

# American Presbyterian.

New Series, Vol. III, No. 28.

Genesee Evangelist, No. 1051

PHILADELPHIA THURSDAY, JULY 12, 1866.

By Mail, \$3.00 per annum in advance.  
By Carrier, \$4.00 per annum in advance.  
Single copies, ten cents.  
Advertisements, 10 cents per line for the first week, and 7 cents for each subsequent week.  
Over 20 lines, 10 per cent. off; over 50 lines, 20 per cent. off; over 100 lines, 35 per cent. off.

## American Presbyterian.

THURSDAY, JULY 12, 1866.

### ENJOYING OUR CHILDREN.

There are homes of poverty and hard work where enjoyment of every kind seems barred out by a sad necessity. But they are few in this country, and even to them comes the day of rest, interposed by Divine authority, amid the grinding exactions and cares of an unfriendly world. Even in such homes, one day in the week there is leisure for domestic enjoyment. Even there, children may be, what they should be everywhere, a joy to the household.

But how many deny themselves, willfully, the sweet, pure pleasures designed to flow in every home from the fresh life of childhood! How many consent to be so eaten up with worldly cares as to allow no leisure for any but the most hurried intercourse with the younger members of the household! We miss, by the merest oversight, some of the choicest entertainments along the path of life. Many a parent considers his whole business with his children done, if he provides for their bodily wants, watches for and reproves, with more or less sternness, their faults, lays down laws for their government, sends them to school and perhaps goes so far as to hear their lessons. But while all this is duty, we plead for much more: We ask you to bring out the power of your children to make your home bright and glad some and yourself happy. Open your own nature to the influence of their characters. Do not get out of sympathy with their joys and sorrows, their childish thoughts and ways. The time you spend in listening to their prattle, in entering upon the concerns which interest them, and in becoming and remaining a member of their freemasonry, must not be counted lost.

The danger with faithful Christian parents is, that they will, in a manner, harden themselves against the faults of their children, and exhaust their spare time and energies in repressive efforts merely. This may make a correct, but not a cheerful, happy, household, worthy of the name of Christian. Even while maintaining the most strenuous discipline, it is possible to avoid estranging our children from us. Even in their faults, we may detect elements of character, which need but proper training to be made subservient to high usefulness. Discipline must not kill out family affection, or be without faith in God and hope of improvement.

If you have not such love as flows out to you children at every opportunity, as makes your presence among them a signal for childish glee, as fills the home where they dwell with a light like that of poetry—that never was on sea or land—then pray for it every day. If you once had it, but have lost it under the grinding force of covetousness and the willing admission of the world's cares; pray that you may return to your first love. Pray that your deadened senses may be again opened to hear the music in childhood's pure tones, to see the grace in childhood's unaffected gestures, to appreciate the freshness of childhood's hopes, and to discern the dews of immortality that glisten on every leaf and flower of life's young morning.

The hearts of the fathers must be turned to the children as one of the preliminaries to the final restitution of things. We must all have more child-nature in us if we would be fit for the kingdom of heaven. We must not live, or write, or preach, ever above the heads of the young and out of range of their sympathies. Like the divine Master's, that life is nearest to perfection, which but rarely gets beyond the range of childhood in the circle of its acts and teachings. And that domestic life especially, which expects its chief entertainment apart from the young members of the family, is too perverted to yield pure and solid joys. Well has the greatest American poet expressed the sentiment we would inculcate:

Come to me, O ye children!  
For I hear you at your play,  
And the questions that perplexed me  
Have vanished quite away.

Ye open the eastern windows  
That look toward the sun,  
Where thoughts are singing swallows,  
And the brooks of morning run.

In your hearts are the birds and the sunshine,  
In your thoughts the brooklets flow,  
But in mine is the wind of autumn,  
And the first fall of the snow.

Ah! what would the world be to us,  
If the children were no more?  
We should tread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood—

That to the world are children;  
Through them it feels the glow  
Of a brighter and sunnier climate  
Than reaches the trunk below.

Come to me, O ye children!  
And whisper in my ear  
What the birds and the wind are singing  
In your sunny atmosphere.

For what are all our contrivings,  
And the wisdom of our books,  
When compared with your caresses,  
And the gladness of your looks?

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead!

### FORMATION OF DR. LEE'S PARTY IN THE CHURCH OF SCOTLAND.

Although the Established Church of Scotland, at the recent meeting of the General Assembly, virtually endorsed Dr. Robert Lee, the well-known ritualist of Greyfriars Church, he and his friends have organized a party for further agitation. The action of the Assembly in their case, as thus reported in the *Weekly Review*:

In response to numerous overtures, calling upon the Assembly for more stringent action, Dr. Pirie, author of an act passed last year, with a view to restrain Dr. Lee, now

Moved a resolution containing a more distinct declaration on the subject, enjoining upon Presbyteries the duty of maintaining and enforcing the observance of the existing laws and usages of the Church in the particular congregations or kirks within their bounds in matters connected with their public worship—a right and duty which belong to these courts, subject to the review of the superior courts.

Dr. Lee made a long speech, and moved the total repeal of the act. Others joined in the debate, which, according to the *Review*,

"Was of the most dreary character, referring to old acts and the commentaries made upon them by old writers. The members of the Assembly seemed to have become thoroughly bewildered; for after the debate had lasted a number of hours, and had extended into the evening, Dr. Muir, amid roars of laughter, said he desired to know at what precise point of the discussion they now were, for he owned to them that his mind was perfectly obfuscated. At last, on the suggestion of several members, Dr. Pirie, who said he presumed they must be well high sick of the act of 1865, which dealt with Dr. Lee's law before the House an amended motion, declaring in its preamble, that they recalled the act, and proceeding, like the original motion, to mark out the functions of Presbyteries in respect to innovations."

This amended resolution was adopted by 207 to 94.

Not satisfied with the immunity he would gain by such a proceeding, Dr. Lee took a step, outside the Assembly, which is thus described:—

"Dr. Robert Lee, Principal Tulloch, and Dr. Norman Macleod, have at last taken the bold step of meeting as a party, and of declaring to the world that they mean to accommodate the worship of the Established Church of Scotland to the altered circumstances of the times. This announcement they did not make in the General Assembly, but at a breakfast which was held in one of the hotels in Edinburgh the day after the Assembly had risen for another twelvemonth. The *Scotsman* is the only paper which gave a report of the proceedings next day, it being the organ of the party. The company, we are told, numbered seventy; and among those present were the Rev. Dr. Lee, who of course presided; Principal Tulloch, who occupied the next post of honor, the vice-chair; Rev. Drs. Norman Macleod and A. K. H. Boyd, of St. Andrews; Rev. Messrs. Milligan, of Aberdeen; Rev. Messrs. W. Smith, North Leith; R. Wallace, Edinburgh; and a number of other clergymen and lawyers.

Dr. Robert Lee, in opening the proceedings, after stating that the meeting had been got up upon the spur of the moment, said:— We have had presented to the General Assembly a demonstration from the laity of a rather singular character—a document signed by five hundred honorable and right honorable personages, which I rather think has not produced much effect upon our opinions. (Hear, hear.) This document has the singular peculiarity of being headed by a noble lady—the Duchess of Sutherland. I am confident it would not have been so if the true state of matters had been explained that day. Dr. Lee then broadly explained that the Church of Scotland must be adapted to changing times, and that unless this was done, it would go into nonentity; and he further said that this was the motive which led him to adopt the changes he had introduced in public worship.

Principal Tulloch was the next speaker. Toleration was the subject which his friend Mr. Wallace, who appears to have had the carrying out of the arrangements connected with the breakfast, had asked him to speak upon, and this was a doctrine which he was afraid would not be found in the Confession of Faith. People talked about toleration, but there was no room for it within the Church. This, however, he gave the assembled party to understand must be changed. There is a strong feeling—I know it prevails in England—I have the means of knowing it—there is a strong feeling amongst many eminent men, that if there is not free play for the impulses of Christian thought within our National Churches, these Churches must both go. (Hear, hear, and applause.) It is a great mistake to suppose that in some respects the Church of England is any better than we are in this respect, although it may seem that it is better. The private powers of restraint, the official powers of restraint, of the Church of England, are tremendous, in the Church of Scotland, they are insignificant, although there is an apparently legal scope there which we have not, and there is a strong feeling that if this power of free

Christian thought—rooted, remember, to the truth—remember this limitation I have urged—rooted to the living truth, the love of God in Christ—that if there is not some scope allowed for these, our State Churches must go. And I am one of those—I confess it without any shame—who would rather see them go, than I should see the impulses of Christian thought restrained.

No formal action was taken: The following is part of Dr. Lee's concluding speech:

"Let us not speak of leaving the Church. (Applause.) I will not allow to go into my mind what Principal Tulloch spoke of as a possibility. (Loud applause.) We have had the experiment tried often enough, and too often of curing the Church by seceding from it. (Hear, hear.) We must view the Church as a great national institution, which is not to be delivered up into the hands of any sect or party. (Laughter and applause.) I beg also to say, that I do not like the idea of a party. I do not like the word in connection with this movement. We are not a party, and won't be a party."

### A DISAPPOINTED PEOPLE.

We pass our Fourth of July, 1866, amid many and blessed proofs of Divine favor, such as we have many times devoutly and joyfully acknowledged, and are prepared to do so again. The National life and the policy of freedom are fixed and glorious facts in our history. They have been born anew, and in a higher, stronger, manlier form than before, amid the great struggles of our recent conflict. We believe that if they were safe before the rebellion, they are far safer now: God has shown His purpose to maintain them as clearly as the course of Providence can.

But the people of this country are bitterly disappointed at the shameful misdeeds by those in authority, of the great advantages put into their hands by the utter overthrow of the armies of the rebellion. They perceive a disposition to jeopardize these results, which utterly amaze and confound them by its folly, perversity, treachery and wickedness. They had a right to expect that, long ago, the crime of treason would have been expiated by the capital punishment of rebel leaders; and that military life they had a right to expect that the energies of the Government would have been conspicuously displayed; in bringing to light the real authors of the enormous crimes which made even a proslavery rebellion doubly infamous. They had a right to expect a continuance, throughout the South, of that spirit of reasonable submission to authority, which marked the first few weeks after the overthrow of its armies, and which a firm and prompt administration of justice would have perpetuated until this hour. They had a right to expect that the oppressed loyal millions of the South, the hunted and proscribed Union men, and Northern settlers would be protected from insult, from murderous violence, and from expulsion, with the whole power of that Government, which once defied a European empire in defence of a half-naturalized, obscure refugee. They had a right to expect that that heroic martyr spirit of loyalty, which kindled the masses of our countrymen, and transformed four years of their lives from a scene of mere money-getting and petty ambitions into an era of sublime self-sacrifice, would have been religiously cherished by the Government; and wrought as the fine gold of public sentiment into the heart and history of the nation. They had a right to expect, whatever might be the particulars of a plan of reconstruction, that the distinction between loyalty and rebellion would be drawn so deep, and recognized so broadly, that no man, the country over, need be in doubt for a moment how they were regarded; that differences of color or social standing should not interfere for a moment in deciding between the loyal and the disloyal; that a great National debt, as sacred as that written in ten places of figures, owed to a race which fought our battles, piloted our refugees, guided our scouts, and fed, and nursed, and secreted our escaped, starving prisoners, should not be basely repudiated and the Nation plunged in irretrievable moral bankruptcy. They had a right to expect that the zeal and energy of the Executive would be lavished not upon the most rapid and effective means of bringing utterly unrepentant bloody rebels back to favor and to power; but far rather upon the soundest, truest, justest methods in the eyes of a loyal people, and in the judgment of a just God, of securing the Nation for all coming time, from a recurrence of the loss, the bloodshed, the sickening anxieties, and the judgments of the preceding four years.

Having fought, and conquered treason on every side, it had a right to expect, on returning from its terrible, unrepentant task, that those who have should not straightway undo half of their just completed work.

Amid a keen feeling of such disappointment, the loyal passed their Fourth of July, 1866, before another Fourth comes around, we believe, they will manifest that disappointment in a legitimate, unmistakable and effectual manner.

ments, the loyal passed their Fourth of July, 1866, before another Fourth comes around, we believe, they will manifest that disappointment in a legitimate, unmistakable and effectual manner.

### THE WATER SUPPLY OF OUR GREAT CITIES.

If we needed proof of the fidelity and vigilance of the public servant who is so regularly and so wisely re-elected to his position as Chief Engineer of the Water Department of Philadelphia, we might find it in the warnings which, year after year, he has addressed to the city authorities, both on the increasing impurity of our chief water supply, and the rapidity with which our rapidly growing population has been approaching the extreme limits of the capacity of the existing arrangements for a supply. His latest report warns us that these limits theoretically are passed, and that, practically, we are in a precarious situation, depending upon the power of the pumping machinery to withstand the strain of the excessive duty required of it, and upon exemption from such accidents as a serious break in the dam, &c. Our storage capacity is sufficient for but a two days' supply. The volume of water in the Schuylkill is not so immense as to permit of an extension of the wasteful methods of driving the pumping machinery, now practiced at Fairmount. Hence a radical change of the mode, as well as a great and permanent increase in the supply, must be provided for.

One would think that Philadelphia, lovingly begirt by two great rivers, of comparatively pure and soft water, rolling for miles by the foot of her barges, need never be agitated by the question of a water supply. Here it is, in abundance; we imagine we hear thoughtless persons exclaim, what have we to do but to pump it up and drink it? The idea of going miles away from two such sources as the Delaware and Schuylkill for a water supply for Philadelphia, seems to many a mere freak of engineering folly and ambition, not to say a scorn of the bounties of Providence.

Yet long ago, Rome abandoned the Tiber, and had recourse to its obscure tributary, the Anio; London is about giving up the Thames and going to the rivulets of Northern Wales; Glasgow has abandoned the river Clyde and has tapped the little Loch Katrine; Paris, too, is leaving the Seine; Dublin is leaving the Liffey and the Dodder, and Manchester the Mersey. And the Chief Engineer of our water works proposes to leave both the Schuylkill and the Delaware behind, and to gather the supplies which are to suffice when Philadelphia requires six times her present demand from a comparatively small and obscure stream, thirty miles away.

At least he is not suggesting innovations or trifling with established facts, in this serious matter of a water supply for a great American city, in generations to come. He is, in fact, conforming to a widely gathered experience, reaching as far back as 273 B. C., two thousand one hundred and thirty-nine years ago, when the Romans took the Tiber, flowing past their doors, and betook themselves for a supply to its tributary, the Anio—a stream which bears much the same relation to the Tiber as the Perkiomen does to our own Schuylkill. He is but applying, with wise foresight, to our own prospective necessities, those valuable lessons which a dire experience has just now forced upon the engineers of the Old World.

Take the case of Glasgow, for instance. Here is a city with a broad, deep, navigable stream of fresh water, flowing, like the Thames and the Schuylkill, through its centre. Pumping water works delivered the waters of the Clyde, for many years, to the inhabitants. But the supply soon became inadequate; impurities accumulated; freshets filled the water with clay and moss; it was hard and unfit for washing; a multitude of plans was suggested for relieving the difficulty, one of which was carried into effect, and the southern half of the city was well supplied from the head waters of a small stream five miles distant. At length the pure, soft, and unfailing waters of Loch Katrine, thirty-five miles to the north of the city, were fixed upon by competent engineers as the proper permanent source of supply. The works were commenced in the spring of 1856. To give an idea of the extraordinary difficulties surmounted in accomplishing the work, we quote from the language of Mr. Bateman, the Chief Engineer:

"It is impossible to convey to those who have not personally inspected it, an impression of the wild and beautiful districts straightway undo half of their just completed work.

"In Papers read before the Institution of Engineers in Scotland on the Glasgow Water Works."—P. 36.

through which the aqueduct passes, for the first ten or twelve miles after leaving Loch Katrine. The country consists of successive ridges of the most obdurate rock, separated by deep wild valleys, in which it was very difficult, in the first instance, to find a way. There were no roads, no houses, no building materials,—nothing which would ordinarily be considered essential to the successful completion of a great engineering work for the conveyance of water. The rock, when quarried, was unfit for building purposes; there was no stone of a suitable description to be had, at any reasonable cost or distance; no lime for mortar, no clay for puddle, and no roads to convey material.

Such an accumulation of grave difficulties must have led to the utter abandonment of the scheme, if interests less pressing than the supply of hundreds of thousands of human beings with water had been concerned; or if a mind of less capacity or genius for engineering than Mr. Bateman's had been charged with the problem. The result was, that the aqueduct assumed the form of an almost continuous tunnel. The work proved extremely hard and difficult to work. At several points the progress did not exceed three lineal yards in a month, in each face of the opening, although the work was carried on day and night. The average progress through the mica slate was about five yards a month. In drilling the holes for blasting, a fresh drill was required for every inch in depth.

In March, 1860, the water was generally distributed through the city. Thus, in the face of doubts and distrust freely expressed, and of unparalleled difficulties, the whole works, involving an outlay of upwards of £200,000, and extending over thirty-four miles of country, were completed in less than four years. It is a work which will bear comparison with the most extensive aqueducts in the world, not excluding those of ancient Rome. Such difficulties were judged necessary to be overcome, in order to supply a city lying on a navigable fresh-water stream with water.

But London, in abandoning the Thames and the Lea, will be obliged to undertake works many times the extent, and the expense of these of Glasgow. We need not add, what we have already written upon this part of the subject: The lines of aqueduct from the proposed basins or artificial lakes in Wales, is calculated as one hundred and seventy-one miles long, and the cost, when the works are completed, at between ten and eleven millions of pounds sterling.

Such great works being undertaken by cities, and which flow great streams of naturally good water, and such seemingly narrow sources of supply at a distance being exchanged for greater ones near at hand, may well relieve of all appearance of singularity the proposal of our chief engineer, to abandon both the Schuylkill and Delaware rivers, and to have recourse to the trifling rivulet Perkiomen.

Three conditions enter necessarily into the question of a water supply for a great city—abundance, purity, and cheapness. Abundance certainly we have at our doors. The rivers Delaware and Schuylkill could not only supply, but drown a city equalling in population the combined totals of all the great cities of the world, for indefinite ages to come. So too would the Clyde have sufficed for Glasgow, or the Tiber for Rome, or the Seine for Paris, so far as the mere question of quantity is concerned. If, however, the abundant supply has become unfit for use, it must be allowed to roll on past our very doors untouched, while we look to remoter resources for the needed element. This is the fact in the cases named, and is tending to become so more and more. Given are the natural sewers of all thickly settled and agricultural regions. Into their channels, as to the lowest levels of the regions, drains almost everything that can take a fluid form. The better the habits of the people, the stricter the sanitary regulations of the river-towns, the more foul becomes the condition of the river. Civilization and culture are incompatible with the drinkable character of river water.

The process of corrupting the waters of the river Schuylkill is steadily going forward with the increase of population and manufactures on its banks, and of tillage of the territory which it drains. It would be interesting to identify and combine, in one view, the various sources of impurity which discharge their corrupting contents into its channels, and make a sewer of that which is the very fountain of our life. We should have to commence with the sulphureous discharges which flow from the coal mines around its head waters, in a vast and poisonous volume, destroying all the animal life within their reach. This source of impurity, however, is claimed, is neutralized by a beautiful provision of

nature. Just about seven miles above Reading the bed of the river is crossed by an immense stratum of limestone, which supplies a base for the action of the free sulphuric acid in the river, the resulting combination being the innocuous and easily deposited sulphate of lime. Below the stratum of limestone, all traces of the acid have disappeared. We presume bounteous nature can be relied on for as much of this chemical elaboration as may ever be required.

But there is no provision to neutralize the fast increasing sewage from large towns like Reading, Norristown, Pottsville, Pottstown, Phoenixville, Hamburg, and others; or from manufactories of every kind, including not only every sort of iron-works, but dye-works, chemical works, gas works, print works, paper-mills, cotton and woolen factories, etc., some of them discharging the most noxious and offensive matters into the waters. And not only the main stream, but every available tributary, as Wissahickon and Mill Creek, are thronged with these sources of impurity. Not only the waste liquids, but all refuse matter from these establishments are either thrown directly into the river, or so placed as to be carried off at the first rise of the water. Many factories are located on the river-bank expressly for the opportunity it affords of getting rid of their refuse matter.

And one of the guiltiest parties to the work of willfully corrupting the stream, is the city itself which drinks it. Several common sewers in Manayunk open directly into the river, and the gas works in that district, belonging to the city, is also permitted to give the same direction to its refuse. Even coal-oil refineries are tolerated as close to Fairmount as the foot of Girard and Columbia avenues.

Abandoning the Schuylkill as hopeless, and turning to the Delaware, we find a stream much more difficult to corrupt from its greatness. Its waters, do indeed, already supply a portion of the city, and are at present drinkable and wholesome. If we abandon the Schuylkill, why not turn to the broad Delaware? So far as the existing quantity and quality are concerned we might. And perhaps such a possibility as the corruption of the waters of that great stream, at any future time, is not to be regarded as of the slightest practical moment. But here enters the question of expense. The waters are here in abundance; indeed, but they must be distributed, and in order to be distributed they must be elevated, and to be elevated they must be pumped. The expense of pumping so many millions of gallons of water a day to such a height, including interest on the cost of the works, is a simple problem, and has often been calculated. The Chief Engineer in his Preliminary Survey tells us that to supply seventy-five million gallons per day, (more than double the present amount,) by pumping, would cost over a million of dollars a year. Other considerations being the same, this question of expense would decide for or against pumping. It might appear advantageous, in a pecuniary point of view, to leave the pure and great stream at our doors, and to go many miles away, as did Rome and Glasgow, to the smaller source. GRAVITATION is the cheap substitute for pumping. Give us an elevated and abundant source of water, at a reasonable distance, that will distribute itself, without expense, when once brought into connection with our dwellings and places of business, and it actually becomes a matter of economy to go abroad for what seems so abundant right at our doors. The longest way round is, in this case, the nearest way home. In short, the Delaware River, viewed as a water supply, is an elephantine gift, which we cannot control or utilize. The Chief Engineer shows us how, by leaving it and the Schuylkill thirty-five miles in the rear, he can supply us with seventy-five million gallons of pure water per day, at a saving of \$218,000 per annum, as compared with pumping. This plan we shall explain in our next.

† Preliminary Survey, p. 10, 11.

† p. 28.

### CORRECTION CORRECTED.

We hastily charged our cotemporary, *The Presbyterian*, with the grave error of crediting to us a paragraph for which we were not responsible, in regard to the Ex-sundering Acts. *The Presbyterian* is right. The paragraph did appear in our columns. Not being editorial matter, however, and occurring in a condensed account of the proceedings of the Assembly of the other branch, which was furnished for our columns as a news item, we had not charged our memory with its statements. We sincerely regret the inadvertence which led us into this misstatement; and ask the forbearance of our cotemporary.