming opinions and efforts of the orthodox population. I was disposed to think that our cause might be better promoted by our quietly mingling with the Christian public, and trusting to the silent operation of truth. And I am fully persuaded that the controversial mode of propagating opinions is not the most successful; and that, although it is the duty of a Christian minister to state and defend what he believes to be the truth before his own congregation, the assumption of an agonistical attitude is not adapted to produce a favourable impression on the mind of the unbeliever.

Sensible of the great importance of public worship, and deeming it to be my duty to accompany my family to the house of God, I was not long in selecting, amongst many denominations, that form of worship which would best accord with my feelings. The

\* From “Unitarianism Untenable; addressed to the unitarians of Chester, Edinburgh, and Norwich, Great Britain, and Pittsburgh, America; by W. J. Bakewell, their former pastor.” Pittsburgh Pa. 1843. This is an important document. The expression unitarianism for Socinianism is, however, to be regretted. The testimony borne to the value of the liturgy is very striking.—ED.

beautiful liturgy of the English episcopal church, which I have long admired, determined my choice: I remember the time when my prejudices were so strong against the church of England, that I would rather have deprived myself of the inestimable blessings of public worship than attend its service; but time, which ripens the most acid fruit, gradually mellows the crude opinions of early life. I, indeed, was always disposed to acknowledge that the church of England has produced some of the greatest, wisest, and most pious men that have enlightened the Christian world; and I am now persuaded that to this church the nation is indebted for its long career of glory, in arts, literature, and arms; for its substantial prosperity, which cannot be undermined by the conflicting elements of political agitation; and for the rich streams of learning, good sense, and real religion which permeate the length and breadth of the land, which fertilize and enrich the moral soil, and diffuse in every direction the healthful blessings of rational and spiritual life. The citizens of the land of my adoption will not look unkindly upon me for this expression of my feelings to the land of my birth. Never, in all probability, shall I again see the cliffs of Albion, which I sailed past with feelings not to be uttered; but, should unexpected circumstances take me to its shores once more, how eagerly should I look out for the ivy-mantled towers of its country churches! and with what altered emotions should I enter again its sublime and venerable cathedrals!

From the first Sunday of my attendance at the episcopal church, I was much impressed with the whole service, though several portions of the liturgy, more particularly of the litany, were offensive to me; yet I do not know that I ever experienced in a place of worship more of what I believe to be the spirit of devotion. By degrees, the parts that were exceptionable to me became less and less matter of offence: my admiration of the service increased; and, at last, I could cordially respond to every petition.

You may imagine that my principles were regulated by my feelings, and that the important change was the effect of sympathy; but this was not the case: the understanding was during the whole time engaged in serious examination. Long before I resigned my last pastoral charge, I had often reflected with no little perplexity on the present state of unitarianism, and the little success which has attended all the means which have been taken, in this country and in England, for the dissemination of its doctrines. And after I had ceased to officiate in the pulpit, my perplexity increased. In England, except where a popular preacher attracts, the unitarian congregations have been for many years decreasing, and in many places the chapels are nearly empty. To adopt an expression some where used by Dr. Chalmers, “they are rapidly dwindling from observation.” Before I left my native land, I was encouraged by the flattering accounts which we received of the progress of unitarianism in America. I knew that at Boston there were more than twelve unitarian churches, and heard of its very extensive and irresistible progress in the west. A residence of a few years in this country has fully convinced me of the erroneous impression which exists on this subject in England. One or two