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PRE-HISTORIC MAN.

A leading topic of modern science is the age of the human race. A main point of attack upon the historical claims of the Scriptures, is the alleged inadequacy of their chronology to the actual duration of the race as indicated by science. Recent discoveries, or a better acquaintance with facts previously known, it is asserted, compels us to assume for man's existence, a period twice, three, or many times as great as the scant six thousand years of the chronology of Scripture allows. As for the theories—discoveries they are not—of Darwin, they defy the very notion of chronology. Cycles and ages are required for the infinitesimal steps through which man and the contemporaneous animals reached their present stage of development. We lay this wild speculation out of the account, and confine ourselves strictly to facts, as asserted and treated by recent advocates for the vast age of man.

It cannot be denied that these facts, whatever they amount to, are reproduced with great persistence by scientific men; and that others of similar import and plausibility are, from time to time, added to the list, requiring fresh examination and refutation from the friends of the historical character of the Hebrew Scriptures. The matter, instead of being settled in the interest of revelation, grows more serious. Everything just now points to the probability of the great age of man becoming a settled position of the popular natural science of the day. Most earnestly do we hope the inquiry will be diligently and faithfully pushed. If the supposition of this great age of man be in all respects a delusion, as we are inclined to believe it is, then further honest and laborious research alone needed to expose its falsehood. It is some foundation of truth in it, as it is possible, it may prove to be of a most interesting and valuable character; and with it may come such insight into the meaning of Scripture as materially to enlarge and correct our methods of interpretation.

At all events, we wish it understood, that no influence of intelligent believers is to be thrown against the most thorough inquiry into the antiquities of the human race, whether furnished by geology, by disinterred ruins, by monuments, by records, or by traditions. No fears of the results on our part are to hinder honest research. Much rather would we encourage believers themselves to engage upon it in earnest; as confident that the interests of truth and of the Gospel will be promoted in the end. So it was in the dispute with the earlier geologists about the age of the earth itself. We hope the blunder of terrified, short-sighted opposition to the legitimate investigations of science will not be repeated now; and that well-meaning men will not deepen the stigma of narrow-mindedness and hostility to science which piety already has to bear, and which so needlessly estranges and embitters scientific men towards the Christian faith.

At the same time, it is no part of our purpose to let the claims of these "philosophers" pass without scrutiny. We shall not assent to their loose and sweeping generalizations, even at the risk of our reputation for liberality. If we admit their facts, we are under no obligation of courtesy, to allow their raw and arbitrary conclusions. If, of two alternatives equally open to the inquirer, one accords with and vindicates the historical truth of the Scriptures, it will be no proof of religious bigotry in us, to choose that; at least, no more than it will be proof of irreligious bigotry in our opponents to choose the other. And we believe the modesty and sobriety taught by every part of the Bible and confirmed by prayer for divine guidance, will keep their possessor from being hurried away by the mere novelty and daring nature of these speculations.

Various papers, it appears, were read at the late annual meeting of the American Science Association in Chicago, in which the great Antiquity of the Human Race was argued. A certain "Col." Charles Whittlesey reviewed the evidence bearing upon the subject in the United States; another "Col." J. W. Foster read a paper upon Antiquity of the Race in North America; while a Mr. Wm. P. Blake confined his inquiries to evidence furnished in California. The first two of these Essayists spoke decisively of the immense age of man. They were certain of duration of several thousand years before the Christian era. "Col." J. W. Foster began by stating that "recent discoveries show that man among the most ancient of animals." He is lavish of figures:—"36,000 years ago;" "three

centuries of centuries;" "myriads of years," are some of the figures of speech which he confidently employs in treating his subject. Col. Whittlesey thinks there is evidence of the existence of four races on this part of the continent before the appearance of the red man; the first of whom were "the mound-builders," and the fourth "a religious people in Mexico." There are evidences, he says, of the existence of a true Indian type of man in our territory two thousand years ago. The inference is, we suppose, that the five races taken together must have existed, at least, ten thousand years. Whether any of them may not have been cotemporaries; whether it is necessary to suppose that either of the races preceding the red man, lasted as long as he; how conclusive is the evidence that he, with his precarious mode of living, has rivalled the great long-lived races of the world's history; these are questions that must be solved before any scientific value would belong to the conclusions of our learned "Col."

"Col." Foster rehearses what has been said about pottery found deep in the Nile mud, to which great antiquity may indeed be allowed, provided that the very slow rate at which that mud is now deposited is the same which has prevailed from the beginning. But who is competent to declare any such thing? The discovery of a human skeleton in California deep down in the gold drift, and covered by five successive deposits of lava, is relied upon by Col. Foster as proving an antiquity far beyond the "stone age," or age of men using only stone implements. We are ignorant of the nature of the "gold drift," here spoken of, but as it is connected with volcanic phenomena, its utter uncertainty as a test of time is immediately apparent. There is no reason in the world why "five successive deposits of lava" may not have been made in as many years, or even months. There are few active volcanoes which have not done as much as that, inside of a generation. An arrow head found 30 feet below the surface in the valley of San Joaquin, and a piece of fossilized matting found in a mass of salt by the side of the remains of a fossil elephant on the Island of Petite Anse, at the mouth of the Mississippi, were exhibited during the reading; and reference was made to the remains of a man, found sixteen feet below the surface in New Orleans, a number of years ago. As to the valley of the San Joaquin we cannot speak, but as to remains found in deltas of rivers, the question of their age depends altogether, as we have said of the Nile valley, upon the rate of the deposit, if alluvium. We have no sufficient data to determine this and have no right to assume it. The antiquity of the matting, and of the human remains in the soil of New Orleans, is undoubtedly great; how great is mere matter of guess and speculation. No conclusion founded upon it is of the slightest scientific value.

A good deal is made of the civilization of the mound builders as proving their diversity from and greater antiquity than the red men. Without doubt, this Continent has been occupied, many centuries back, by comparatively civilized races of men, stretching from Peru, through Central America and Mexico, to the banks of the Ohio. But a high degree of civilization is no proof of high antiquity. History abundantly proves that a race may rise from barbarism to the highest pinnacle of civilization, and decline again, within a comparatively short period. The rise, decline and fall of nations is a drama of frequent enactment. The golden age of the Hebrew nation was within four hundred years of its emergence from slavery. The whole wonderful career of ancient Greece, in which she became the model and instructor of humanity in literature, philosophy and art, is also included within four or five centuries. In about a thousand years the Roman Empire run its wonderful course. The ancestors of Shakspeare, Milton, Burke, and Addison were burning human victims in wicker cages only about eight centuries previously; nay, under the extraordinary stimulus of Christianity, we have seen whole tribes of savages raised to genuine civilization in the space of a score or two of years. Believers in the Scriptural account of the primitive excellence and supernatural guidance of the founders of the race, are prepared to believe what, on any other supposition, would be surprising indications of a very ancient advanced type of civilization. Since the great races of mankind lost the effect of their first impulses, their course has been generally downward, except where Christianity has exercised its restoring power. There is no conclusiveness, therefore, in the argument for the antiquity of a race, from the proofs of high civilization extant long after it has disappeared from the scene. And we cannot but feel that these explorers of American antiquities, while bringing to light many interesting isolated facts of the early history of our continent, have contributed nothing

noteworthy to the argument already brought from other sources for the pre-Adamic age of man.

DEATH OF THADDEUS STEVENS.

A consistent, earnest, and powerful friend of liberty has, in the natural course of events, been called from the scene. No one who exercises the broad philanthropy inculcated by Christianity but shares in the sorrow felt in the death of Thaddeus Stevens. His very errors, so far as his public career is concerned, have resulted from the depth and intensity of his attachment—his passion, we should say—for the rights of man. A thirty years' war with slavery is not calculated to mollify one's tone in dealing with it and its defenders. Thaddeus Stevens was a radical of the radicals, not with the overflowing zeal of a neophyte, nor to atone for past errors on the wrong side, but from the strength of his convictions of the nature of the evil with which he had contended for a life-time. The insight which a keen sense of justice bestows, prompted him to those severe suggestions against rebels and rebel sympathizers in power, from which persons of feeble moral sentiments and convictions shrunk with alarm. We owe to him, and those who thought like him, in the thirty-ninth and fortieth Congresses, the little element of justice which our reconstruction policy embodies. And we are now experiencing, and shall, perhaps, for generations to come, experience evils of the most serious character, from the extraordinary wholesale repudiation of the policy of justice in our dealings with the rebels. Well for us and for our children; if, in years to come, we do not recall, with self-reproach, the energetic efforts and fiery remonstrances by which Thaddeus Stevens sought to secure a severer reckoning with the would-be destroyers of the American Commonwealth, than this generation of loyalists was willing to accord. Among the scenes which may thus regretfully be recalled, will be that remarkable historical tableau, in which the feeble, almost dying orator, was from day to day borne upon the shoulders of his attendants into the Senate Chamber of the United States, the chief, but alas, unsuccessful prosecutor in the impeachment of Andrew Johnson. Rude, blunt, violent was his speech, savage his sarcasm, and severe his measures; but they were never directed against the life of his country, the cause of liberty and justice, or the interests of the weak and the oppressed. It was the oppressor, the disloyal and the traitorous that feared his reproofs and shrunk from the bolt of his terrible invective.

Mr. Stevens was born in Vermont, in 1792, and had attained the ripe age of 76 years. It is said that he owed his education, in a boyhood of poverty, to the devotion of his mother. He was graduated at Dartmouth in 1814, and removed to our State at once, and engaged in teaching an Academy. In 1826, he was admitted to the bar at Gettysburg, and remained there twenty-six years. The coincidence is striking; that the greatest battle for freedom in America was fought in and around the scene of one half of his active life; and where he first raised his voice in behalf of the cause. His professional career was a success from the beginning. He won the confidence and personal regard of the entire community. Five times he was elected from that county to the State Legislature, as well as to a seat in the Convention of 1837, for amending the Constitution of Pennsylvania. Here, he fought his first civic battle for freedom in his efforts to have the word "white" stricken from the amended document; and when his efforts failed, he refused to join in signing an instrument which disfranchised a man on account of his color.

Almost, if not quite, as honorable to the man as his firm devotion to liberty, was his early zeal for Common School education in our State. To him is accorded the great honor of being the founder of the Common School system which we enjoy, and under the great advantages of which the present generation of our citizens has grown up. The violent opposition and strenuous efforts to abolish the system, which were prolonged for years, were a striking proof of its necessity to our imperfectly educated population. They were vigorously and effectively met by Mr. Stevens, who succeeded in defeating in the House, a bill for the repeal of the law, which had passed the Senate.

We suppose the honorable title, "The Great Commoner," was conferred on Mr. Stevens, not merely from the naturalness and effectiveness with which he filled his various public positions, but because in them, he devoted himself so entirely to the elevation of the American people, in efforts to secure their universal enfranchisement and their universal education. Certain it is, that in the view of enlightened statesmanship, the two should always be associated together. One thing is still lacking, the religion of the New Testament, made equally universal with education and suf-

frage These three—suffrage, education and evangelical religion—constitute the foundations of a safe and a great republican State. It is a pity Mr. Stevens did not recognize as clearly, and urge as earnestly, the latter, as he did the two former.

Mr. Stevens removed to Lancaster in 1842, and in 1848 began, as a Representative in Congress, his career as National legislator, which has become famous all over the world. He lived long enough to see the great causes of freedom and of education, with which he had identified himself, and for which he had toiled so nobly and so well, triumphant, and he died in the hope of the future of his country. We could wish that the grounds of hope which his last hours left for his own future, were those comfortable and satisfactory ones which only a consistent Christian life can give.

A SUNDAY IN CHICAGO.

DEAR EDITOR:—Let me give you an account of a Sabbath Day in this, one of the most beautiful of our American cities. The streets are quiet, much like our own; the stores closed, except, as with us, the tobacco and liquor shops, and lager beer saloons. The windows of the stores are without shutters, so that the display of goods and merchandise reminds us much of the week day appearance. The horse cars run, but scarcely any cabs and not many private carriages. Altogether, the appearance was more orderly than I expected. In the canal, however, which divides the city, vessels are quite frequently seen passing up and down. The whistle of the steam-tug, with its volumes of black smoke, and the frequent turning of the draw-bridges to allow the vessels to pass, looked less like the Sabbath than the other portions of the city.

In the morning I attended the Sabbath School of the First Baptist church, one of the largest and handsomest churches in the city. The school contains 800 or 900 children—in a school building back of the church. A fountain plays in the centre of the room. An organ fills a part of the platform. Texts of Scripture, in bright colors, cover the walls, while the ceiling is beautifully frescoed with Scripture scenes and flowers. The Superintendent is a merchant, Mr. B. E. Jacobs, who is alive to all Christian work. With the black board he illustrated the lesson and enforced it so powerfully upon the minds of the scholars that it could not fail to go to their hearts. The church certainly has a handsomer audience-room than any of our Philadelphia churches, a great organ being placed back of the pulpit, which was not only larger than any we have in Philadelphia, but of a finer tone and grander volume than is often met with either in Europe or America. The singing was led by a choir of five young ladies and six gentlemen, evidently from the Sabbath School. The congregation all sang, using the hymn and tune book published by the denomination, the great organ keeping them well together. The sermon was by the pastor, Dr. W. W. Evans, who speaks with great freedom and good oratorical effect. The subject was the Church of Sardis, that had a name to live and was dead. In the afternoon we went to Mr. D. L. Moody's Mission School. It is in the Northern part of the city, among a rough population. A good brick, church building has been erected for him, and in this he has gathered a large school, most of them from among these rougher classes. There were some 600 present, and he was getting them ready to listen to his instruction by singing, with the help of a choir of girls and a cabinet organ. A blackboard was prepared by some of the teachers, with the text, "What must I do to be saved?" and the same repeated below in German. We left while they were singing, and went to visit the largest Mission School in the city, under the care of Mr. Whitty a most earnest and excellent Christian gentleman. Here we found a better class of children, 800 of them, with 66 teachers. The room was less plain than that of Brother Moody's School, but not so beautiful as that of the First Baptist School. A good organ and choir of scholars occupied one corner. A large infant school filled the gallery, cut off with glass partition from the main room. The last twenty minutes was occupied by the Superintendent in enforcing the lesson (Paul and the Philippians Jailor) in an earnest, warm-hearted appeal to every scholar to believe in the Lord Jesus Christ. All then bowed their heads in prayer, the whole school joining audibly in the Lord's Prayer at the close.

After the school, a good earnest prayer meeting was held, the teachers and visitors remaining for fifteen or twenty minutes. As we rode home we were stopped by a

ROMAN CATHOLIC PROCESSION,

filling the principal streets. They carried banners and flags, and had several bands of music. Bishop Duggan had just returned from Europe, and the faithful took Sunday afternoon for a grand turnout to receive him, and obtain from him the Pope's benediction. Some 4000 men and boys walked in the procession, with 9 or 10 bands of music. Among the Papist Societies we noticed that of *St. Benedictus*, with purple banner trimmed with gold lace. In the line were two bands of boys and young men, dressed as Zouaves; with green or blue coats and scarlet pants, sixteen in each band playing upon fifes, six on drums, three on cornets, and four or five on triangles and cymbals. Another banner bore the

rich "Society of St. Joseph," another the *Chicopee Immaculate Conception*; and land, bright and blue satin banner, very stars and stripes. *Les Freres du Canada* The men walking were carried flags of Iron-black, blue or red tarp of gold; American of red, white, and blue; white and blue upon the breast. The marching ranks of boys from eight to twelve, in one society two and two, so that with a large cross marshals riding back and a large number of flags, and screaming fifes and walking and rattling drums, they blocked up the streets for a mile, and impressed upon an idea of their force and value, of community. In the evening we went to

DR. PATTERSON'S (N. S.) CHURCH,

a beautiful edifice that, a number of years ago, cost \$40,000, but the increase of this fast city is so rapid, that now handsome stores are encroaching upon it, and it is going to be removed we hear, the lot being wanted at \$100,000. The interior of the church is in chaste Gothic style, not unlike what Calvary church, Philadelphia, would be, if it had galleries on the sides, though it is not so large as Calvary. The organ and choir are back of the pulpit. The church was well filled, the congregation being composed of many of the best people of the place. The sermon was excellent, based upon Gen. 1: 26, "And God said, Let us make man in our own image," &c. He examined the points of similitude between man and his Maker, then showed how the Scriptures everywhere teach that God has established an intelligent relationship between us and Himself, which is a great source of our happiness;—how the fall of man and the loss of his moral excellence is the cause of the loss of his happiness and how God proposes to cure this malady. The Doctor reads every word of his sermon; but does it very easily, and with a full rich voice, which, with his very ministerial appearance and animated expression, make up for the entire want of gesture or action in his delivery.

THE CHORUS.

is the best quartet I have ever heard of. Protestant church in this country. In Europe, the style of singing is of a different character. Four better voices are heard together, even in our best opera groups, while the very superior organ is so skillfully handled that the effects desired are produced in perfection. Sometimes a soft solo or duet is sweetly accompanied with the *vox humana* stop, and the harmony is heavenly; then another strain swells up with full power of the organ and fine blending of the voices, so that the rush of harmony fills the house overpoweringly. All this fine music costs \$3,300 a year and ought to be good; but its effect upon congregational singing is totally killing. The Hymn book used is "Songs of the Church" with music on every page; but the choir took handsomer and far more artistic tunes than no one knows, and of course the great congregation stood up to listen and not to sing. This was so with every piece, even to the Doxology. It reminded us of what our old Scotch sexton once answered to an old lady who complained that the choir monopolized all the singing:—"You don't suppose the church is going to pay those folks in the gallery \$1,500 a year and then do the ballin' themselves—do ye?"

ANOTHER STYLE OF PREACHING.

As we walked home we heard preaching upon the Court-house steps, and went near to listen. Moody we had heard, was to preach there, but suppose he had finished early. He had finished and gone away, and an infidel had gathered a crowd of two to three hundred men and boys, and was abusing revealed religion—much to the delight of some of his hearers who clapped and whistled quite frequently.

Such is Chicago—a city where extremes meet constantly. It is a splendid city—made splendid by the fact that real estate advances, so rapidly, that capital runs into it, rather than into stocks and bonds as with us. The city has been blessed with good architects and fine building stone, so that palaces are put up everywhere, where with us, only old-fashioned brick and iron or brick and brown-stone stores and dwellings would go up. One man owns several fine blocks, beautiful specimens of architecture, and is now putting up another, of fine Vermont marble, a palace finer than any building in Philadelphia, finer than Bennett's *Herald* Building in New York, and all for a dry goods store that is to be the finest in the country, and is to pay only \$50,000 per annum rent. How the London or Paris retailers of dry goods would open their eyes at the sight of such a shop. The man who builds it, puts his name in large letters close to the cornice in each block, Potter Palmer. He was a dry goods merchant, made money during the war, has given his business to his former clerks, we hear, and now lives upon his rents.

The palatial dwelling houses along Michigan Avenue facing the beautiful lake, cannot be surpassed for location in the country, while for architectural beauty and magnificence, the dwellings and churches on this and the next avenue are beyond anything we can show. The light-colored stone is much more cheerful and pleasant than our dark brown-stone rows in our West end.

The vast trade of this city is an old story, but it is still upon the increase and will be as long as there is so much land to be settled in the districts North and West of it; and the immense extent of farming land still waiting for the farmer to come and till it; will not be filled up in the days of this generation. G. W. M. Chicago, Aug 10, 1868.