

American Presbyterian.

THURSDAY, JULY 12, 1866.

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The brethren of the Fourth Presbytery will notice the call for an adjourned meeting, July 26th.

ERIE PRESBYTERY.—We take pleasure in according to the request of this Presbytery, for the publication of Rev. J. Vance's sermon on "The Sin and Peril of Aiming to be Rich." It will appear soon.

EXCURSION TO ATLANTIC CITY.—The Young Men's Association of Cedar St. Presbyterian Church in this city will make an excursion to Atlantic City on Wednesday of next week, the 18th, to which they invite their friends. As they propose to devote the proceeds to the further improvement of their church edifice and for like good objects, we hope they may meet a liberal response. Tickets \$1.25; children and youth 65 cents.

THE ABYSSINIAN CAPTIVES.—Dr. and Mrs. Beke, of the company of the recently released Abyssinian captives, have probably arrived in London. Her Majesty's ship Victoria was ordered to be at Massawah on the 10th ult., to receive Consul Stern, Rev. Mr. Sterne, and the others, and convey them as far as Aden on their homeward way.

BISHOP COLENSO.—This now famous prelate, or ex-prelate, (the question which does not seem settled,) has published a new Hymn Book, which, from beginning to end, does not contain the name of Jesus or of Christ. This, of course, is not at all surprising; but when his attention was called to the omission by critics, he revealed the utter Christlessness of his religious experience, by saying in apology, that the omission "was quite unintentional on my part."

COLLEGE OF NEW JERSEY.—We were misled by a cotemporary, in our last week's account of the degrees conferred at the late commencement in Princeton. We submit a corrected statement.

Graduating class, A. B., 55. Honorary: Ph. D.—Prof. Montgomery Johns, Md.; Rev. Frederick Knickerbocker, N. Y.; Rev. C. Hamner, professor College of New Jersey; Rev. Charles A. Aiken, professor College of New Jersey; Rev. John W. Sterling, professor University of Wisconsin. D. D.—Rev. Joseph T. Duray, New York City; Rev. James Black, professor in Washington and Jefferson College; Rev. Theodore L. Cuyler, Brooklyn, L. I.; Rev. E. R. Beadle, Philadelphia, Penn.; Rev. John Neeson, Glasgow, Scotland; Rev. Andrew King, Halifax, N. S.; Rev. Conrad Parker, Newark, N. J.; Ormond Beattie, professor Center College.

THE MADNESS THAT GOES BEFORE DESTRUCTION.—The interest which the whole cause of Christianity in this country, and especially the good name of Presbyterianism has in the crisis through which the Old School Church in Kentucky is now passing, is our only reason for giving frequent accounts of the conflicting movements of the parties; loyal and disloyal to the General Assembly.

The action of the Assembly, it will be recollected, forbade the signers of the "Declaration and Testimony" from sitting in any Church Court higher than the Session, until the issue of their case next spring. Previously to the meeting of the Assembly, the Presbytery of Louisville had made arrangements for the ordination and installation of Mr. B. Carson as pastor of the Fourth Church in Louisville, and a day in June was designated for the services. In the meantime, the action of the Assembly above mentioned took place, which of course disqualified the majority of the Presbytery, who were signers, from proceeding with the ordination. But as it was known that they would disregard the order of the Assembly, and that Mr. Carson would accept of ordination only from them, the Church began to foresee trouble. An informal meeting was therefore held, of the officers, trustees, and leading members of the Church, to consult as to what was best to be done, in order, if possible, to avoid difficulty in the Church. It was the unanimous opinion of those present, that the ordination and installation of Mr. Carson ought not to take place under existing circumstances. Of this action Mr. Carson was duly notified. The reasons assigned for this course were, that the Church had no intention of separating from the General Assembly; and further, did not wish to become entangled in a difficulty involving a conflict of authority. At the appointed time the Presbytery met, the division occurred, and the elder of the Fourth Church took his seat in the true Presbytery of Louisville, consisting of those who adhere to the Assembly. Notwithstanding all this, the bogus Presbytery of Messrs. Robinson, Wilson, & Co., proceeded to examine Mr.

Carson, and appoint an hour for his ordination and installation. When the elders learned through the daily papers what was going on, they prepared a written protest against the whole proceeding, and laid it before that body. This was disregarded, and the ordination of Mr. Carson was proceeded with; and the reporter of the daily press says, that when "the presiding officer proposed the usual questions to the people," one solitary hand was lifted up!

In view of the general disturbance produced by the high-handed proceedings of the Stuart Robinson party, the Louisville Journal says that—"It is a great pity the principal leader, or leaders, had not remained in Canada or some other foreign country, for they are doing nothing but breeding discontent and trouble in the community."

BOSTON VIEW OF REUNION.—The Congregationalist, in an article on the opening of negotiations for Presbyterian union, is decidedly in haste to express its delight over it. Indeed, it rushes far ahead of the record, to find for the united church a new attitude towards its own denomination. The point of its satisfaction, although drawn out into an article of considerable dimensions, is briefly this:—that the reunion will necessarily involve the purging of our churches of Congregationalism; that hence, for the future, Congregationalists cannot slide over into Presbyterian pulpits and churches, without an unmistakable abandonment of the principles of their fathers, and therefore a check will be placed upon those changes upon the road, which, it says, avails now, "for the most part, like the path leading to the lion's cave, to conduct footsteps only one way."

Our readers will admire the facility of the Congregationalist in reaching so happy a conclusion, when we tell them that its only clue to it, is a remark made by the Moderator of the O. S. Assembly, in reply to the congratulatory address of the delegate from the New School. The former is quoted as saying in effect, that the "purging off of Congregationalism" was one of the necessary terms of the proposed union. This sentiment, the Congregationalist says "was offered by the organ of one Assembly, and accepted, [i. e. not publicly repudiated, for there was no other acceptance of it,] by that of the other." If the writer of the article has ever known of the congratulatory remarks on the reception of delegates from foreign bodies, assuming the dignity of official pronouncements, and especially if he has ever heard the sentiments uttered on such occasions openly discarded in the response, he must have attended meetings where these merely fraternal courtesies are of much graver consequence than we have been accustomed to find them. All may be as Moderator Stanton said, or it may not. As yet the Committees have not been together, and not a word has passed between them respecting any of the "necessary terms of the proposed union." Consequently the Congregationalist is at least six months ahead, and, for aught it or we know, sixty times six in "hailing" the effort at reunion between the two branches of the Presbyterian Church, as tending to eliminate from them Congregationalism, and may we not hope, Congregationalists also?

The following extract from the article is certainly ambitious of effect, and it might be both effective and affecting if anybody supposed that Congregationalism, as distinguished from Presbyterianism, had anything to do with the self-exile and endurance of the Pilgrim fathers, or if anybody did not know that these pilgrims organized and worked churches on the Presbyterian basis.

"But with these utterances publicly made and denied in no quarter, in the conferences for a union between the Old and the New School, no spirit of proselytism can be stamped less enough to continue such a plea! 'Come with us; there is no difference; we represent New England Congregationalism.' On the contrary, it may now say, 'If you come with us, you must leave the principles of that church order for which your fathers braved the danger, and the stake, and became strangers and pilgrims on earth; which they planted with prayers and tears and blood in the dreary wilds of New England, and made thereby those dreary wilds the garden of the whole earth. You must renounce the church principles of Robinson and the Pilgrim fathers, and that of your own fathers and mothers. Do not bring these principles into the Presbyterian Church; they are incompatible with its unity and concord.'"

THE CHRISTIAN PHYSICIAN.—Rouben D. Mussey, M. D., a physician of some eminence, died recently in Boston, at an advanced age. During the more active period of his life he was a professor in medical institutions—first in Hanover, N. H., and afterward for many years in Cincinnati. In the latter place he was, for about twenty years, a useful and honored elder in the Second Presbyterian Church, where, his remains having been carried to that city for interment, the services of his funeral took place. Dr. Webb, his pastor in Boston, in a sermon on his death, thus noticed his Christian principles:

"As a member of his church at the time of his death, he took a deep interest in its welfare. During his last years, the deceased seemed to want everything to become congenial with the kingdom of Christ. With all his extensive practice, he found time for daily prayer and religious worship. He has, particularly in this respect, left an imperishable record. He was also in the habit of ministering to the souls as well as to the bodies of men. He believed that prayer was sometimes as necessary as medicine. Dr. Mussey was also benevolent almost to a fault. He carried his religion into everything; and was respected though he was pronounced by some radical Reformers, modest, and at times diffident. He was at once beautifully and remarkably consistent."

OUR ROCHESTER CORRESPONDENT.

HAMILTON COLLEGE.

Commencement week at this highly famed and prosperous institution of learning is to open with the baccalaureate sermon by Prof. Fisher, on Sunday the 15th inst. This is the eighth, and we suppose will be his last, discourse in this relation, he having definitely accepted the pastorate of the Westminster Church in Utica. The address before the Society of Christian Research is to be on Sunday evening; prize speaking on Monday evening; anniversary of the Literary societies on Tuesday; meeting of the alumni on Wednesday afternoon, as usual; and commencement proper on Thursday. Hon. T. M. Pomeroy, of Auburn, is the appointed orator of the Alumni Society, and Rev. W. J. Erdman, of Fayetteville, the poet.

But special interest will cluster, this year, around another meeting of the alumni, to be held on College Hill, on Wednesday forenoon, at 10 1/2 o'clock, to lay the corner-stone of the new Library building. This is to be called Perry Smith's Hall, in honor of Perry H. Smith, Esq., of Chicago, the chief donor to the fund of \$25,000, recently raised in that giant city of the West for this purpose. This is intended to accommodate the Noyes Library, the Robinson Collection, and the societies' libraries, and also to contain memorial tablets to the sons of Hamilton who have recently fallen in defence of their country. It is a beautiful design, as well as a much needed building, and will be not less an honor to the Western alumni of Hamilton, by whom it is erected, than to the energy, perseverance and consummate tact of Rev. Dr. Goertner, Professor and Commissioner of the College, by whom so much money has recently been raised for this institution. So long as that building shall stand, it will bear witness to his successful advocacy of the interests of the college, and of a sound Christian education, before Presbyteries and Synods, and with the strong and wealthy men of the land.

YOUNG LADIES' INSTITUTE.

The Commencement exercises in connection with the Auburn Young Ladies' Institute were held on the 21st ult., when seven young ladies presented essays, some of them of decided merit, and ten received diplomas as having completed with honor the prescribed course of study.

After the young ladies had well performed their part toward the entertainment of the occasion, our esteemed annual friend, Rev. Dr. Hawley, of Auburn, was introduced to give the annual address before the school and its friends. This he did with his accustomed ease and grace, and with words of such real wisdom and such valuable instruction, that we venture to give quite a full abstract of it, even to the exclusion of some other matters we had in hand, but which will safely keep to another week.

DR. HAWLEY'S ADDRESS.

After a very happy allusion to the ancient festival in honor of Minerva, contrasting that with things as they now are, by way of introduction, he announced as his subject, "The Ideal in Literature." He said:—

The ideal in literature is that which gives it cast and quality. An idea thus, and thus only, takes shape and place among the forces of society. A true and noble idea always creates a living literature in its interest. A perfect idea would present in the literature it created the standard up to which all real progress, individual and social, is working. The perfect is as yet to us, in the highest sense, the ideal. It may, nevertheless, be described and presented to the mind's eye, embodied in appropriate language, and so preserved until it shall become true to human experience. The ideal in literature, then, explains its origin and defines its use.

The materials of literature are the common things of life, familiar to all. Truths which revolutionize opinion, and give a new type to society, are born in the common mind. They find expression in the great works of genius, which are creative not of the idea, but of the living action for which the idea becomes a power. It belongs alone to the most gifted class of minds to take the common thoughts and every-day experience of people, and give them back again in ideals so true to life that they will be recognized always and everywhere. This is the power which impels and guides society along the higher tracks of duty and achievement, simply because it makes the ideal actual and desirable. History is broken into epochs, each with its producing idea, and of course, its type of literature. The changes in society, seen in the different modes of living, states of education, religious sentiments, great National events, are foreshadowed and shaped by a representative literature. Hence we may be said to have an illustration of that power of genius which fathers to itself the spirit of an age, and individualizes it for all subsequent time. His mythology bodies forth the popular ideal of excellence, while his portraits of character are life-like, and approach to Biblical simplicity.

Milton was not less true to revealed theology in his doctrinal phases, in his day, than was Homer to the Greek mythology. The Paradise Lost idealizes the religious spirit of the Puritan age, with its heroism and love for truth and liberty.

Shakespeare could take his frame-work of history, and idealize every passion and emotion of the human heart, in endless combination of character, and so delineate life, in forms of art, as to be truthful to his age, and to human nature in all ages. Dante perfected Italian literature by giving form to the National thought. His Divine Comedy is an incarnation of the spirit of the age in which he lived; true to the yearnings of the popular mind, agitated by religious zeal, chivalric passion, the hopes of liberty. His materials were present to him in events, and personages well known; his great idea, the old and ever-enduring conflict between good and evil in its application to his time, now after a lapse of six centuries, and in the form in which his sublime powers cast it, is restoring Italy to National life. The mistakes as well as the successes of literature, are to be found in its ideals; for Plato's Republic is the angular and one-sided theories of modern socialism. They do not agree with Nature, are false to Providence,

and are wrecked in the tide of events. It is here, also, that speculative philosophy shows its influence upon literature. English deism found its poetic type in Pope, as did the philanthropic atheism of France in Byron and Shelley.

It was remarked, that it is in the realm of fiction that literature shows its great power for good or evil. The novelist ranks with the historian where his ideals are in keeping with moral truth; but where he follows fancy, and paints life in fuller colors, or, on the other extreme, in its bald copyist, he deserves no place in literature, and sinks beneath contempt. The passion for mere fiction is itself a diseased fancy, and comes from a morbid condition of the social life.

It followed from this part of the discussion and its logical inference from the main thought of the address, that it is a vain attempt to reform the literature of a people without first reforming the common thought and life, out of which that literature springs, and from which it takes its type.

It was also shown, that for this reason, the greatest mischief is wrought when imagination comes to the aid of a false principle in morals and religion—when attractive books are written in the interest of a dry, hard skepticism, which, in its skeleton form, could have no claim for the common mind, but which, idealizing after Christian models, wins its way to a wide and unsuspecting circle of readers.

This led to a brief but suggestive discussion of the influence of Christianity upon modern culture and modern thought. While poetry, for example, has in all ages looked to Nature for its imagery, that yearning contemplation of Nature which is so essentially modern, which in Wordsworth finds expression in a finely wrought but abstract morality, and in Tennyson seeks to idealize what is most distinctive in the present age, in verse of delicate harmony, is first to be found in our Lord. He was not less original in the imagery of Nature wherewith to clothe it. The reason of all modern progress, was shown to be in Christianity, as the Divine ideal of the perfect individual, and so of a perfected social state, true alike to the nature of man, the stern realities of good and evil, and to the purposes of God.

The address concluded with an application of the subject to the aim of all light education, which unites moral with mental culture, and which is so happily realized in the Young Ladies' Institute of this city. While all attempts, as such, on the part of woman to define for herself a mission not in harmony with the ideal of her nature end in a medley of monstrous failures. Let woman be true to her womanhood, and she will always be in her sphere and enjoy, without disturbance or jealousy, all her rights.

ROCHESTER, July 7, 1866.

FROM OUR CHICAGO CORRESPONDENT.

Chicago, July 4, 1866.

MR. EDITOR:—There must be some relation between patriotism and the noise and glare of our national anniversary. Enthusiasm is always demonstrative. The delight of a popular audience breaks out in a roar of applause. A public reception is nothing without cheers. Garibaldi is welcomed back to Italy with shouts which make the welkin ring. The largest guns are fired when most honor is to be done to a national guest. This reconciles me to the "explosions which shatter all the air as I sit down to write; and I shall doubtless watch the ascending rockets to-night with some satisfaction, while I reflect that each suggests, by its upward flight, the *sic utur ad astra* of our national principles. But as this letter will reach your readers after the noise and pyrotechnic splendors of this anniversary are lost, I will not attempt to perpetuate them in print.

My purpose is a quiet one—simply to write of the condition and prospects of Presbyterianism in this city. The first seed of our denomination was planted here when Chicago was a mere trading post. In the spring of 1833, two companies of United States troops were transferred from the Falls of St. Mary to Fort Dearborn, a cluster of block-houses near the mouth of the Chicago river. With them came their chaplain, Rev. Jeremiah Porter, now chaplain of a regiment in Texas. Several of the officers and soldiers of these companies had, during the winter of 1832, been hopefully converted. They desired to enjoy the benefits of a church organization. About six weeks after their arrival at this post, they, with a few of the citizens, were gathered into the First Presbyterian Church of Chicago, organized by adopting, together with our general standards, the Articles of Faith and Covenant used by the Presbytery of Detroit. The membership at first was in number twenty-five. In two years it increased to one hundred.

Ever since that time Presbyterianism has here found a congenial soil. Probably no denomination has, at present, a wider influence in the whole community than ours. Of the New School branch there are now eight churches within the city limits. Of the Old School there are four. Besides these, are several others belonging, under different names, directly or indirectly, to the Presbyterian family.

The New School churches are much the strongest in all respects. Of these, the First has a membership of about five hundred; the Second of about four hundred; the Third, of nearly an equal number. The houses of worship belonging to these three churches are among the finest in the country.

Indeed, Chicago, though so young as a city, is distinguished for the excellence and beauty of its churches and other public buildings. Perhaps no city on the continent presents greater contrasts between its temporary and its permanent "improvements." Its finest streets are lined with intermingled structures which may be characterized by the formula, "good, bad, and indifferent." The eye takes in almost everywhere, at the same glance, the story of the past and the prophecy of the future. The streets are continually blocked up by migratory dwellings resting "from the front." Chaos seems everywhere to reign, yet creation is every where triumphant. Chi-

cago will, one day, be a beautiful city, notwithstanding its unvarying level.

The energy which characterizes its business is felt in all its ecclesiastical enterprises. Large sums of money are easily raised for church building or for meeting any of the necessities of church organization. The time is rapidly approaching, I believe, when much will be contributed by our churches for the general work of the denomination. Hitherto, so much has been required to build our churches and mission chapels, and to prepare our varied machinery, that we have not been able to afford, the assistance we have desired, to furnish to the committees of the General Assembly. It may, perhaps, require some little time yet to educate the people to give for that, whose fruits do not mature over their own heads and fall at their own feet. But the process is already begun, and will be so far perfected, ere long, that Chicago will not be behind her sister cities in her care for those beyond her bounds.

At present, a great deal of attention is paid to mission work in the streets and lanes. The First Church has two fine mission chapels, one of which was recently erected at a cost of about \$18,000. In this chapel it maintains a Sunday-school, numbering about 1000 pupils. In the other, it sustains a school of about 500. It is now about to erect a new chapel contiguous to its house of worship, which will accommodate a school of six or seven hundred. The Second Church has also two large and commodious chapels for mission purposes, and is accomplishing a great work by means of them. The Third Church is scarcely less active or useful in this particular than either of the others. The Olivet Church is now completing a beautiful and commodious church edifice. The Eighth, the youngest of the group, has already outgrown its first sanctuary, completed but little more than a year ago, and is just commencing a larger and better one. All of our churches, in fact, are in a healthy and prosperous condition. Most of them have pastors; all of them enjoy a vigorous life.

It conduces much to the good fellowship which pervades them, that the pastors or ministers of all meet once a week for mutual conference. The unity of feeling which characterizes them is remarkable. No pastor has occasion to feel that he is isolated from his brethren. The condition of each church is constantly known by all. The methods of labor pursued by each pastor are understood. All questions of common interest are freely discussed. Whenever harmony of action is required, the course to be pursued is agreed upon, and thus the influence of our denomination in reference to all such questions is thrown, as far as possible, in one direction.

The Old School Churches in Chicago are not relatively strong. There is too much division among them. In one section of the city, two occupy the ground which one can scarcely cover to advantage. The planting of the N. W. Theological Seminary here has, however, given the O. S. Branch an advantage of which they will make use. Should a reunion between the two branches be effected, an adjustment of the interests of the Churches now on either side of the river will be made, to the great advantage of all.

The union sentiment is strong here, especially among our Old School brethren. There is no disposition upon either side to precipitate a reunion. On the New School side, there is no wish for it until it can be effected on equal terms, and in such a manner as to shelve forever the questions which have divided us. Yet there is a growing conviction among us, that such a reunion would be organic and permanent is possible—there is a growing hope that it is near. Heads are wisely shaken on both sides—incredulity in every nod—but there is no mistaking the drift of popular sentiment. Many who found themselves delightfully surprised at the memorable Sacrament of the Supper at St. Louis, may find themselves delightfully surprised, ere long, at the harmony of an Assembly, on whose platform "things new and old" are run together as if they had not been separated. This, at least, seems probable. If the dream is ever realized, the conference now provided for between the two Assemblies, will have a most happy effect in promoting a good understanding between those who seem, for these many years, when glancing toward each other, to have had upon their lips, "Remember '86!"

WARREN.

THE COUNTESS BENIGNI, sister of the Pope, is reported dead. She had for years lived in great misery on a pittance of ten crowns (2£) per month, doled out by her brother. The party to which she was attached—that of the Italian patriots—did nothing for her, and the priests, whom she fairly hated, treated her with similar neglect. Forgotten thus alike by friends and by foes, she lived in obscurity and died of starvation and misery.

ORDINATION.—At a special meeting of the Presbytery of Indianapolis, in Greenwood, June 26, Joseph Swindt was ordained as an Evangelist. Rev. H. A. Bacon, of Indianapolis, preached the sermon from Luke xvi. 31. Rev. A. T. Rankin, of Kingston, propounded the constitutional questions; Rev. J. B. Logan, of Thornton, offered the consecrating prayer; Rev. W. L. Clark, of Edinburg, delivered the charge to the newly ordained minister.

FROM OUR ITALIAN CORRESPONDENT.

The storm which has been gathering for more than two months, is now on the very point of breaking out to deluge with human blood the plains of Venetia. Long before this letter reaches you, hostilities will have commenced. The papers of this morning announce that the official declaration of war, on the part of Italy, against Austria was sent off yesterday to Mantua. There has been already a slight brush between the Prussians and Austrians in which the latter seem to have fared worst. The much talked of conference, which never met, was believed in by very few. Nearly every one said it would end in smoke—both figuratively and literally. Hence Bismark's unwillingness to leave Berlin, and Gortschakoff's most convenient attack of the gout.

It is impossible to overestimate the importance of the present crisis in Italy. She has staked her all—her very existence—on the possession of Venice. Prussia might have drawn back, as fears were entertained, only a few days ago, that she would; but Italy, fully six weeks ago, had entirely committed herself, gone much too far, even to think of such a thing. The enthusiasm of the people throughout the peninsula is somewhat extraordinary. The warlike policy of the Government has been from the very beginning, most heartily approved by them. Volunteers from every corner of the country, from every rank in society, have hastened to offer their services for the realization of Italian unity. So many presented themselves that it was actually necessary for several days to refuse new names. Patriots have vied with plebeians in their devoted patriotism. You may find in every battalion, sons of Italy's aristocracy, serving side by side as common soldiers with the children of peasants and paupers. Last month, very many fled from Venice to put themselves under the tri-color of Victor Immanuel. One of these faithful fugitives, after risking his life and suffering many privations, offered himself as a volunteer against the Austrians. Unfortunately he was not of the required height and was rejected. The poor fellow almost broke his heart in despair, until some friend, acquainted with his history, made it known to the officer in command, who immediately enrolled him to his great delight.

Garibaldi landed here early on Monday morning, on his way to Como. There were thousands waiting for him. He is almost worshipped as a saint by the Genoese. They tell me he has now a most venerable appearance—his hair and long large beard having become quite grey. His appointment to the command of the volunteers was almost as much a matter of necessity as of choice with the Italian government. It is notorious that General La Marmora was much opposed to it, and only recently withdrew his opposition. At such a time as the present, Garibaldi would never have continued in Caprera—he would certainly have drawn his sword for the good of his country. Asked or unasked, his aid would have been given, and it is infinitely better that there should be a perfect understanding between him and his Majesty's ministers than that each party should be independent of the other. There are few countries that can boast of such a character as Garibaldi. After the treatment he met with three years ago, when he was so miserably deceived and lured on, until wounded at Aspromonte, he is well worthy of the very highest praise, in so readily accepting the generalship which has been offered him, and so entirely putting himself at the disposal of the government. He stayed in his island home until every preparation had been made on the main land—when word was sent for him to come. He obeyed. His coming is the signal for war.

It is impossible—useless to speculate on the conflict now at hand. Most people here think it will be sharp but short. It may be so. The Austrians are very strongly entrenched in the quadrilateral. Their fortified cities are almost impregnable. At least, they could only be taken by a long siege—work for which the young Italians are totally unfitted. An attack will likely first be made on Venice itself. There is the most confident expectation of that noble city belonging to Italy before many months are over. How strange that such a struggle should should take place this year. It is to be the beginning of the end? What effects will it have on the Papal power? When Venice is won, Rome must soon follow—sooner, perhaps, than some expect. Yesterday's papers contained the resignation of Cardinal Antonelli, which has been accepted, and Altieri mentioned as his probable successor. The immediate reason of this step on the part of Antonelli, was the Pope's refusal to issue paper money, (as the Italian government have done,) which would have immensely enriched the disappointed Cardinal's brother, who, it seems, is Director of the Bank of Rome—but how great a loss will be the resignation of such a man to the Pope at the present critical moment.

GENOVA, June 19, 1866.

(To be Concluded in our next.)

Right, and Worthy to be Passed Around.—The Rock Island Presbytery of the United Presbyterian Church, has adopted and published the following resolution:—
Resolved, That members of the U. P. Church who fail to contribute to sustain the Gospel at home or send it abroad, are unworthy the privileges of her communion, unless in the judgment of the session such persons are not able to contribute.