

Correspondence.

OUR SPECIAL EUROPEAN CORRESPONDENT.

PARIS, Aug. 1, 1867.

DEAR EDITOR: I parted with you at Frankfurt on the Main, a city of more wealth and beauty, comparatively, than any we have seen in Europe. On the Sabbath the stores were all closed, except a few cigar shops and some unimportant places. The business streets, so wide, cleanly, and American-looking in the week, looked as ours do on Sunday, closed and quiet. This was better than we expected—so decidedly unlike Paris and some parts of London.

We noticed in some of the fine mansions in the suburbs, that the front room on the ground floor is used as the kitchen, with bright cooking utensils hanging on the walls. How unlike us in America, who use that part of the house for reception-room or parlor, and keep the kitchen back out of sight. Handsome shrubbery, beautiful yard and front door, harmonize badly with tin and copper pans and kettles, however bright.

Many of the people go off on Sunday to Homburg, a great watering and gambling place, a few miles distant. In fact, there is more gambling there than at Baden, and women, young and old, join in it. We heard of a wealthy countess, who has been playing all summer, all day and a large part of the night, and is said to have lost several hundred thousand dollars, but keeps on, either to regain it, or because she cannot stop as long as she has anything to lose.

From Frankfurt, we came, in an hour by rail, over to Mayenne on the Rhine. This city we found very strongly fortified. Napoleon I. used to make it a grand starting point on his expeditions to Prussia and Austria. Here we took the steamer for a sail.

DOWN THE RHINE.

We had heard of the beauties of the river all our lives, and supposed we were doomed to the usual disappointment of over-estimation; but shall I tell you we never heard the half of what we saw? Instead of a dozen castles and old towers there are fifty, each with its picturesque location, its strong position, or its quaint old legend, to make it interesting. Many of them are old ruins of most beautiful type; others are restored and are inhabited by the nobility who own them, as summer residences. The hill-sides along the shores are not more beautiful than the banks of our own rivers. Sometimes, like the Ohio, the river winds through hills green with cultivation, though these are terraced and covered with the vine wherever a few feet of space can be found to plant it. Again, like the Hudson at the narrows, we wind around rocky hills too steep and bare for cultivation; and again, like the Schuykill, through a wide valley cultivated in the most luxuriant manner, with hills separated by several miles, and smiling towns and villages along the banks.

On almost every height, however, is some old round-tower, some old turreted castle, or perhaps a pair of them, or some ancient fortification which imparts an interest and a beauty to the scene which we in America are quite too young to imitate.

At Coblenz, we landed and crossed the river on a bridge of boats to examine the immense fortification at

Ehrenbreitstein,

one of the largest in Europe. It is built upon a high mass of rocks, the top of it being 400 feet above the river. A carriage-way takes us close to the top, where the view of the valley and city opposite, is very fine. The fortress appears to be one of great strength, mounts 400 guns, and can accommodate a garrison of 100,000 men. Napoleon I. had it blown up, and it has been rebuilt since his day.

In the city of Coblenz, in front of the old church of St. Castor, in which Charlemagne divided his empire among his sons a thousand years ago, stands a monument some twenty feet high and eight or ten square, erected by Napoleon I., while on his way to Russia, to commemorate the enterprise. A few months later the Russians were pursuing him through this same city, on his way homeward. The Russian general saw the monument and its inscription, below which he inscribed the terrible sarcasm: "Seen and approved by us, Russian Commandant of the city of Coblenz, January 1st, 1814." As we read the two inscriptions we thought how the wheel of Fortune does go round sometimes.

COLOGNE

is a busy old city, and boasts one of the grandest cathedrals in Europe. It is not unlike that of Milan in the general plan. It has a very lofty nave, with most splendid stained glass windows, both in the end and sides. Four parallel rows of pillars support the Gothic arches forming the roof. The choir alone is as large as many large churches, and was finished sufficiently to be used for worship 500 years ago. Since then, while years have rolled on, in which America has been discovered, and a new world has arisen; while Europe has seen empires and dynasties rise and fall, and while it has emerged from the dark ages to its present enlightenment, the workmen, generation after generation, have been adding to the cathedral. Now it was the transept on one side, a hundred years later than that on the other. Another century sees the great steeple on the

right begun, and carried up to the roof; a century later, the steeple on the left. They are both to be five hundred feet high when done,—which will probably be somewhere about the year A. D. 2367 judging of the future by the past. We see one part of the building going to decay, the stone work above the doors and windows corroded by time, while twenty or thirty yards off, all is bright and new; surrounded with scaffolding and with an immense crane on the top, by which the stones are hoisted up.

Several of the public buildings and churches of the city, some of them 1000 years old, are surrounded with scaffolding and undergoing repairs—looking much as though scaffolding and building forever were the fashion of Cologne.

COLOGNE TO PARIS—BELGIUM.

From Cologne we came southeast 314 miles by rail in twelve hours to Paris. The first part of the route lay through Belgium, a country which we found more like our own Pennsylvania than any we had seen in Europe. Coal mines innumerable, with iron furnaces and rolling mills without end, spoke at once the voice of business, thrift, and prosperity. We had seen nothing like it in all of our travels on the continent. Many of the establishments were very extensive, requiring a capital of a million of dollars at least to work them. One sight, however, looked very rough; namely, women here and there loading the coal into cars, working vigorously with shovels; and again assisting to unload the cars of slate or debris on the immense dirt heaps that surround the mines and furnaces. In another place we saw a woman working in a brick-yard, shovelling the clay. In Berne we had seen women sweeping the streets and sawing wood. Through Switzerland we had seen them carrying the immense basket strapped to their backs, loaded with truck or goods; or the half barrel of water strapped in the same manner, with slings around the shoulders like a knapsack. We had seen them through Germany cutting wheat with a sickle, binding it and loading wagons. We had seen them help pull wagon-loads of hay with slings over their breast and shoulders; but this heavy labor on the coal banks was worse than all; and how we did thank God that our mother and sisters and daughters lived in happy, free, smiling, elevated America, where women are not degraded to a level with beasts of burden.

RAILROAD CROSSINGS.

Along the line of railways all over Europe, wherever a road crosses the track, a gate is fixed on each side, which is kept closed by a guard who opens it for wagons to pass and closes it immediately after them. The roads being fenced in by hedges or low fences their entire length, cattle never get on the track, nor are people allowed to enter and walk along it. This precaution prevents many accidents. In many places the gate-opener is a woman, and in Belgium the women wear a uniform. Black oil cloth hat with broad brim, black sack and shirt, with their signal batons, standing at every gate, they looked quite different from anything we Americans ever saw.

EMPLOYMENT OF WOMEN.

We have noticed here in Paris, large numbers of women, generally of middle age, keeping the books of the hotels and stores; sometimes having charge of the entire hotel, and superintending the porters, chamber-maids, and waiters. The waiters at the tables are all young men, in many places dressed in full black with white cravats and gloves, but women have entire charge of the rooms and corridors. This employment of women as book-keepers or shop-keepers, &c., is a good feature, which might be copied to advantage with us, and add a new means of support for the sex so poorly provided for now, when thrown upon the world alone; but nothing in Europe has horrified us more than to see them reduced to the position of laborers with shovels or beasts of burden.

NINETY MILLIONS OF AMERICAN GOLD.

Paris is crowded full—hotels overflowing, and thousands of Americans swell the crowd. Mr. Morrill who is here, estimates the number now in Europe to be 60,000, who are spending at least \$1500 in gold each, on the average—some spend ten times that, and few spend less. This makes \$90,000,000 of our American gold to be sent here for the one item of sight-seeing—verily there is no use of our figuring up the amount of our imports or exports while such an item as this is thrown into the scale. Mr. Morrill's estimate is made from the lists of Americans at the banking houses, and the manifests of the ocean steamers. So he told our friend, Rev. E. E. Adams, D.D., two weeks ago. Good authority and by good channel, is it not? G. W. M.

LIBERALITY IN NEW BRUNSWICK.—The true blue folks of this province are getting on very fast. The N. Y. *Independent* says: "Rev. Dr. Chapin, the distinguished Universalist preacher of this city, has been rusticating in the British province of New Brunswick. A paper of the province says, while Dr. Chapin was obliged to remain in St. John last Sunday, in consequence of the severe storm on the Bay of Fundy, he was cordially urged to occupy the pulpits of the Congregationalist and one of the Presbyterian churches. His services were very well received, and at the evening service hundreds went away, unable to enter the crowded church."

LETTER FROM THE SECRETARY OF CHURCH ERECTION.

DEAR BRO. MEARS: I send you some extracts pertaining to the importance and economy of church building, as a means of missionary progress.

In a recent number of your excellent paper you quoted a part of a circular or report of the Secretary of Home Missions in which he showed that every one of the missionary churches which had in the last five years become self-sustaining possessed a house of worship;—that those which were likely to come to self-support had also built or were building; that some congregations had ceased to be dependent on missionary aid immediately on entering their new edifices, but that scarcely an instance could be found in which a church had become self-sustaining that worshipped in a school-house or a hired hall or the church edifice of another denomination. Such facts should have their effect in awakening the church to an appreciation of the work of Church Extension in the true and economical and enduring manner.

Another number of your paper spoke of the Church in Omro, Wis., as having completed a house of worship through the aid of the Church Erection Board under the supplementary plan. The appropriation made was but five hundred dollars, and its fruit already appears in the following report just received. "The Church at Omro becomes self-supporting. Here are arguments for Church Erection, &c."

Other encouraging items are added. "The Church at Marshall will build just as soon as they can get a minister to engineer the matter, which I hope will be soon."

"The Church at Poynette will also take steps soon to build a house, which will put them on a good working basis at once."

"The Church at Lodi have dedicated their house under very hopeful auspices. They will be compelled to enlarge it at no distant day, as there is not room to meet the wants of the people."

"The Church at Columbus will dedicate their beautiful house in two or three weeks." (This Church also received an appropriation from the Church Erection Board during the last year.)

"Their minister will probably be installed as pastor. This movement has been a wonderful success. I shall urge them up to the point of self-support if possible."

These extracts taken from a recent report of Rev. B. G. Riley, district Secretary of Home Missions in Wisconsin, are sufficient to indicate what is being done to establish the gospel on a sure footing in that State.

They show that the people are nobly helping themselves; and that the aid which they receive in the erection of their churches bears fruit immediately and many fold to the glory of God.

But the results are not accomplished without great struggles on the part of these feeble churches in the West. Christians in the older States have no conception of the difficulty which attends these enterprises in the new settlements.

I know whereof I affirm from recent observations on the field. At Jefferson city, Mo., I witnessed the toil and anxiety of brother Whittaker, (a Philadelphian by birth,) in his effort to secure a church edifice. He was preaching on the Sabbath in a narrow hall, with a dry goods box for a pulpit, while during the week he labored early and late to raise his subscription list to the needed point, or to reduce the builders' contracts, or to obtain some foreign aid above what the Church Erection Board could give; and yet with all his toil, discouragements hung like clouds over the work, and health and strength as well as hope, seemed almost to flag. At St. Joseph, Mo., I found a noble and self-sacrificing people in the midst of an equally hard and protracted struggle. Many of them had borrowed the money which they had subscribed. They were well nigh discouraged, and when they received a promised grant from the Church Erection Board, they marked the timely providence by an hour of special prayer and thanksgiving.

I wish those who build massive and costly structures without reaching the point of real sacrifice, could fully know the facts which attend church building on the border.

In many cases, our missionaries have waived all payment of salary from their people in order to encourage them to build a house of God. And I have it on the testimony of Dr. Patterson, of Chicago, that in some instances church members have given twenty-five per cent. of all that they were worth, in order to possess a church.

But this is not the chief sacrifice. The saddest feature of this whole subject is found in the waste and ruin of health. More missionaries are broken down by discouragement and anxiety, than by all the labors which they are called to perform. A faithful man in Minnesota has been striving for more than a year to secure a plain and cheap house of worship. A grant was made by the Church Erection Board, but in the meagreness of the funds contributed last year, the grant was inadequate. The burden still rests on the people and on the almost despairing pastor. This morning a brief note from his wife runs as follows:

"Dr. Kendall—Dear Sir: At Mr. —'s request, I write to inform you that he is prevented by illness from making out his quarterly report at present. He has been confined to his bed for

a week, with a fever brought on by over-work and anxiety, about the church building.

"Yours, &c."

This brief note gives us a sad picture of Home Missionary life, and shows where the real pinch comes. It is not in the want of hearers or the failure of the missionary stipend. It is the urgent need of a place to preach, and the worry and despair and sickness attendant upon the effort to obtain one.

The missionary work is hard enough at best. It should be free from those needless obstacles, which the church is so able to remove. A humane man will work his horse indeed: it is right; but never in a galling collar, nor under a chafing and needless burden, and is not a man who goes forth to work for Christ of more value than many horses? F. F. E.

"MUSCULAR CHRISTIANITY."

BY REV. I. F. HOLTON, S. MALDEN, MASS.

This term is not quite profane, but it is very irreverent. God is not worshipped by the muscles but by the spirit. Were there any Christianity in uttering words, making gestures, and assuming attitudes, that Christianity would be muscular—the opposite of spiritual, which last is the only true Christianity.

But the term was probably invented to call attention to a forgotten truth: that it is the duty of every Christian to keep his body in a state of as much efficiency as he may. "With this body thou shalt serve Me." That body then he cannot innocently weaken or incapacitate. Suppose a merchant redeems a man from death in order that the redeemed may serve the redeemer as a porter. The merchant gives his porter a hand-cart with which he may carry his loads. The porter loves his cart and determines to beautify it. He hangs it about with heavy plates of copper and statues of bronze and chains of brass. He files each spoke down to the size of a knitting-needle. His elegant establishment can carry with safety fifty pounds at a rate of two miles an hour. In a fit of enthusiastic zeal he tumbles in quarter of what it ought to be able to carry, and it breaks under a task too great for its "delicate organization."

Where is the sin? It is in impairing the efficiency of his instrument. "Would it avail him to plead that every porter in the merchant's service was abusing and loading down his cart in just the same way? If not, then it must be wicked to follow those fashions of dress and diet that make the Christian a physical imbecile, unable to step abroad without employing one hand to keep the dress from beneath the feet and the other to shield the eyes from the sun.

Vigorous health cannot be maintained without sun and open air. These cannot be enjoyed by one clogged with impediments. Exercise not enjoyed is like to be intermitted and almost sure to be unprofitable. To a Christian thus unhappily circumstanced, to *συναρπαζειν* as a good soldier (ii. Tim. 2: 3) is impossible. And with bodily faculties thus debilitated, mental powers sympathize more than most persons imagine.

I have learned a valuable lesson on this point from a gymnastic ladies' school, on account of which I bought me a home in South Malden. Its principal, Mr. Isaac N. Carleton, was at that time a stranger to me, but I had learned that his plan was to bring up physical culture to its true place side by side with mental culture and moral culture. And I had assurance from a friend of whose judgment I had long known the value that what he attempted he would do. But on becoming personally acquainted with the school after my removal here, I was somewhat chagrined at the unusually few hours devoted to study. Still I consoled myself with the idea that Mr. Carleton was erring on the safe side; and, on the whole, I was willing that considerable mental advancement should be sacrificed to bodily vigor and to happiness at school. It was not till I attended the examination that I persuaded myself that there had been no sacrifice of intellect or soul to the body. I doubt whether so much mental progress would have been possible without good physical culture. The examination was, by the way, conducted in part by the State Superintendent of public instruction, who was then as much a stranger to Mr. Carleton and his school as I had been a few weeks before.

And why should not as scrupulous attention be given to the physique of the mental athlete as to the mental status of the pugilist? If a serene and happy life be necessary to the champion, why not perfect health in every organ to one who strives for intellectual mastery? A systematic series of gymnastic exercises, the growth of much experience of many men in Germany, England and America, is one of the means used in this school. Another is a physiological dress which is generally laid aside only for meetings, visits to Boston and special occasions. Early hours, careful diet and constant attention do the rest. Many pupils are sent to such schools because their system is too much prostrated to permit their studying in any other. I never knew of a case where the regimen has failed.

South Malden was a happy selection for such a school. It is a small quiet village, not three miles from Boston, with which it is connected by half-hourly horse-cars and eleven steam trains per day. It has but one church—Congregational. This has more than doubled its numbers within

three years. It has, I believe, no public eating-place, drinking-place, or livery stable—and reminds me strongly of Western Massachusetts. It is said that statistics make the town the second in the State for salubrity and the first east of the Connecticut.

But to return to the physical imbecility which the American Christian and patriot must equally dread. It saps female beauty ten years earlier than it fades in the wealthier classes in England. It renders domestic life a burden and its comfort dependent on Celtic, Teutonic, or African aid. It prevents many marriages and renders others an occasion of fearful and unnameable crimes.

The consequences of these crimes are revealed in a most alarming aspect in the statistics of Massachusetts. Probably they tell no worse story than elsewhere; but, being more accurately compiled probably than those of any other State, they show more reliably our approach to the gulf that closed over the native dominant race of pagan Rome. In the first place, it appears that in 1860 there were more births than in 1865 by over 6000. But as these crimes which are diminishing their number, are held in check by the confessional, the number of births are naturally greater among the foreign population than the native. Thus in the State, while the native and foreign population are 970,960 and 260,106 respectively more than three to one—the births are 13,276 and 14,130. Over these figures the papists are exultant; and, though the imprudence and vices of the Romish parents cause a much higher rate of mortality among their children, the most hopeful Protestant cannot contemplate the figures without alarm. Nor do facts within their own observation cheer them. The thinned seats in the Sabbath school—so full when they were children—contrast painfully with the crowds that throng the doors of the mass-houses they passed. A large number of their married friends have lived childless for years. A few have one, two or three children. Six is a more remarkable number than twelve used to be. The church cries out in Rachel's agonizing voice: Give me children, or else I die! But Christians have found out that babes cause sleepless nights, fill the house with work, detain parents from concerts and parties, and even from the house of God. Innumerable bills, it is ascertained, spring from their little wants. They have counted the cost and their minds are made up. If the father of eight children become a candidate for their vacant pulpit, they are disgusted with the man and ashamed at his "imprudence."

What will be the end of these things? I hope for better times. Whoever will compare the costume of Elizabeth's duke of Leicester with the most inconceivable and troublesome a gentleman can now venture to don, will see hope for the other sex. The time may come too, when conformity to the world will take a definite place as a sin in the eyes of the church, and the behests of loose women in Paris be no longer law to those who have consecrated all to Christ. Meanwhile such schools as Mr. Carleton's and such books as Lee and Shepard are publishing, and especially the endorsements of Presbyteries and associations, (Pres. Kitchell, of Middlebury, Vt., being in one case the mover) seem to me like the faint glimmer of the dawn of a day, when those who run the Christian race shall lay aside every weight, and present their bodies with all their powers carefully perfected; a living sacrifice, holy, acceptable unto God.

JEWISH COLLEGE IN PHILADELPHIA.—The new Maimonides College, in this city, is to be opened in October. The full course will embrace a period of five years, and will entitle the graduates to receive the usual degrees. Candidates for the ministry, having the proper theological knowledge, will receive the degrees of Bachelor and Doctor of Divinity. The branches of instruction include Greek, Latin, German, French, Hebrew, Chaldaic, and their literatures, the natural sciences, history, mathematics and astronomy, moral and intellectual philosophy, constitutional history and laws of the United States, belles-lettres, homiletics, comparative theology, the Bible with its commentaries, the Mishnah with its commentaries, the Shulchan 'Aruch, Ya ha-Chazakah, Jewish history and literature, Hebrew philosophy, etc. The Faculty, as far as yet appointed, consists of the Revs. Isaac Loeser, Professor of Homiletics, Belles-lettres and Comparative Theology; S. Morais, Professor of the Bible and Biblical Literature; Dr. M. Jastrow, Professor of Talmud, Hebrew Philosophy and Jewish History and Literature; Dr. Bettelheim, Professor of Mishnah with Commentaries, Shulchan 'Aruch and Yad ha-Chazakah; L. Buttner, Professor of the Hebrew and of the Chaldaic Languages, and of the Talmud. It will be open to all comers desirous of receiving a knowledge of Hebrew literature.

The venerable and distinguished London Israelite, Sir Moses Montefiore now in his 84th year, has heard the cry of the persecuted Jews in Moldavia, and is resolved to attempt relief. In a letter to the editor of the *Jewish Messenger*, of New York, he says: "I am on the point of leaving for Moldavia, at the request of our co-religionists, it being thought that, with God's blessing, my personal exertions there may be instrumental in allaying the cruel persecutions with which our brethren are afflicted."