

The Christian Visitor.

A FAMILY NEWSPAPER, DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. B. BIBLE, Editor and Proprietor. "Glory to God in the highest, and on earth Peace, good will toward Men."

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Correspondence from Australia.

MELBOURNE, 15th January, 1857.

We have English advices to the 12th November, 1856, the European mail steamship *Sinla*, having arrived on the 6th inst., after an unprecedented run of fifty-five days, including four days' detention at St. Vincent. In my letter of the 31st December, forwarded per ship *Orwell*, I reported the arrival of our new Governor, Sir Henry Barkly; but it is likely that this (per *Royal Charter*) will reach our shores first. I repeat the fact, the first mail for the United Kingdom, overland (under the new arrangement) will be despatched from Melbourne on the 25th inst., and as I hope to send you a communication by that opportunity, it is probable that both the present and the last will be anticipated.

The new year has commenced auspiciously, all classes of the community enjoying a liberal measure of prosperity and comfort. The political waters have been slightly disturbed owing to two defeats the Ministry have sustained in the Legislative Assembly; once on the second reading of a bill introduced by Mr. Gavan Duffy (late of the Nation), and M. P. for Ross) for abolishing the property qualifications for members of the Lower House; the Ministry, however, still holding office, and it is supposed, will hold the reins of Government for a little longer.

Commercially, the aspect of affairs is satisfactory; and if English merchants will only exercise reasonable discretion in the shipment of goods, it is likely to continue so. But there is little fear of the markets being again glutted, as they were some two years back, from the increased facilities for internal transport, and also for foreign communication. The amount of gold exported during the year 1856 has been returned at 3,008,281 ounces, or nearly a hundred and fifteen tons, being of the value of about £12,000,000—twelve millions sterling.

In social matters there is nothing particularly worthy of note. We have been keeping up, Christmas and the New Year with all the jolly and good nature characteristic of the season. "At home," though in a style necessarily different. There, we loved to gather round the paternal hearth, and in association with long-remembered friends, warm our hearts with kindest sympathy—even the recollection of the time is delightful—but here, off we go on some, marine excursion or picnic exploring, expedition and, after steaming down the bay or rambling through the bush, beneath the beams of the summer sun, return to our homes in the cool of the evening. We least, notwithstanding, as formerly, and while it is usual to substitute coast duck or inland green peas for "the roast beef and pudding," we never forget the plum puddings, even the vagrant & gets religiously perpetuate the time-honoured custom, and will have their plum pudding if they have brought but a stocking to boil it in. And so, with a brief cessation from the toil and strife of business, the season has again passed over.

Measures are about being taken to establish in Melbourne a society of a similar character to the British Evangelical Alliance, and from the favourable manner in which the proposal appears to be entertained, there is little doubt of the attempt proving successful. On the 6th instant the Collins-street Baptist church held its twelfth anniversary tea-meeting, Robert Kerr, Esq., in the chair. Addresses were delivered by J. Collins, Esq. (the acting pastor of the church), Mr. J. W. Jackson, the Rev. Messrs. Sharpe, Johnson, and Leonard, and William Poole, Esq. In the course of the evening, a portion of an article, which appeared in *The Freeman*, of the 15th October, advocating "Help for Australia," was read to the audience, and was received by them with marked satisfaction, encouraging, as it did, the hope that some efficient ministers of our denomination would be induced, ere long, to come over and dwell with us. The Rev. J. Poore (formerly of Salford), sailed from his port in the *White Star* on the 11th inst. on a temporary visit to England, taking with him £1,000 to aid in sending out an additional supply of Congregational ministers "service in Victoria." Mr. Poore has kindly promised that, in the course of his stay, he will speak a word on behalf of his Baptist brethren; and being acquainted—as just coming from the colony—he must be, with our circumstances and wants, an excellent opportunity will be afforded for inquiry and noble action thereupon.

The European and Australian Royal Mail Company are performing their contract in a manner the most creditable to themselves and highly satisfactory to the people of these colonies. The magnificent steamship *Europa*, the third of the class, belonging to the above line, arrived at Melbourne on the 10th inst., after a remarkable passage of fifty-seven days, including over five days' detention in coal at St. Vincent; and as the homeward mail over *Leaves to-day*, English correspondents will receive replies within about 112 or 114 days—a period frequently passed in the single voyage out or home under the former sailing arrangements, and presenting a wide difference to the easily remembered time when an average passage to Australia occupied four or five months, and an answer to a letter could not be reasonably anticipated in less than nine or ten. But it will not be supposed that we have yet reached anything like the greatest speed attainable for mails and passengers transiting between the two countries nor is it

merely visionary to expect that, before very long, the distance and time will be so considerably reduced, as to render an excursion to Melbourne and back both practicable and extremely pleasurable to a large number of our travel-loving countrymen and others.

In consequence of the unsatisfactory way in which the Emigration Commissioners of Park-street, Westminster, have met the pressing requirements of this colony for a steady and increasing supply of labour, and also the inefficient manner in which our colonial agent-general resident in London has discharged his duties, the Legislature of Victoria have determined upon establishing in the United Kingdom a department at their own cost, and subject only to their own control, at the head of which will be a commissioner (salary £1,200 per annum) who, in addition to the primary object of his appointment, namely, to promote emigration, will be invested with certain administrative functions, and be considered to represent the colony whenever any question arises affecting its interests. Sub-agents will be stationed at all principal maritime towns, and a regular staff of officers is to be organised to conduct the business of the department and to bring promptly under the notice of the British public the true emigration to Victoria. Who the chief commissioner is to be, is not yet announced; but it is generally believed that one of the members of the present Ministry—probably the Hon. Hugh Culling Eardley Childers, Commissioner of Trade and Customs—will secure the desirable and distinguished post. This must be known very shortly, as the new system is to take effect in England from the 1st July next.

The chief item of Melbourne news is the retirement from judicial life of Sir William A. Becket, Chief Justice of Victoria, and the succession to that important office of the Hon. W. F. Stawell, Attorney General. The successor to Mr. Stawell is not yet named. Sir Henry Barkly has been extremely quiet since his arrival amongst us, only attending to routine official duty, and an occasional public entertainment. Both he and Lady Barkly have created a very favourable impression.

There is nothing worthy of particular note in commercial circles. The reports from the gold fields are encouraging, and trade is generally active. The lamentable increase of female depravity in Melbourne, and at the several diggings, has recently occupied the attention of the colonial press, with the view of devising measures for the cure of this most serious social evil. I copy the following extracts of a metropolitan journal:

"How long will the people in the old country continue to be so cruel and inconsiderate, as to send young females out here without adequate protection? The fatuity of this conduct is one of the most astonishing facts connected with emigration, and its consequences are certainly the most melancholy. Be it known to fathers, mothers, brothers, and friends, that nine out of every ten females so sent become surrounded by temptations which it is almost impossible to evade, and presently sink into a career of wretchedness and infamy. In fact, the demoralising process is commenced, and perhaps completed during the voyage. In spite of the vigilance exercised on board some of the passenger ships, immoral practices occur in almost every ship that crosses the Atlantic; and in some officials not only connive at, but encourage them. Shut up for better than two months in the presence of corruption, it must be a very virtuous nature indeed that escapes without taint.

"Apart from the question of morality, there are various reasons why young females should not be permitted to emigrate alone, as may be perceived by the following touching scene in a Melbourne police office:

"Catherine Hartigan, an Irish girl, decently dressed, was brought up before the resident magistrate charged with larceny. The poor girl, whose gentle and prepossessing appearance raised the compassion of all in the court upon being questioned by the magistrate, said, artlessly laughing, that she had friends every where, her friends were all around her, but they were all changed since Monday. She wanted very much to see her father and mother and sisters, who were waiting for her if only she could find them. Being asked where her father was, she said she had seen him the other day—in a cow, and her sisters were in cows, and one of them was a red heifer. Turning to a solicitor who was near her, she exclaimed, 'I think that gentleman is my father, you are my father, are you not?' Of course this episode raised a general laugh, as the gentleman in question had not the slightest pretensions to her relationship. On her former examination she kept saying that she had some drink which she did not like, and mentioned the name of some person, which was indistinctly caught. Some who observed her were inclined to suspect that she might possibly have been drugged by some villain or other, for an unlawful purpose. She was remanded again, and left the court still smiling and murmuring in a low plaintive tone something about her father and mother and sisters. A more painful scene has seldom been seen.

"Is not that a painful picture? And yet many a gentle, pious young creature, who left her old home with a clear intellect and ununsullied soul, has been similarly wrecked on the streets of Melbourne, through the heartless conduct of those who sent them, alone, adrift, upon the cold, wide world."

Renewed efforts are being made in this city to promote the evangelisation of the Chinese and Aboriginal inhabitants. Public meetings have been held during the last week to enlist more general sympathy on behalf of these objects, and it is hoped that more energetic measures than hitherto will at once be adopted for imparting both to the Australian native and the wandering Mongol a knowledge of the true God and of his true gospel. There is no news of importance from any of the neighbouring colonies.

Matters in and about New York.

(Extract from the Correspondence of the Watchman and Observer.)

The Purport and the Stage.
A play, which has lately appeared among us, in the field of ethics and religion, more surprising to the community than a convention of strong-minded women, or a convulsion of spirit-rappers. What is that marvel? Not a new sonnet, nor the discovery of Capt. Kidd's treasure, nor a *l'esprit nouveau* in the form of a new pair of Siamese twins. What then? Why, the theatre has found an advocate in the pulpit. The much abused and scandalized profession of the buskin receives the generous championship of a reverend Doctor of Divinity. And if you ask who is that advocate and champion, that minister of the gospel, that has found a new and inviting field for his gifts and labors, and is repeating his efforts to encourage and speak comfortably to Zion, but to the *habitués* of our popular theatres, the answer is in all the papers; it is Rev. Dr. Bellows, of this city. Dr. Bellows fell into a random correspondence with some play-actors, and expressed so much respect and sympathy for the stage, that he was invited to address the Dramatic Fund Association, whose meeting was held at hand. He did address that Association so acceptably, that he was invited to enlighten the public, and especially the churches and their ministers, on the true theory of recreation, in an address at the Academy of Music. The address he also gave, which I did not hear, though honored with a card of invitation. Dr. Bellows rebukes the churches for their bigoted and puritanical opposition to theatres more than he does the theatres for their abuses. He allows that theatres have some faults and evils, but says they are always the faults of the times, and not their own peculiar faults, like trade and commerce with its fraud and deception, or like the church with its bigotry and fanaticism. Well done, Mr. Bellows! That is getting rather serious. The theatre has less inveterate faults than commerce and the church! No wonder, Dr. Bellows said that he presumed the ministers would not accept of him, as their representative. I think they will consider it well before they do. He thinks the pulpit and the stage should fraternize, the church and the theatre work hand in hand in friendly harmony; that Christian people should countenance and patronize the play-house, and make it respectable, instead of discarding and leaving it to its iniquities. And the *Daily Times*, and perhaps other progressive papers, seems to rejoice in Dr. Bellows's defence, as the sign of a more catholic spirit in the community, an advance in liberal sentiment. And I see that Rev. Mr. Hale, in Boston, is following the example, and battling with puritanism, in that city of the forefathers, in the same affectionate defence of theatres.

But it may be asked, who is Dr. Bellows, the Quixote of this new fight in dramatic errantry. He is minister of the Unitarian church, worshipping in that odd-looking, but elegant and costly house on Fourth Avenue, in the upper part of this city. Though I am not personally acquainted with him, I believe him to be a Christian gentleman of talent and respectable standing in the community, but from his religious connections he would not be likely to entertain as radical notions of spiritual religion, as those he'd by evangelical Christians generally. Dr. Bellows labors in vain, and worse than in vain. It is worse than vain, because, while it will not in the least purify the theatre, nor in any degree bring prudent Christian men, or Christian ministers, to approve, or visit, or sanction theatres; it will encourage many of the young to become frequenters of them, who want nothing more than the influence of a respectable name, like that of Dr. Bellows, to give them free license to the play-house, where they will be sure to learn its worst lessons, and may be ruined by its corrupt influences, and then may plead in extenuation of their folly and misfortune, that a minister of the gospel defends, and advocates the theatre, as a legitimate and proper means of recreation for the young. Verily, Dr. Bellows, what hast thou done?

POLEMICS AND FICTIONS.

It is an interesting feature of religious discussion, that of late, so far as at least as the baptismal controversy is concerned, it has been conducted, not so much by straight-forward dialectics, and the rules of scholastic warfare, as in the form of lively narrative, where the movement of the story commands the reader's attention, and the dramatic persons represent in natural phrase, and in the spirit of inquiry and instruction, the various aspects of the dispute. Mrs. Ford is the author of the latest work of this kind, properly, perhaps, called a religious novel. The book is entitled, "Grace Truman, or Love and Principle," and is just issued by Sheldon, Blakeman & Co. The author is the wife of

an editor in Louisville, Ky., and prepared this work in articles for his magazine. They attracted so much attention as to call forth many testimonials, and a demand for their publication in book form. The work is said to be even superior to *Theodosia*, which in a similar field, and in similar form, has had so wide a sale. We have seen the advanced sheets, and read enough to perceive that Mrs. Ford will stand among our best female writers.

THE TIDE OF LITERATURE.

The book of the most commanding interest in the field of imaginative literature, that has of late been issued from any press, is that of "Grace Amber," by Mrs. Denison, of Buffalo, wife of Rev. C. W. Denison, and published by Sheldon, Blakeman & Co. Those who read it, will, I think, agree in this opinion. Dr. Turnbull is the writer of a book called "Life Pictures from a Pastor's Note Book," designed to illustrate the inner religious life, as exemplified in remembered incidents of a pastor's history. They will be read with interest and profit by all, especially by the young. Dr. Everts is the writer of a book called "Childhood," being one of a series to be published by the same house. It has many excellent counsels and cautions for the young, and for those who have the care of the young.

STATE OF THE CHURCHES.

A most encouraging interest continues in many of the churches. In the Station Street, (Rev. Mr. Hiscox) meetings have been held every evening for about twelve weeks. But little preaching is had, still the interest continues to a remarkable degree. Forty were baptized during April. In Dr. Taylor's church in Brooklyn, it is very much the same. In several others a good work of grace has been done. Indeed, it may be said that this has been a season of revival. Several of the churches are without pastors. Brother Backus has resigned his charge in the Union church, and accepted a call to the church in Syracuse.

New York, May 2, 1857. BARD.

The New Arrangements.

The Rev. Dr. Conant has resigned his connection with the Rochester Theological Seminary, that he may devote his whole time to the preparation of the new version of the Scriptures to be issued by the American Bible Union. The arrangement, as we understand, involves the permanent removal of Dr. Conant to this city or vicinity. The Rev. Dr. Hackett, of the Newton Theological Seminary, the distinguished scholar to whom we alluded some weeks since, has consented to undertake the revision of the New Testament, devoting to it all the time that can be spared from his public duties in the seminary, and making his preparations for them, as far as possible, subsidiary to this work. Dr. Conant will co-operate with him in the revision of the New Testament. A distinguished foreign scholar will aid in the criticism of the Greek text; and other scholars will be added, in this country and in Europe, so soon as the Board can secure the aid of men acceptable both to the Board and to those who are already engaged in the work.

We have this information direct from Dr. Conant, with the following copy of his letter of resignation:

To the Board of Trustees of the Rochester Theological Seminary:

After much deliberation, I have come to the decision, that it is my duty to resign my charge of the department of Hebrew and Exegetical instruction in this Seminary. For many years, my studies have had for their ultimate aim, the preparation of a revised English version of the Holy Scriptures. The investigations necessary to this work being, in almost all respects, coincident with those required for a thorough and comprehensive course of instruction in my department, I have been able thus far to prosecute the two in connection, with mutual advantage to both. But the time has now come, when I believe that I ought to withdraw from the labors of the lecture-room, and from all the duties incident to the relations of a teacher, and devote myself wholly to the work which I have long regarded as the main object of my life, and as paramount in importance to every other.

My withdrawal is not occasioned by any abatement of interest in the cause of general and ministerial education. A thirty years' connection with that cause, in the intimate relation of teacher, has given it a hold on my feelings, which those only can appreciate who have been as long and as closely identified with it. The instruction of young men for the gospel ministry, to which my public labors have been devoted the last twenty-two years, has been to me a specially interesting and congenial employment, and one which I could not prevail on myself to relinquish, except in obedience to an imperative call of duty. I shall part from the numerous friends with whom I have been here associated in the promotion of learning, from the members of the Board, and from my colleagues in the Faculty, with sincere regret; and I shall carry with me, into another field of labor, the liveliest interest both in the University and the Theological Seminary. The Board will please to accept this as my final decision in the matter, with the assurance of my high respect and fraternal regard. T. J. CONANT.

The resignation of Dr. Conant will be a heavy loss to the Seminary at Rochester, for he has no superior, and very few equals, in the department of Biblical Philology and interpretation. We know not how his place can be filled; but we respectfully suggest whether the time has not now come seriously to inquire into the propriety of consolidating the theological department of Madison University and the Rochester Theological Seminary, and giving to the combined Seminaries a new location, if neither of the old ones is suitable. Prof. Dodge is now the only theological Professor at Hamilton, and his department is the same as that which Dr. Conant leaves. Why not unite Dr. Robinson and Professors Dodge and Hotchkiss in one faculty, and bring the sixty-eight students of both institutions into one? We are strongly inclined to the opinion that the views of "Simon," whose fourth article we publish this week, could be made to apply to our theological institutions; with about as much force as to the Societies. But we wish to do no more than to suggest present inquiry on a subject that is not new to thoughtful minds.—*New York Examiner.*

Correspondence.

For the Christian Visitor.

Incidents by the Way.

NEW YORK, May 2, 1857.

DEAR BROTHER:—Agreeably to promise I send you a few notes taken by the way, which I hope will not be wholly uninteresting to the readers of the *Visitor*.

We had a speedy and pleasant trip from St. John to Eastport, where we stopped about two hours. But shortly after we renewed our journey, the wind began to howl, dark clouds to gather, and everything seemed to indicate an approaching storm. Very soon the wind greatly increased, and brought with it a wet snow, which was in a short time succeeded by rain. To avoid the violence of the storm, we kept near the coast than usual in pleasant weather, by doing this we were more exposed both to hidden and visible rocks than we would have been, had we taken the outside passage. About seven o'clock in the evening the sea rolled fearfully, and the steamer was tossed about like a plaything, sea-sickness became pretty general. After that was a little allayed, there was much excitement among the passengers. Many of the women were greatly affrighted, some evinced their fear by tears, and some of the men too, were afraid that the vessel would be thrown upon the rocks and broken up. However, we got into the mouth of a harbor near Mount Desert, where we lay safely till morning, we then prosecuted our journey.

In the morning, after fear had subsided, many spoke of the danger to which we had been exposed during the night. An old gentleman, who believed in universal salvation, remarked that a Methodist sister and a Catholic sister were very much alarmed during the storm, and that the Catholic sister sent several times to Bishop Conolly, who was in his room, to come and comfort her. "But," said he, "I go to the shepherd and bishop of my soul, and if we had gone to the bottom we all would have been in a far better place than this." This remark led to a course of argumentation, which was finished by the withdrawal of the Universalist. It is indeed difficult for any man however talented to prove, by reasonable interpretation, that the bible favours Universal Salvation, for it teaches us that it is not all of life to live, nor all of death to die.

About 4 o'clock in the afternoon we arrived in Portland, which is certainly a fine city. Its streets are wide and well ornamented with trees. Many of the buildings are elegant, the school-houses speak loudly in its praise.

In the evening we left for Boston, where we arrived early the next morning. This city we found to be a busy, bustling place, but its streets are so narrow, short and dark, that it is almost impossible for a stranger, even with the best directions, to find any place or any person that he wishes to find.

We left Boston for Albany on the Great Western Road. As we passed along, we noticed that only a few had commenced farming operations. The fields in some parts of Massachusetts and even in New York were partially covered with snow, some persons say that spring is a month later than usual.

We found Albany to be a beautiful city, its streets are wide and straight, its park is very fine, and many of its public buildings are magnificent. From Albany we proceeded to New York by the Hudson River road. The scenery on the banks of the Hudson very closely resembles the scenery along our own river. But, without partiality, we think that the Hudson is not equal in beauty to the St. John. Soon after our arrival here, we strolled out into one of the lobes of the lungs of this mighty Babel; and with some of our friends we entered Rev. Duncan Dunbar's church, where we had the pleasure of listening to him and also of conversing with him. He is an earnest, warm-hearted man, and seems exceedingly pleased to hear about his old friends in New Brunswick. We had the privilege of hearing him twice on the Sabbath, and also of listening to Dr. Dawling. Neither of these preachers uses manuscript in the pulpit. They are forcible speakers, and their labors of late have been much blessed. G. E. D.

For the Christian Visitor.

Peregrinations in the Vicinity of London.

No 2.

WINDSOR CASTLE.

We shall imagine ourselves in the train at Waterloo station, just about starting. The guard gives the signal to the engine driver by a shrill whistle to move on, and now we are on our way flying along through a most delightful country quite a fairy land. The train running through flower gardens, orchards, pleasant meadows, with the Thames, not the muddy Thames at London bridge—but a beautiful and bright crystal stream winding itself serpent-like as it rolls along, sparkling in the golden beams of the king of day, apparently enjoying the luxuriance which itself creates. Just imagine what powerful effect such diversified scenery passing before the eye like dissolving views produces on the minds and spirit of him who is caged up in those narrow London streets and breathing its close atmosphere week after week and year after year. Oh, how such an one especially would love to linger awhile among such enchanting scenes and any one who is at all inspired with love of nature, and the beautiful (and where is the soul that is not) would wish to recall under such circumstances the good old way of travelling, namely by the four horse coach. After flying along about 20 miles the majestic castle comes to view standing on the brow of a hill overlooking the scenes just described, and it forms a most magnificent feature in the prospect for many miles around. It is justly termed an emblem of the British Constitution in its strength, grandeur, and its antiquity. Having arrived at the station we proceeded through the town of Windsor and enter the castle at Henry 8th's gate, space will not admit of our entering into full historical details. That Edward the Confessor gave the site of the town and castle to the abbey of St. Peter at Winchester; that William the Conqueror built here a fortress; and that the castle at different times was altered, enlarged, rebuilt and fortified by different monarchs—are matters of history. Here it was that King John took refuge from his barons and was besieged unsuccessfully in the year previous to his granting the Magna Charta. Here, that Prince "famous in history, and of great renown" was born, afterwards Edward the III. This has been the residence of monarchs, where they have alternately reigned and been imprisoned. Passing through the various squares and terraces we arrive at the one which was added to the edifice by order of Queen Elizabeth, called the North Terrace. This noble promenade (which was subsequently enlarged by Charles II, and carried around the east and part of the south fronts) is 1870 feet in length; it is crowned with a rampart of free stone, and commands a finely varied and extensive prospect.

Having taken a glance at the outside, we shall now enter in. Admittance gained by ticket. I cannot presume to give you full details of all the magnificence and grandeur that meets the eye everywhere throughout the state apartments; but merely glance at a few. The Queen's Audience Chamber, the ceiling of this apartment is painted by one of the most eminent artists; the subject is Queen Catherine, personified as Britannia, sitting in a triumphal char, drawn by Searns, and attended by Hora, Ceres, Pomona, and other goddesses; the temple of virtue forms her destination, and the painting is decorated by several ornaments enriched with gold. The walls are decorated with the finest specimens of Gobelins tapestry, representing the history of Queen Esther and Mordecai; and which, from their superior workmanship and freshness of colour, may, at a cursory glance, be taken for oil paintings.

The paintings in the Vandyck room are worthy of attention, principally portraits of Kings, Queens, Chancellors, Generals, and nobles of England. The portrait of Charles I, on horseback, is regarded with unusual interest, said to be valued at £10,000. The grand room is full of objects of interest, among the most attractive are the following, part of the forest of the Vindicta, perforated by a ball at the battle of Trafalgar, a Chair made from an elm which grew on the field of Waterloo, the beautiful silver shield, inlaid with gold, presented by Francis of France to Henry 8th, on the field of the cloth of gold. The Queen's presence chamber is also gorgeously decorated. The ceiling, painted by Verrio, the subject is Catherine, Queen of Charles 2nd, presented under a canopy of time, and supported by zephyrus, while Religion, Fortitude, Pudence and other virtues are in attendance on her; Fame is proclaiming the happiness of the country, and Justice is driving away section, envy and discord; the walls are decorated by the Gobelins tapestry, views taken from the book of Esther, which are highly interesting.

With these glittering lights, surrounded by magnificence, many a heart hath sickened. This bare fact cannot be smothered by all the grandeur of this world, that do all we can the soul cannot be satisfied by earthly objects, Goldsmith's hero in the happy Valley surrounded by everything that heart could wish for; still left that delightful spot (which is so beautifully portrayed by the Author) in search for happiness I need not say; looking for such, in this world, is vain; Man has a soul of vast desires! He burns within with restless fire! Toes'd to and fro, his passions fly From vanity to vanity.