

American Presbyterian.

THURSDAY, NOVEMBER 9, 1865.

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MR. THOMAS M. CANN was ordained as an evangelist, October 27, by the Presbytery of Wilmington, in the Hanover Street Church. Rev. J. G. HAMNER presided; Rev. G. F. Wiswell preached the sermon, and Rev. Wm. Aikman delivered the charge to the evangelist.

NEW STORY.—We commence in this week's paper, on the Family Page, an original story by the author of that excellent little book "David Woodburn, the Mountain Missionary." It will be completed in three numbers, and we hope to follow it with other contributions from the same gifted pen.

"CAMP, MARCH, AND BATTLE-FIELD."—This stirring, graphic, and most truthful book, from the able pen of Chaplain Stewart, must be regarded as one of the most interesting and valuable memorials of the war. Readers will be fully satisfied with the return they will get for their outlay in purchasing this volume. Some of the most remarkable displays of Divine grace in the army were witnessed by the author and are fully described in the volume.

SATISFACTORY.—We find the following adroit among the items of the daily press:—"Rev. Henry Ward Beecher had an interview, November 1st, with the President. Mr. Johnson, says the correspondent of the New York Post, was very frank in his statement of purpose and convictions. He declared that no State lately in rebellion ought to be permitted to resume its former status and position in the Union till they shall have adopted the Constitutional amendment, and provided to extend protection to the freedmen."

A GOOD APPOINTMENT.—The Presbyterian Publication Committee has secured the services of the Rev. S. W. CRITTENDEN, as their Business Superintendent. The enlarging operations of the Committee render necessary such an officer, and in Mr. Crittenden the demands of the place are peculiarly met. His name is well known to the business public as the founder of "Crittenden's Commercial College," and as the author of a work on book-keeping. His later ministerial experience adds to his qualifications for the care of the business department of a religious Publication House.

INSTALLATION.—As announced, the installation of REV. J. FORD SUTTON, pastor of the WESTERN CHURCH in this city, by a committee of the Third Presbytery took place on last Sabbath afternoon. Rev. Dr. Adams, presided and proposed the constitutional questions. The Scriptures were read by Rev. S. W. Crittenden, Rev. Wolcott Calkins preached an excellent discourse on Gal. iv. 4: "But when the fullness of time was come," &c. The charge to the pastor was given by Rev. Dr. Adams, and that to the people by Rev. Dr. March. The whole service was edifying and inspiring to pastor and people. The best wishes of the brethren follow Mr. Sutton in his chosen field of labor among us.

THE NATIONAL THANKSGIVING.—The Christian people of this land, notwithstanding the remarkable absence of anything distinctly Christian in the document, will nevertheless rejoice to see another Presidential Proclamation for a National Thanksgiving. We notice appended to the proclamation, as copied into the Boston Congregationalist, the following remarks:—"By an infelicitous skin to that of last year, President Johnson's National Thanksgiving and that of our own and other States are assigned to different days. Two consecutive services of that description will be very embarrassing and unwise. We trust that, either by conference with the President on the part of Governor Andrew, securing a change in that direction, or—if that be impossible—by a postponement of his own appointment to the new date assigned for all the States, the maladjustment now existing may be remedied, and a Thanksgiving secured that will suit all the exigencies and proprieties of all concerned."

It strikes us that the repetition of this "infelicitous" was, on the part of the Massachusetts Governor, both awkward and unnecessary. The custom of specifying a day for this service throughout the whole country, by a Presidential Proclamation, was inaugurated by President Lincoln. We can excuse some uncertainty of mind in a State Governor, as to whether another President would accept it as a precedent, but it would have been becoming to assume it as a probability, or at least not to have assumed the contrary, without inquiry. As the matter stands, we presume Governor Andrew will, on the question of time, now yield to the President.

THANKS. AUBURN THEOLOGICAL SEMINARY, Oct. 26th, 1865. The students of Auburn Theological Seminary having each received from Alexander Wildin, Esq., of Philadelphia, an elegantly bound copy of the "Life of John Brainerd," would tender to the donor their grateful acknowledgments. This volume sets forth a character worthy of the study of every student, and is calculated to inspire him with a higher regard for the self-denying spirit and work of the missionary life.

S. H. MOON, H. E. BARNUM, } Committee in behalf of THEO. T. WING, } the Students. SOCIAL HYMN AND TUNE BOOK.—The Rev. John C. Smith, D.D., our faithful Washington pastor, sends this warm note to a member of the Publication Committee:—"My heart thanks you to-day for the 'Social Hymn and Tune Book' which I brought before the session, and which was unanimously adopted. I have sent for one hundred copies as a beginning. We sung two or three hymns out of your excellent book last evening. Last week I had a protracted prayer meeting. On the Sabbath (the communion) eight were added on profession and one on certificate. We continue the meetings this week, and hope to receive the book in time for our Wednesday evening service. This morning I carefully went over the book and selected ninety hymns and tunes which will be a new power in the meetings. In this examination, I found the book a gem. I would that you were with us in our meetings to sing these hymns and tunes with the Spirit and with the understanding also."

THE REPEAL AGITATION.—The following editorial in the last number of The Presbyterian, is a fit and decidedly refreshing supplement to the account which we gave last week of the threatened effort to procure the repeal or modification of the stand taken by the Old School Assembly concerning the rebellion. "The Christian Observer, of Richmond, Virginia, expresses the hope that we will see our way clear to repudiate the action of our General Assembly during the years 1861, 1862, 1863, and 1864, touching the great rebellion, and the duty of Christians to the government, which they acknowledge as the ordinance of God. We answer briefly, but most emphatically, that we will not repudiate this action, and will most strenuously oppose all repudiation of it by any coming Assembly. We do not subscribe to every word and sentence contained in these documents, for this is a fullness of assent we give to nothing but the word of God and the Confession of Faith of our Church. But to all the declarations of these Assemblies touching the duty of loyal obedience to the Government, and in condemnation of a rebellion made in the interest of slavery, we have given a hearty support, and hope all these testimonies will stand. It is not over the repeal of such deliverances that the Southern churches can come back to our fold."

FROM OUR CORRESPONDING EDITOR. INSTALLATION AT CAMDEN. On the evening of Tuesday, 31st ultimo, Rev. W. S. FRANKLIN was installed pastor of the Presbyterian Church in Camden, Oneida County. Mr. Franklin had been pastor of the first Congregational Church of Genoa for twenty-two years; removed to Camden and commenced preaching to this church with great ability and success, about one year since. Quite a revival occurred under his ministry last spring; fifty-two persons have been added to the church, mostly by profession, and four more are to be received next Sabbath.

In the meantime, the church has been coming up also in its liberality, and has been doing nobly for our causes of benevolence. After such an auspicious beginning of Mr. Franklin's ministry in this place, as was to be expected, the installation was anticipated with much interest. The evening was rainy, but a large audience were in attendance notwithstanding. The introductory services were conducted, and installing prayer made by Rev. B. F. Wiloughby, of Augusta; the sermon was preached by Rev. Dr. Condit, of Auburn, an able exposition of the matter and manner of Biblical Preaching; an instructive and tender charge was made to the pastor by Rev. Dr. Fowler, of Utica, and a characteristic and pungent address to the people by Rev. Dr. Knox, of Rome. The choir, which is one of the best in the region, gave excellent music also for the occasion. May the sacred relation thus constituted between pastor and people long continue a mutual blessing.

IN MEMORIAM—CALVIN PEASE. A large pamphlet of 129 pages, with this title, has been "privately printed," to commemorate the beautiful life and triumphant death of the late Rev. Dr. Pease, pastor of the First Presbyterian Church of this city. It embraces a memorial discourse of great simplicity and beauty, by Rev. Dr. Shedd, delivered by request before the Alumni of the University of Vermont, a year ago last summer; remarks by Rev. Dr. Torrey, at the funeral; the sermon of Rev. Dr. Shaw, preached by request, in the First Church of this city, after the death of Dr. Pease, a warm and touching tribute to the memory of the deceased; also, a biographical sketch, and other documents of great and permanent value to all the great circle of friends, who still mourn that beloved man as though he had fallen but yesterday. Truly "the memory of the just is blest." The First Church of this city still waits for some one to fill his place.

CENTRAL CHURCH, ROCHESTER. Last Sabbath, President Fisher supplied the pulpit of the Central Church, as was expected, and greatly interested the audience in his excellent and eloquent sermons. In the morning, he preached upon the duties and responsibilities of the eldership; after which, with prayer and laying on of hands, five new elders were ordained to this important service. We have heard many of the congregation speak of it as an instructive and profitable occasion. GENESEE COUNTY BIBLE SOCIETY. The anniversary of this Society was held in Batavia on the 26th ult., with addresses of real interest from Rev. C. C. Kimball, of Le Roy, and Rev. H. W. De Puy, of Buffalo. The latter urged the holding of meetings in various parts of the county, to co-operate with the parent society in its design this year to supply the people of the South, "without respect of color," with the Holy Scriptures. The old officers were all re-elected. John Fisher, Esq., of Batavia, President; A. F. Bartow, Esq., of Le Roy, Vice President; and A. Cowdin, of Batavia, Secretary. A GENEROUS DONATION. The good people of the Presbyterian Church of New York Mills were recently stirred up by an address in behalf of the Freedmen, and contributed \$500 to support a teacher at Beaufort, South Carolina. One of their own number, a lady who has already had three years of successful experience in teaching the grateful freedmen of that region, is now to return to Beaufort under appointment of the American Missionary Association, supported by her friends and neighbors of the church to which she belongs.

TESTIMONY. Rev. H. H. GARNETT, the well known and eloquent colored clergyman of Washington, recently made an address in Utica, upon his experiences and observations at the South, where he has been exploring and laboring by appointment of the General Assembly. He spoke well, and was listened to by a goodly number with great interest. He says the colored man will work, work gladly, and work well, if he can only have protection and wages. He represents the Freedmen also as exceedingly anxious to learn, and he justly claims for his brethren all the rights of true citizenship.

Mr. Garnett's testimony is worthy of respect and confidence, for he is a true and able man. And, surely, as a mere act of justice to those who have been among our best friends in our time of need, a grateful country will not long withhold from the colored people the full privileges of American citizenship.

ECCLIASTICAL CHANGES. At a recent meeting of the Presbytery of Utica, Rev. John Lyle, who is laboring most faithfully and acceptably as a city missionary in Utica, was received from the Presbytery of New Brunswick, N. J., and Rev. Chester W. Hawley, pastor elect at Waterville, was received from the Presbytery of Oneida.

PERSONAL. REV. WILLIAM H. WEBB, of Victor, has received and accepted a call to the Presbyterian Church in Adrian, Michigan. He preached his farewell sermon in Victor last Sabbath, and is to remove at once, we believe, to his new field of labor. Mr. Webb has been but a few years in the ministry, but has already won for himself an honorable place in the respect and confidence of his brethren. The best wishes of many true friends, both in and out of his late parish will follow him as he goes further west.

Rev. Byron Bosworth, who has been some years active pastor of the Congregational Church of Henrietta, being about to leave that field, received a donation visit a few evenings since, from his people. After having a good time socially, it was found that \$112 were left behind for the minister and his family, as a token of the high regard in which he is held. Mr. Bosworth intends to rest for a little time as he is somewhat worn with hard work and then seek another field of labor.

C. P. B. ROCHESTER, November 4, 1865.

LOCAL PREACHERS' ASSOCIATION.—We have had but one view of the "Local Preacher" feature in the Methodist polity. It brings forward now and then a queer specimen, but it is assuredly a wondrous power for working in that Church. We have often wished that our denomination might devise for itself something substantially the same. Within the past few years, the system has been invigorated by the action of the local preachers in organizing for themselves a National Association, to meet annually for the purpose of promoting their own efficiency. This Association has just held its annual meeting in Wilmington, Del. Without anything requiring special notice, the proceedings were harmonious, spirited and wholesome.

ANNIVERSARY EXERCISES OF the Sabbath-schools of Old Pine Street Church (corner Fourth and Pine Streets,) will be held next Sabbath afternoon (12th inst.) at 3 o'clock. Addresses will be delivered by Rev. J. H. Suydam and Rev. Thomas Brainerd, D.D. Singing by the schools. The public are cordially invited.

News of our Churches.

SYNOD OF WISCONSIN.—This body met at Neenah, a flourishing town at the outlet of Winnebago Lake, on Thursday the 21st of September, and continued till Sabbath evening. Though the attendance was somewhat smaller than usual on account of the remoteness of the place of meeting, yet, it was the first spirited and encouraging meeting we have ever had. The Rev. John Fairchild of Mariette, was chosen Moderator, and the Rev. E. F. Tanner of Barton, Temporary Clerk. The opening sermon was preached by the Rev. H. Kendall, D.D., in the absence of the last Moderator, to a large and deeply interested audience.

Rev. Dr. Kendall, our worthy Secretary of Home Missions; Rev. S. J. Humphrey, District Secretary of the American Board, and Rev. Glen Wood, District Secretary of the American Tract Society, being present, added much interest to our meetings, not only in their addresses relating to the causes they represented, but in their active participation in the other proceedings of the body. The various benevolent causes were each considered, resolutions relating to them adopted, and their claims urged upon the churches with increased earnestness.

On Friday evening we had a public meeting in behalf of Foreign Missions, which left a deep impression. On Saturday evening the Rev. J. W. Stark of Berlin, preached on "Church Polity," and on Sabbath evening the Rev. P. S. Van Nest, of Geneva, gave us an address on temperance.

The Rev. E. F. Fish, of Stevens Point, preached the sacramental sermon on Sabbath morning, at the close of which a large number of the Christians of Neenah joined with the Synod in the observance of the Lord's Supper. Interest was added to the occasion by the accession of several persons to the Church, the fruits of the precious work of grace last winter, which, from time to time, continue to be gathered. In the afternoon, the spacious house was crowded with the pupils, teachers and friends of the various Sabbath-schools of the place, who listened to spirited addresses from several members of the Synod. A Home Missionary meeting immediately succeeded the Sabbath-school gathering, of thrilling interest, addressed by Dr. Kendall, Rev. Mr. Fish, one of our frontier missionaries, and others.

The Narrative reported revivals in about one-fourth of the churches during the past year. Other indications of progress and marks of the Divine favor were mentioned. This meeting of the Synod, bringing together the brethren from their distant, and in some instances, their isolated fields, has greatly cheered their hearts as they have seen the evidences of prosperity and become assured that the smile of Heaven is resting on our work. Several new members have joined us since our last meeting, who prove valuable accessions to our working force. May the Lord of the harvest send us more men of kindred spirit to enter inviting fields that are waiting for laborers.

After expressing our cordial thanks to the people of Neenah for their kind and generous reception, and to the Railroads for reduction of fare, the Synod adjourned to meet next year at Lodi. EAST TENNESSEE.—"Eaton," (meaning we suppose an influential pastor in Central New York,) having recently returned from a visit to East Tennessee, writes to the Evangelist as follows:—"The Sabbath in Greenville was a pleasant one. The congregation was good, and the Sabbath-school in a hopeful state of recuperation from its semi-animate condition during the war; for though nearly extinguished by the pressure of events, it had never absolutely surrendered existence. It was grateful to find a church wholly united in its pastor, and especially in a man of the positive Union principles of Mr. Elliott. The Session had recently been enlarged by the election of several leading men of the community, two of them legal gentlemen of high standing in their profession.

"Brother Barbour returning from Timber Ridge, reported a congregation of 200 on the Sabbath, and a condition of things demanding a settled ministry at the earliest moment practicable. "On our way to the station, we met Brother Root, who had just returned from Rogersville, evidently much gratified with his visit. It is to be hoped he will see his way clear to accept the call likely to be tendered him from that place. If Brother Barbour could also be induced to locate at Jonesboro, I should feel that with the other brethren lately come from the North to such parishes as New Market, Athens, and Cleveland, our Church was in a way to prosper beyond former precedent; and it is upon our branch of the Church that East Tennessee is chiefly dependent for the future. The Methodists are exhibiting considerable vigor, but in the leading towns occupy a secondary rank to us. The Baptists have a few churches, but not one, so far as my observation extended, in active operation. The Old School have only a name to live. The Episcopalians have a respectable church at Knoxville, with a thorough and outspoken minister for pastor; but north of that place I did not find an organization of that name, and there must be very few south of it. The proposition at their late State Convention, was entertained to make East Tennessee a diocese by itself, but so far as membership is concerned there would be hardly enough under the Bishop's eye to constitute more than a decent Presbyterian Episcopate.

"Brother Wells is reorganizing his parish with the prudence and efficiency that belongs to all his movements. He has the most tasteful church edifice I have seen in the State, and when the appropriation made by the Government shall have been laid out upon its interior, it will lack no needful attraction."

PRESBYTERY OF KANSAS.—At the recent meeting of this body in Baldwin City, Mr. George F. Chapin, a licentiate of the Congregational Church, was received under the care of the Presbytery, and arrangements were made for his ordination in Lawrence, in December. It is expected that the new church edifice now being erected in that city, will be dedicated at the same time. Rev. Mr. Hamner, an Independent Presbyterian, was received as a member of the Presbytery. Rev. J. Brownlee, one of the earliest laborers of our Church in Kansas was dismissed to an Indiana Presbytery. One new church, recently organized in Greenwood county, was added to the roll. The field for our Church in Kansas is opening wider and wider, but much of it will be lost, unless devoted and self-denying men, in far greater numbers, can be found for it.

RETURNED TO THE EAST.—Rev. J. B. Preston, who for quite a number of years past has devoted himself to the work of the Gospel in the Northwest, latterly at Omro, Wisconsin, has returned to the region of his earlier labors in the State of New York, and accepted the charge of the church in Cape Vincent, Jefferson county.

COLORED POPULATION OF TENNESSEE.

Action of the Synod of Tennessee in Reference to the Education and Improvement of the Colored Population. At the commencement of the late rebellion, the two great parties in the conflict contemplated no change in the condition of the negro race in our country. The one intended to make perpetual and more secure their bondage, while the other disclaimed any right, desire, or intention to interfere with the institution of slavery as it existed in the slave States.

But in the progress of the conflict, the hand of a third party was manifested, controlling and shaping events with direct reference to the enslaved and oppressed of our land. Such has been the remarkable train of providences, with regard to this people, that we are forced to the conviction that the grand design of God in the contest was their liberation. As a result, therefore, of the war, we have in this nation nearly four millions of Freedmen, "all of them, hitherto, subject to disadvantages, social, civil and political, directly calculated to depress their humanity, degrade their pursuits, and prevent them from realizing their proper destiny as men."

The obstacles to their improvement and elevation, hitherto existing, having been swept away, a door is now opened to one of the largest, most interesting and promising fields that the Church of Christ has ever been called upon to enter, occupy and cultivate.

Let the future home of the colored race be where it may, whether in this land or in that of their fathers, there can be but one mind and one voice among Christians and all right-minded persons, in regard to our present duty to this people. Strenuous efforts should be made for their education. The sanctifying, civilizing and elevating influences of the Gospel should be brought to bear upon them. By every proper method, they should be aided in becoming a blessing to themselves and the country.

If they are to remain here, the welfare of our country and the good of society demand their education and their moral and religious culture. If, on the other hand, they are to leave us, and go by themselves, the more imperative is the duty to educate and Christianize them, that they may go forth prepared to work out for themselves a noble destiny.

We are gratified, therefore, to observe an increasing tendency in Christians to perform this duty. And all efforts in this direction are entitled to our prayers, sympathy, and co-operation. Especially do we rejoice at the establishment of schools for the colored people in our bounds, and we deem it our duty to encourage and give our moral support to every exertion made for their intellectual, moral and religious culture.

We are greatly delighted that a colored Presbyterian Church has been organized in Knoxville. And we consider it our solemn duty to foster this Church, and all others of this kind that may be organized within our bounds. We, therefore, recommend that a collection be taken up in all our churches on the last Sabbath of the present year, to aid the Colored Presbyterian Church in Knoxville in erecting for themselves a house of worship.

IMMORAL ADVERTISEMENTS.—The Christian Times says,—"In an article headed 'Disreputable Journalism,' the Round Table denounces the Times and Tribune for admitting the shameless advertisements which have recently appeared in them, and calls upon Messrs. Raymond and Greeley to exclude such advertisements, or it will be necessary to establish a new daily in this city which will do so. We are glad to perceive that the new paper in Chicago, the Republican, edited by Mr. Dana, and the Public Ledger of Philadelphia, owned by Mr. Childs, do not admit any such immoral advertisements into their columns. Can we not have a paper in New York which will have an equal regard for decency and morality?"

FROM OUR LONDON CORRESPONDENT.

MY DEAR SIR.—It looks to me little other than a dream, that I stood so very short a while ago, in the good city of Philadelphia, and shook hands, with a hearty farewell to no less important a personage, in my eyes, than the Editor of the AMERICAN PRESBYTERIAN. I had a pleasant railway run to New York, which I left on the Saturday after I parted from you, and had a delightful run home in eleven days. I am thankful that I have seen at least something of your country, with my own eyes. I have seen New York and its environs, the Hudson River, Niagara, the Lake Ontario, and the St. Lawrence, down to Montreal; and I have also seen Lake Champlain, and Saratoga, and now I feel as if America was no longer the shadowy mystery it has so long been to me. I wish I could have had a week in Philadelphia; and there are many more places and things in your noble country I should have liked to see; but I am content.

AMERICAN SCENERY TO AN ENGLISHMAN.

Niagara, of course, was the thing to me the most agreeable in all ways. After Niagara, the finest thing I saw, was Lake Champlain. As to do know the general opinion as to its beauty—de gustibus nil disputandum; but I have seen all the famous lake scenery in Great Britain; I spent more than six months of my life among the Cumberland lakes, within view of the poet Wordsworth's home on Rydal Mount; and I have seen some, if not all, of the beautiful lakes on the continent of Europe; but Lake Champlain, in my estimation, stands out above all that I have ever seen for beauty, and I do not know that ever I enjoyed any day more, not even at Niagara, than my day's sail from Rouse's Point to Whitehall. After the Rhine, and the Moselle, the Hudson disappointed me. The scenery on its banks is of quite a different kind; but the difference was not of a sort that I love. It is a noble river, beyond all doubt, and larger far than any river I had hitherto seen, with the exception of an African river up which I once went, but I was disappointed with it. Likely the fault lay in me, for I have not heard the same complaint from any person who has visited it in favorable circumstances, as I did; but I went with very high expectations, and so was disappointed. The chief feature—of the down-taking sort—was the frame houses; my eye was unaccustomed to them, and I don't think I could ever be brought to like them; they are so desperately prosaic, so hard, and square, and matter of fact, and dry, and extempore-looking; they are not old, not new, not permanent, not even rough and rude ruspings, (if I might coin so ugly a word,) so that I never could get to feel them anything but an eyesore.

GREENWOOD CEMETERY.

Another thing I enjoyed greatly—Greenwood Cemetery, at Brooklyn That, beyond all question, is the finest thing I ever saw in that way. For it, nature has done much, and art has gently and truly assisted. I spent the greater part of a day, rambling to and fro there alone, and it was very pleasant and very profitable. In tomb-stone architecture, America, so far as I have seen, stands unrivalled. There are some, few, monuments in our London cemeteries which might compare with some in Greenwood, and there are some monuments in some of the Continental Cemeteries which might bear comparison also; but take it as a whole, and I suppose there can be no doubt that Greenwood is by far the finest cemetery in the world. I always will feel grateful to a very dear friend in New York, who said to me, "You must go and see Greenwood; I will not let you go till you have seen it." If these words of mine, catch the eye of many people in New York, I hope they will bear them in mind, "Make all your European friends spend a day in Greenwood—a whole day at least."

I filled the most precious pages of my note-book there. I wish I could have spent another day or two in that the grandest city of the dead I have ever seen. Let me say one thing more—I hope "cabby" will forgive me—"Go on foot. Do not drive round it. Walk, saunter, and, if you will be advised by me, go alone; look for yourself; muse, meditate, pray alone, and you will not be alone, but will find the place as I did, a Bethel, and will come away saying of it, Jehovah Shammah, God is there."

FENIANISM.

But it is not my business to write to you of America. It concerns me to let you know what is going on here. And the first thing I heard on landing in Queenstown, was the rumor about Fenianism. We were told that we had Fenians on board; and that the tender which took our passengers on shore would be searched thoroughly by the police before any one was permitted to land, for arms, and men, and treasonable documents. We heard little more till we landed in Liverpool; and since that time, so far as the newspapers are concerned, we have not heard of very much else. This is the dry season for the newspapers. And Fenianism is quite a windfall to their barrenness. Without an exception the movement is treated by "the fourth estate," both in this country and in Ireland, with contempt. And surely it is the best way to speak about it and its handful of men, a tailor, a bricklayer, a railway porter, and a dozen or two of a similar rank, with the editor and staff of The Irish People—that is about all the leaders in this bloodless revolution. Their treasury might contain in all £10,000; their army, a few