

Correspondence.

OUR SPECIAL CORRESPONDENT ON BISHOP WOOD.

PHILADELPHIA, Oct. 2, 1867.

DEAR EDITOR: In Bishop Wood's late address to the Roman Catholics who had assembled to welcome him home, he is reported to have "dwelt particularly on what he witnessed in Geneva, the home of Calvin. The town he found to contain a majority of Catholics, and their ranks are daily augmenting from the ranks of the Calvinists. The man appeared to have grown out of the recollection of the people. The poor man lived, died, and no doubt was buried; but the place of his burial was known to no one." The above I have quoted from the report of the Bishop's address in one of the daily papers.

"When in Geneva recently, I made particular inquiry upon some of the points which the Bishop has brought out, and am of opinion that my informant was better booked up, probably, than those upon whom the Bishop relied for his facts."

I called upon M. Merle D'Aubigne, the renowned historian of the Reformation, but the Doctor being absent, had an hour's conversation with his estimable wife, whom I found to be a lady of fine education and accomplished manners, and also thoroughly informed in all matters connected with the religious interests not only of Geneva and Switzerland, but of the whole of Europe, and by no means ignorant of our evangelical plans and progress here in far-off America.

She stated that the city was increasing in size and population every year; that there was a steady influx of foreigners, mainly from Savoy; that the newcomers were all people in humble life, who came to do the work of laborers and to be servants in families; that the Genevese were mostly merchants, mechanics, and tradespeople, and they were unwilling to hire themselves out as servants or laborers. Hence the demand for Savoyards, who gladly accepted these humble positions. She stated that the increase in the papist population was mainly from this source. She said, also, that the Protestants were holding their own well; that the population of Geneva is about 45,000, of which 30,000 are Protestant and 15,000 papist. There are fourteen Protestant churches, eight National, and four Free; besides one Lutheran and one German Reformed—the fourteen first mentioned being all under more or less evangelical teaching at present. Besides these there are an English and a Russian Chapel. There is one handsome new Roman Catholic church and one old one. [I know of none beside these two, nor do the guide-books tell of any more.] That the eight National and four Free churches were carrying on Sabbath school work, and for teachers were glad to avail themselves of the assistance of the fifty young men, students in the theological college of which Merle D'Aubigne is President. There are some six or seven hundred children in the schools and the work is carried on with vigor. The ranks of the papists there are reinforced in Geneva, much as they are in America, by immigration, and there appears little likelihood that they will ever be reinforced from the ranks of the Protestants. Madame D'Aubigne also stated that the papists were still very considerably in the minority.

The good Bishop evidently inquired of the wrong parties for the grave of John Calvin. I had no difficulty whatever in finding the cemetery; and was taken by the *custode* directly to the spot where the stern old Reformer sleeps. A little square stone with J. C. cut upon it marks the spot. I asked the *custode* whether he was certain this was Calvin's grave. He replied, with astonishment that I should ask such a question—"Certainly, sir, this is the very spot." "How do you know it?" I asked. "We have the records in the Bureau, made on the day of the burial, giving the number of the plot in the most exact manner."

As to Calvin's having grown out of the recollection of the people, I saw no evidences of it as regards the Protestant portion of them. The Cathedral Church of St. Pierre is a grand old Gothic pile, but the light through the stained windows falls not upon a bare stone floor, as in the papal Cathedrals; but upon a nave filled with pews and benches, well supplied with hymn-books and Bibles. There is no mistaking the place as a Protestant house of worship. The old pulpit of Calvin has been replaced by one of later date, but the sounding-board, which hung over the old Reformer's head, hangs over the pulpit still, and echoes out, each Sabbath, truths that Calvin helped most effectively to dig out from the rubbish of the papacy of the sixteenth century. Beneath the pulpit stands Calvin's old arm chair, a sacred relic, which will stand there many a long year to come, and be cherished by thousands who will never let the memory of its old occupant die out of the recollection of the people.

The brightness, thrift, and energy everywhere apparent in Geneva, strike the traveller in a moment, as very different from anything he sees in France on the one hand, and Italy on the other. If he be a Protestant, it does not take him very long to guess at the cause.

Yours truly, G. W. M.

Who can but covet the company of them who keep company every day with God.

FROM OUR TRAVELLING CORRESPONDENT.

PITTSBURGH, Oct. 3, 1867.

DEAR EDITOR: Since my last I have been still among the Scotch Irish of Western Pennsylvania, and learning the signs of the times in this locality and among the Churches. On every side I find the signs of that Ecclesiastical acclimatization which I referred to in my last, the traces of the great breaking up of old associations and methods, the surrender of cherished modes of thought, in a word the shaking of heaven and earth that the temporal and the perishable may be sifted out from the eternal and imperishable. The materials of old nations are being ground in the mortar that the New Nation, and the American Church of the future may come forth in American strength and in the beauty of holiness from the womb of the nation's morning.

Most of your readers have probably no associations with that word *acclimatization*. They have never been through that mill; have never known how Job felt when he sat on the dunghill and scraped himself with a broken plate. If they had ever had that experience they would discern the analogy between the individual and the ecclesiastical experience, they would understand somewhat of the heats and rashes that break out in the virtually foreign churches that surround your peaceful New School Zion. You have seen something of them among your neighbors of the Lutheran church, in the great battle between American Lutheranism and the would-be Hengstenbergs and Kahnses of America. You have seen this old-world rigidity on dead issues among your Old School brethren. But nowhere will you find it more clearly defined than among the Scotch Irish Presbyterians, who make several of the smaller of the fourteen sects into which the Reformed church is broken up, and that because nowhere is dissent and conservatism associated with such rigidity of will. This characteristic is the most prominent feature in their character. One old elder from Ulster once prayed; "Grant that I may be always right, for you know I'm mortal hard to change," and he might have prayed for the whole race and stock.

They are "mortal hard to turn," and this is the secret of their excellencies and their defects as seen even in the nation's history. As Parton observes, it makes splendid men for posts of energy and activity, but wrong headed and obstinate where tact and skill and ready judgment are required. General Jackson at New Orleans, Andrew Johnson as military governor of Tennessee, were the right men in the right places, but these two men in the White House showed themselves as untractable and unteachable as mules, and I firmly believe that if the first had been there at a critical period as the second is, he would have been just as great a nuisance. Some of your readers will perhaps be astonished to hear these two men instanced as samples of the stock, but the fact is, that so much has been said of the prominence of the Yankee influence in American History that the really greater influence of the Ulster Presbyterian has been lost sight of. Madison, Monroe, Polk, Buchanan, (and perhaps Jefferson) are all by descent of this origin; as are Webster and Greeley, through the Ulster settlers who brought potatoes and linen-making to New Hampshire. While New England has given but two presidents to the Union, it will be seen from the above list how many Ulster has given.

Their character then is marked by a preponderance of will and conscience over intellect and sympathy, in such a degree that we may well pray that they may be always right, for they are hard to turn;—always as right as when they carried West Virginia by main force back into the Union, crippled the rebel power in Western North Carolina, and Northern Alabama and Georgia, and held Eastern Tennessee amid a torrent of persecution true to the Union and to liberty,—right as that one of them who held the helm of the Christian Commission, and steered that great charity of the war through shoals of despondency and flood-tides of rejoicing into the harbor of peace.

Within that great Allegheny Range, from the oil regions of Pennsylvania to the Muscle Shoals of Northern Alabama, they have written in seven years a record by ballot and bullet, that may well claim a nation's gratitude; nor can we hold them justly responsible, if one of themselves has done more than any other man could do to undo their work. They will send Judge Williams east from Allegheny county with a majority that will tell Andrew Johnson what his brethren think of him. When the vote of this county was announced to President Lincoln, he asked, thinking that he had misheard: "What State is that?" and when informed that it was a county, he added, "Why that (10,000) is majority enough for a State."

In church matters the people of this stock are invincible in their prejudices, and carry over to America all the party prejudices and petty usages of the Old World. Their lines of church division are of Scottish and Irish origin. The older people are mainly natives of Ulster and have modelled the churches after transatlantic fashions. In their eagerness of conservatism they confound usages with principles, and devise dogmas to vindicate Psalm Book and Token. Of the sects which they compose, the oldest is the Reformed Presbyterian or Covenanters, who would not accept of the revolution settlement of 1683 because the British government would not "acknowledge the

binding authority of the Covenants, National and Solemn League." They became political as well as religious dissenters, disowning the State as well as the church, and until 1863, no person of the sect was allowed to take the oath of allegiance, and even then the change was only effected by a division. This division came earlier in America—1833—and the Synod seceded from the General Synod in this issue. The Covenanters of the General Synod illustrate the fact that if a man's face is but set in a right direction, it is a great change for him. "To vote or not to vote" was apparently a small issue, but its decision decided the character of the Church in a thousand points, and to-day it ranks among the liberal Presbyterian churches of the land in spite of the strenuous opposition of its conservative men, requiring an assent only to "the great principles" of the Westminster standards and therefore as a body debarred from union with the Old School Church. This Church seems to be pretty nearly "out of the woods," and pretty thoroughly "acclimatized" to American soil, and the action of its last Synod in refusing to discipline for transgression of distinctive usages indicates that it is not going back on its record. Two prominent and able ministers of this Church—Rev. A. M. Stewart and Rev. W. T. Wylie—have recently gone over to the New School ranks, the latter taking his people with him.

The U. P. Church, not very favorably known for its treatment of Mr. McCune, is the largest of the Scotch Irish bodies and the most energetic. It is led by a few prominent men who have before their eyes a dream of a great rigid Presbyterian church, singing Psalms and preaching close communion, and standing over the whole country side by side with the liberal American Presbyterian church which is to arise from the union of the two Assemblies. Hence their unwillingness to come by Presbyteries into the November Convention, as the carefully selected delegation from their General Assembly will not say as many rash things on union as would delegates chosen freely by the Presbyteries. Hence too their eagerness to absorb all the Psalm singing congregations that they can lay their hands on, and the readiness with which they foster and help on trouble in the congregations of other bodies. The preponderance in numbers of their ministers over their churches, enables them to bring into the field a large number of skirmishers to occupy out-posts, and the congregations are heavily taxed for funds to support this crusade in the interests of Psalmody and Close Communion. But there are not wanting indications that many in the Church are alive to the fact that this ideal is essentially a foreign one, and that the Christian conception of a Church is something broader than that of a society for the dissemination of doctrinal information and the propagation of distinctive principles, while the cry of lost souls is in the ears of them that will listen. The powerlessness of their Home Missionary work is nowhere more loudly proclaimed than by their own recalcitrants. They can gather in here and there in the West a handful of emigrants, but they cannot work successfully among the masses of the ungodly of their own land. The signs of coming storms are abundant in this Church; more than one Presbytery has thrown down the gauntlet of defiance to the Assembly in regard to the McCune case, and demanded a recognition of the truth that whoever has a right to membership in any church has a right to that in the U. P. Church; that the law of Christ is the same for all. On the Psalmody question, too, there is no unanimity, and their Assembly will soon have to again defy public opinion in administering discipline or virtually abandon one of the principles on which their Church is founded. Not fifty miles from this city, a Doctor of Divinity who made Moderator Nelson's acquaintance last May, has suspended from privileges till tried, one of his worthiest and most liberal members,—the superintendent and sole supporter of a flourishing Mission Sabbath-school—for the offense of singing hymns on Sabbath afternoon, an offense strange to say! which was shared in by his pastor. In this case there is already a feeling that it would have been better to let a man of Col——'s social standing and determined character alone, but hints of permission to step out quietly by the back-door have no effect on him. In short, then, the U. P. ideal has very little prospect of being realized, and there is every likelihood that this church also will be obliged to take out its naturalization papers or be rent in pieces. Were it possible to compose a Church of Scotch Irish emigrants the thing might be done, but as their children grow up among the American people, and read American books and papers, for good or evil they must and will be Americanized. As it is, this church, like some others, is but a tunnel, with immigrants going in at one end and Americans going out at the other.

The old side Covenanters are a fine specimen of sectarian success through sectarian seclusion. It is a disciplinary offence with them to go to hear a preacher of any other denomination on any day of the week, even if no preaching of their own is accessible. I heard of one family of two maiden sisters, who part at their own door to go—the one to the U. P. and the other to the Covenanter church. The latter does not bear preaching more than twice a year, but she dare not enter her sister's church. And this is the name of Christ. Yet even they have been forced to relax somewhat of their sectarianism.

ON THE WING.

Editor's Table.

NATURAL THEOLOGY.

MAHAN. The Science of Natural Theology; or, God the Unconditioned Cause, and God the Infinite and Perfect, as Revealed in Creation. By Rev. Asa Mahan, D.D., author of "The Science of Logic," "A System of Intellectual Philosophy."

This is one of the books which reach to first principles, and which prove that the sceptre of philosophical acumen has not departed wholly to the side of error as some would have us believe. It is a clear, logical and searching criticism of the positions of what may be called the Know-Nothing party in Natural Theology, who, with Hamilton and Mansell among believers, and with all the infidel materialists and positivists of our day, would have us believe that God and supernatural things, if they exist, cannot be known; that the objects of faith are entirely beyond the pale of scientific recognition, assertion or inquiry. This speculative negation of the knowableness of God to human faculties, is almost equivalent to a denial of his existence; and must tend to the propagation of atheism, so far as it is received. Dr. Mahan makes a bold and able demonstration for a real Natural Theology. He commences with analyzing the knowing faculty and vindicating its powers. He then states the Theistic position and proceeds to argue its scientific truth. In conclusion he treats of the Material, the Ideal and the Sceptical philosophy as opposed to Realism. The volume is worthy the attention of thinkers, as in the same line of thought with the recent works of McCosh. An index should have been appended.

ROBERT CARTER & BROS.

BONAR. Hymns of Faith and Hope. Third Series. By Horatius Bonar, 16mo., pp. 384. For sale at the Presbyterian House.

The writer of these verses needs no introduction to the Christian public. Some of the productions of his pen have gained an established place among the Songs for the Sanctuary. Grace of language and rhythmical flow, clothe the most Scriptural and evangelical utterances. There is a very great variety in the metres and subjects in this volume. Not a few of the pieces are colored with millenarian views. Some are paraphrases of old Latin hymns and over a hundred pages are given to versions of the Psalms. Mr. Bonar, however, does not undertake to render the grand Forty-sixth. In this, if in no other attempt on this field, Isaac Watts is unapproachable. The book is bound in bevelled boards, with red edges.

HERVEY. Meditations and Contemplations. By James Hervey. To which is prefixed the life of the author. 12mo., pp. 399.

A re-issue of a once famous and much read work. If the outwardly active Christian in this busy age could be persuaded to spend some little of his time in exercises such as those indicated in this volume, his character would gain a much needed element of repose and thoughtfulness. His mind may be profitably employed and trained for the exercise under the guidance of the author who was one of the masters of the art of Meditation as well as one of the most pious, and lovely characters that ever lived.

STUDY OF LANGUAGE.

WHITNEY. Language and the Study of Language: Twelve Lectures on the Principles of Linguistic Science. By William Dwight Whitney, Professor of Sanskrit and instructor in Modern Languages in Yale College. New York: Charles Scribner & Co. Philadelphia: Smith, English & Co. 8vo. pp. 488. \$2.50.

There are few matters of science around which so great a charm can be thrown by competent writers as philology. At all events, we have had no treatise, among the many issued in America upon this branch of study, so abstract as to overpass the powers of appreciation and enjoyment of the great mass of readers. Mr. Whitney's book is, we think, fully as entertaining as Max Mueller's, without being a whit less thorough; and its scope is wider. Like those volumes this is in substance a course of lectures, enlarged and enriched by subsequent reading and study. Their main object is to bring forward the principle of growth in language; to trace the historical progress of the great systems of language; to show how large a part of our existing languages is attributable to growth. Mr. Whitney denies the position to which many students of the Bible incline, that languages have degenerated from an original and perfect standard; he regards their later form as the result of progress from rude and feeble beginnings in mere roots. Many questions much debated on the field of philology Mr. Whitney waives, as that of the absolute origin of languages; and the bearing of philology on the question of the unity of the human race. He modestly disclaims for his science in its present state, the right to decide or judge on such questions, and thus sets an example which philosophers in other branches would do well to imitate. He also takes the position, of some importance in a theory of inspiration, that thought is possible without language. The book is a valuable addition to the already rich and extensive list of Messrs. Scribner & Co.'s publications in this department.

MEDITATIONS OF GUIZOT.

GUIZOT. Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it. By M. Guizot, Translated under the superintendence of the author. 8vo., pp. 390. Published and for sale as above. \$1.75.

This second series of Meditations will be read with a far deeper interest than the first, as they

are concerned with the present remarkable facts in the spiritual condition of France and Europe generally. More than half of the book is occupied with a description of the "Awakening of Christianity in France," covering the period from the Revolution of '93 to the present time. The remainder of it is devoted to brief discussions of the leading systems of philosophy of the day, in their relations to Christianity—Spiritualism, Rationalism, Postivism, Pantheism, and Materialism; with a meditation on Skepticism, and a final one on Impiety, Recklessness and Perplexity. The whole is written with the limpid clearness so natural to the best class of French thinkers and writers; the views are broad and manly, and the effect must be to relieve doubt and vindicate the claims of Christianity to the intellectual assent of men. It is printed in large clear type and is every way a readable volume.

LIVING AGE QUARTERLY VOLUME.

LITTELL'S LIVING AGE. Conducted by E. Littell. Fourth Series, Volume VI. From the beginning Volume XCIV. July, August and September, 1867. Boston: Littell & Gay. Philadelphia: Howard Challen.

It is scarcely necessary to do more than call attention to this volume, which contains the usual well selected miscellany from a wide range of periodical literature not accessible to the general reader. Many papers of great value and interest—such as Carlyle's Shooting Niagara are guarded from oblivion by the wise interposition of the editor and especially by being collected in this quarterly issue. Every library should possess these volumes.

WOOD. Manual of Physical Exercises, together with Rules for Training and Sanitary Suggestions by William Wood, Instructor in Physical Education. With 125 illustrations. New York: Harper & Bros. 12mo., pp. 316. For sale by J. B. Lippincott & Co.

This is a very comprehensive treatise in which no less than ten different sorts of physical exercise, from swimming to boat racing, are treated by an instructor in all these branches. Full directions are given as to the proper mode of conducting the exercises, including the entire etiquette and code to be observed in rowing-matches, base ball, cricket, &c. As calculated to encourage our youth in manly exercise and so promote physical vigor, it is to be heartily commended to the public.

JUVENILES.

GRIMM'S GOBLINS. Selected from the Household Stories of the Brothers Grimm. With illustrations in colors from Cruikshank's Designs. Boston: Ticknor & Fields. Sm. 4to., pp. 111. For sale as above.

A selection from the extraordinary fairy tales of the author, many of which are contrived to leave a wholesome impression upon the reader. The volume is beautifully printed and illustrated in colors. It would make a very handsome holiday present.

RAINBOWS FOR CHILDREN. Edited by L. Maria Child, with twenty-eight illustrations. Boston: Ticknor & Fields. Sm. 4to., pp. 170. For sale as above.

This is also a collection of fairy tales, with far less mystery and grotesqueness than belong to the German stories, but with the clearer air and the practical aim of New England from which we presume they spring. They are edited by Mrs. L. Maria Child. The volume is handsomely bound and printed, and has twenty-eight illustrations, which are fair, without however warranting the high commendation, bestowed upon the engraver by the editors.

BARRETT. Our Summer at Hilsdale Farm. By Mary Barrett, author of "Shooting at a Mark," "Steps in the Upward Way," etc. 12mo., pp. 256. Published by the American Tract Society, Boston, and for sale at Presbyterian book store.

With the history of the sports and employments of an interesting group of young persons spending summer in the country, is interwoven the inner experience of one of the company, who was going about to establish her own righteousness not submitting herself to the righteousness of God. The most important lesson of the Gospel is thus conveyed in a natural and easy manner, the interest of the narrative being vividly enhanced by the religious element it contains.

C. J. G.—Ruth Derwent: A Story of Duty and Love. By C. J. G. 12mo. 320 pp. Boston: American Tract Society. Philadelphia: Smith, English & Co.

The heroine of this story is a Vermont lady, who, just previous to the outbreak of the rebellion, went into Virginia as governess in the family of a planter. The interest of the story, however, turns upon matters not directly connected with the war; arising rather from the strongly drawn characters of Ruth, and Faith one of her pupils, and from the efforts of a proud heart to bear, unassisted by grace, the trials of life and to ward off the softening influences of truth. The writer's ability in character-drawing is decidedly good; the story is highly entertaining, and while the charge against Faith of "excelling" seems occasionally justifiable, the excellent lessons of the book are effectively conveyed to the reader. It is scarcely necessary to say that the book is wholly in the interest of freedom. It is dedicated by the authoress to "her beloved pastor, Rev. Robert Russell Booth, D. D."

THE NORTH BRITISH REVIEW.—No. XCIII.—September, 1867.—American Edition. New York: Leonard Scott Publishing Company. Philadelphia: W. B. Zieber. Contents: Moral Theories and Christian Ethics; English Vers de Société; Concilia Scotia; Carsten Hauch and his latest Poem; M. Gustave Doré; The Great Pyramid; Early Years of the Prince Consort; The Achievements and the Moral of 1867.