

Original Communications.

IMPRESSIONS OF EUROPE.—No. VII. TRENCH, NEWMAN HALL, AND CUMMING.

On Sunday morning, July 11th, we heard Archbishop Trench, of Dublin. He preached at St. Mark's church, not far from Hyde Park and Oxford Street, a very plain church. The congregation was large, but we went early and had no difficulty in obtaining seats near the pulpit. All the services except the reading of the commandments, (which was done by the Archbishop in a distinct and impressive manner), were conducted by the Rector and his assistant. The sermon was from the 4th chapter of John. "Now we believe, not because of Thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." It was a very plain, practical sermon, full of thought and earnestness. The latest work of the Archbishop, reprinted in America, is "Studies in the Gospels," and one of the finest articles in that collection is that on the "Woman of Samaria."

It was fortunate, therefore, we thought that the text to day should be from that passage. It was treated in a natural and yet masterly style of thought and language, with occasional gleams of that scholarship for which the Archbishop is so eminent, and to which in great measure he owes his elevation or "translation" from the Deanery of Westminster to the See of Dublin. After service I sent in my note of introduction to the vestry. The Archbishop came out at once and greeted me in the most cordial manner, asked if I were alone in the church, and learning that there were young ladies with me, asked to see them. After a few words of conversation, we bade him good morning, and passed down the aisle. Before we reached the door, he overtook me, and asked if we would lunch with him the next day? Greatly surprised at such attention, and yet assured that the courtesy was sincere, we accepted the invitation. His residence proved to be quite near the church, and he walked home with his daughters.

In the afternoon we heard Rev. Newman Hall at St. James' Hall, Piccadilly. It was the last of a series of Sunday afternoon services for the season in that large place. The house was not very well filled, the galleries being entirely empty. An assistant, apparently a layman, introduced the services by reading a hymn, which was very poorly sung with an organ accompaniment. Then from a liturgy, mainly adapted from the Book of Common Prayer, Mr. Hall read the service, asking the people to join in the responses, which they did very generally. Then another hymn, then the sermon, by Mr. Hall, from the text, "Will he not go after the lost sheep until he find it?" The sermon was a simple and beautiful illustration of the text, with a narrative running all through it, from which he drew his analogies, of an incident he had witnessed only a few days before, when in Cumberland, of a shepherd who had lost a sheep in the moors—how the sheep had wandered off in search of pasturage—and had got among the crags, and at last in such a position that it could neither advance nor return, and of the great difficulty the shepherd, and his friends and neighbors had in saving it from destruction, and bringing it back to the fold. The whole sermon was perfectly simple and plain, and yet very beautiful and practical. It would make an admirable Sunday school address, and would do good if published as a tract.

At the close of the sermon he offered prayer again, but extemporaneously, and his petitions were comprehensive and particular. And when praying for the church generally, he remembered "our brethren in the United States of America." But whether inadvertently or not, the Scriptures were not read in the service.

In the evening we heard the Rev. Dr. Cumming of the Scotch National church. He has been settled many years in London, and is widely known, by the very considerable number of his published works, as well as by their Millennial theories. The church is not large, but it is always well filled, though located in an undesirable neighborhood, quite near Drury Lane Theatre. Many of the Scotch nobility worship here, the Dutchess of Sutherland among them. The sermon this evening was very fine, on the passage, "There shall be no more pain." It was entirely extemporaneous, full of thought and beauty, delivered in a gentle and most impressive manner, and listened to with close attention. It was such a sermon as one would desire to read after hearing it, so as to fix and retain the pertinent and beautiful thoughts and illustrations. It was much finer in every way than would be expected by those who know the preacher only through his printed sermons. There was no allusion whatever to his peculiar and well known views on the speedy coming of Christ and the Millennial glory. There was no organ, but a choir sat just beneath the pulpit, and the singing was congregational and good.

So we spent a Sabbath in London, hearing three of the most eminent and widely known clergymen there, and all of them truly evangelical. But how few of this vast population go to church! The streets in this warm weather are thronged with people day and night. Churches are everywhere in great numbers—but if they were all filled—there would be hundreds of thousands for whom there are no accommodations. The population is teeming. The narrow alleys

are crowded with people, and the children, the wretched, poor children—dirty, ragged, ignorant, depraved children—are everywhere. As we came home from church we found the gin palaces, the beer houses brilliantly lighted, and filled with people, men and women, all drinking. The accommodations for the people here are ample, and attractive, and the lower classes generally are all beer drinkers. Water is not popular—ice water is an institution borrowed from America and not yet fairly and fully introduced. And yet the water of London is good, but very difficult to get ordinarily for drinking purposes.

It seems to be expected that people will not want water to drink, at all, or if they do, that they will not require it in large quantities. In our hotel it was served in a small glass pitcher, with wine glasses to drink it from, and ice was not served unless specially ordered. It may be said, indeed, not to be used as a beverage. B. B. C.

REV. A. M. STEWART'S LETTERS.—XLII. STRIKERS.

The long-continued controversy between capital and labor seems to increase in its intensity. Especially does this seem to be so in these United States, where both elements claim to be free. In countries of the old world, when any opposition between these two powers manifests itself, the laborer is presently crushed with almost unresisting feebleness. Wealth is emphatically power.

In the marvelous advancement, and the material progress of our land, we may be called to solve, among many others, this uneasy, troublesome problem—the strife between muscle and money. Nor will the intelligent Christian or the philosophic historian underrate the importance of this matter. I approach, in its satisfactory adjustment in the future, terrible social convulsions, with, perhaps, a greater flow of blood than in the late settlement of African slavery. Wherever, and whenever a man becomes over-rich, a hundred beside him become severely poor.

Scarcely a day passes that, in some one of our Eastern cities or places where laborers congregate, there is not recorded a "Strike," a Miner's, Mason's, Carpenter's, Tailor's, or somebody's "Strike." All in order to wrest from reluctant money-owners a larger price for physical toil. Hitherto, in most of these contests, the strikers have evidently been worsted. In some form or other, they have been compelled to yield to the more potent element, capital.

MINERS' LEAGUE.

This new, strangely mixed and unsettled community has of late been thrown into commotion and derangement by a Miners' League—or striking operation.

In the floodtide of hasty emigration to this far inland region and consequent excitement, a fabulous price was put upon everything valued by money. The wages of laboring men, miners or otherwise, were rated at five dollars, in coin, per day. This price continued until a few weeks since, when mine owners and agents declared their inability to pay more than four dollars, coin, per day.

Some three hundred miners at once quit work, formed what they termed a "Miners' League," resolved they would not work for less than five dollars per day; and moreover, that no one else should work for less. Many were willing to labor at the reduced rate and some continued, but were soon, with shillalah and pistol, violently driven from work. All mining operations ceased, and every other business was at a stand still.

When the community at large had time for reflection and council, it was discovered that an overwhelming majority was opposed to this League violence. Order-loving men took their time to act, and ere the leaders of the League were well aware, they were all safe in limbo, their books and papers seized, and the League itself scattered to the wind. A grand tribute, this, to our American capacity for self-government, none of Uncle Sam's military or civil officials being near to afford any assistance in the matter.

CATHOLIC IRISHMEN.

By an examination of the list of Leaguers, it was found that nine-tenths of them were Catholic Irishmen—who are now seemingly the leaders and abettors of outlawry and mobocracy throughout Christendom. We need to assert and maintain more distinctly and emphatically our American—our Protestant Christianity as the only safe conservator of our civil liberty.

My own sympathies must needs be with the laborer, the toiler, the drudge, here or elsewhere. But when millions of Catholic Irishmen, who had no more thrift at home than to live on potatoes and buttermilk, work for twenty-five cents a day and become thoroughly besotted, through a besotted priesthood, come to us and raise riots because they cannot get five dollars, in coin, per day; kick up all our rows, conduct our election caucuses; take charge of our ballot boxes and claim a large portion of our offices, it is quite time for American Christians to speak, write, print and preach, together with the use of all other lawful and necessary measures against such barbarian inroads and influences.

A. M. STEWART.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its course.

CHINESE STANDARD OF MORALITY.

CHUNG YUNG: THE DOCTRINE OF THE MEAN.

The authorship of this volume is almost unanimously attributed by Chinese critics, to Kung Keik, called also Tszze-sze, the grandson of Confucius. The father of Kung Keik died B. C. 482, four years before his son, the celebrated Chinese Sage. During his boyhood, Tszze-sze received the instructions of his grandfather. It is related that once when he was alone with him, hearing him sigh, he, after bowing twice, asked him why he sighed. "Is it," said he, "because you think your descendants, through not cultivating themselves, will be unworthy of you? Or is it that in your admiration of the ways of Yao and Shun you are vexed that you will fall short of them?" "Child," replied Confucius, "How is it that you know my thoughts?" "I have often," said Tszze-sze, "heard from you the lesson, that when the father has gathered and prepared the fire-wood, if the son cannot carry the bundle, he is to be pronounced degenerate and unworthy;—the remark comes frequently into my thoughts, and fills me with great apprehension." The Sage was much pleased, and smiling said, "Nay; indeed, shall I be without anxiety? My undertakings will not come to nought. They will be carried on and flourish."

The words "CHUNG YUNG" have been variously translated: "Constant Medium," "Golden Medium," "Invariable Mean." Dr. Legge, from whose translation and treatise the facts and thoughts embodied in this letter have been principally taken, prefers to translate them, "The doctrine of the Mean." The philosopher Ching, in speaking of these words, says: "Being without inclination to either side, is called 'CHUNG'; admitting of no change is called 'YUNG.' By CHUNG is denoted the correct course to be pursued by all under heaven; by YUNG is denoted the fixed principle regulating all under heaven." The eminent commentator, Chu He, explains them thus: "Chung is the name for whatever is without inclination or deflection, which neither exceeds nor comes short. Yung means 'ordinary,' constant."

This book is one of the first few which are committed to memory by Chinese pupils. The Chinese attach great importance to its contents. The philosopher Ching says: "It first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relief of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with diligent practice all his life, and will find that it cannot be exhausted."

I will now give the first chapter, and let the reader judge for himself:

"What heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH OF DUTY; the regulation of this path is called INSTRUCTION."

"The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive."

"There is nothing more visible than what is secret; nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone."

"While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root (from which flow all the human actions) in the world, and this HARMONY is the universal path (which all should pursue)."

"Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish."

In what has been quoted above, Tszze-sze, states what is regarded as "the basis of his discourse," or as the philosopher Yung calls it, "the sum of the whole work." The remainder of the book; and it is not a large one; is taken up by the sayings of Confucius, and of Tszze-sze himself, in explaining or illustrating the basis of the work given above.

I will now give some of the thoughts presented by the Chinese Sage, and then some of the reflections of Tszze-sze:—all being largely of the "hifalutin" style, both as regards manner of expression and substance of sentiment.

Confucius said: "The superior man embodies the course of the Mean: the inferior man acts contrary to the course of the Mean."

"The superior man's embodying the course of the Mean, is because he is a superior man, and so always maintains the Mean. The lower man's acting contrary to the course of the Mean, is because he is a mean man and has no caution."

"There was Shun:—He indeed was greatly wise! Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the Mean, and employed it in his government of the people. It was by this that he was Shun."

"Men all say: 'We are wise,' but being driven forward and taken in a net, a trap, or a pitfall,

they know not how to escape. Men all say: 'We are wise,' but happening to choose the course of the Mean, they are not able to keep it for a round month."

"The empire, its States, and its families may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet—but the course of the Mean cannot be attained to."

"The superior man cultivates a friendly harmony, without being weak. How firm is he in his energy! He stands erect in the middle, without inclining to either side. How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. How firm is he in his energy!"

The following are the thoughts of Tszze-sze: "The way which the superior man pursues reaches far and wide, and yet is secret."

"Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the Sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice; yet in its utmost reaches, there is that which even the Sage is not able to carry into practice. Great as heaven and earth are, men still find something in them with which to be dissatisfied. Thus it is, that were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it. Were he to speak of it in its minuteness, nothing in the world would be able to split it."

"It is said in the Book of Poetry, 'The hawk flies up to heaven, the fishes leap in the deep.' This expresses how this way is seen above and below."

"The way of the superior man may be found in its simple elements, in the intercourse of men and women; but in its utmost reaches it shines brightly through heaven and earth."

"When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and there shall be the intelligence; given the intelligence and there shall be the sincerity."

"It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures, and things, he can assist the transforming and nourishing powers of heaven and earth. Able to assist the transforming and nourishing powers of heaven and earth, he may with heaven and earth form a ternion."

"To entire sincerity there belongs ceaselessness. Not ceasing, it continues long. Continuing long, it evidences itself. Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant. High and substantial—this is how it contains all things. High and brilliant—this is how it overspreads all things. Reaching far and continuing long—this how it perfects all things. So, large and substantial, the person possessing it, is the co-equal of earth. So, high and brilliant, it makes him the co-equal of heaven. So, far reaching and long continuing, it makes him infinite."

The above quotations are sufficient to give the Western reader an idea of the scope and meaning of the CHUNG YUNG. It is blasphemous as well as "hifalutin." I am sorry for the Chinese youth who, have nothing better, and truer, and more practical than such ancient works to study. JUSTUS DOOLITTLE.

Foo Chow, July, 1869.

LETTER FROM KANSAS.

It will interest those who are looking to Kansas as their future home to learn something respecting the educational and religious condition of the State.

The State has an excellent system of Free Schools, which is vigorously carried out. Good school houses are erected in districts wherever there is population sufficient to need a school; in which tuition is given from six to nine months in the year. Large and commodious school buildings are found in the larger towns. As the Superintendent of Public Institutions remarked a few days since, every town, as a matter of good policy, plants a school and erects a building for it. They know that this is an important inducement to emigrants to settle among them. As illustrative of this: the city of Topeka, which has a large stone building that accommodates 500 or 600 pupils, is about to erect another school building at a cost of near \$30,000, and the neighboring town of Buckingham has just entered into a contract for a school-house at a cost of \$13,500.

There are several institutions of learning under the control of the State, as: the State University at Lawrence, the Agricultural College at Manhattan, and the Normal School at Emporia. There are also several denominational institu-

tions: Baker University, at Baldwin, under the auspices of the M. E. Church; Washburn College, at Topeka, under the care of the Congregationalists; Ottawa University, sustained by the Baptists. The O. S. Presbyterians have two institutions, viz: Highland University and Geneva Institute, and the N. S. have under their care Wetmore Institute at Irving. The United Brethren have Lane University at Leocompton, and the Episcopalians a Female Seminary at Topeka. All have a good degree of prosperity.

The several religious denominations are well represented throughout the State. Presbyterianism has made rapid advances within a year. Many new churches have been organized, and several new Presbyteries have been formed. The past has been a year of great progress in the establishment and enlargement of Presbyterian churches in this State. And the prospect for the future is hopeful. There is great harmony between the two schools; the distinction between them is almost entirely effaced. The vote for Reunion will, doubtless, be unanimous in this State. Rev. F. S. McCabe, of the Presbyterian Church of this city, is gathering a large and influential congregation, and more than 60 persons have been added to the Church during the few months of his ministry here, chiefly on certificate. P. S. C.

Topeka, Kansas, August 24, 1869.

Two important decrees have been issued through the Austrian Minister of Worship and Education. The first relates to the arrest and confinement of priests, monks and nuns. As to the priests, a decree of the 7th of June, 1869, had already ordered that no priest could be detained in a disciplinary state by order of his clerical superiors, unless he himself consented, and this is now extended to monks and nuns. It is ordered, besides, that returns of such priests, monks and nuns as are under disciplinary arrest shall be sent to the minister, together with the date when it began and its duration. If the bishops do not undertake to get such returns, guaranteeing their authenticity, the authorities are to do so. The second decree, referring to the decree on personal freedom, says that the disciplinary power of the bishops is only in so far compatible with the laws as those who are subjected to it consent to its exercise. Therefore, the authorities are not allowed help in any way in the enforcement of the disciplinary power.

The Israelites in Moldavia, it is reported, are now being cruelly persecuted and driven out of the country. Families accustomed to every comfort have been expelled, and are now wandering about without shelter, not having been allowed to collect and take with them the remains of their personal property. The Israelites, it is asserted, have been despoiled, defrauded and ill treated, and no one comes forward to procure for them the needful sympathy, and to put an end to the cruel proceedings. What makes these transactions the more unjust is the fact that the Israelites, within the last few years, have contributed liberally to relieve the sufferings of the Moldavians. One Israelite had expended \$1400 in supporting eighty families during the famine of 1866, and had rebuilt a bridge swept away by the floods. This person, with his family, was the very first to be expelled.

Mr. Watkin Williams has given notice in the English Commons of his intention to introduce, next session, a bill for the disestablishment and disendowment of the Church in Wales. In most parts of the Principality the Established Church has very few adherents. The Welsh Calvinistic Methodists, now called Welsh Presbyterians, are the great majority all through North Wales, and other Dissenting Churches have also numerous adherents in all parts. Some of the parish churches, like those of the Highlands, have only two or three persons attending them. Mr. Williams may be premature in his movement, but his bill will be received with enthusiasm by the Welsh people, and the time of its success may not be very long delayed. Mr. M'Laren, M. P. for Edinburgh, has introduced a bill providing for the abolition of compulsory rates for the maintenance of ecclesiastical edifices in Scotland—thus making the law in England and Scotland alike. In the Commons recently the Under-Secretary for the colonies stated that at the expiration of the Clergy Act now in force in Jamaica, which will take place next year, religious equality is to be introduced into that colony.

The Archbishop of Armagh states that a joint letter from himself and the Archbishop of Dublin was placed in the hands of Lord Cairns, resigning their seats in the House of Lords as Irish prelates; and expressing their confidence that "every bishop on the Irish bench was equally willing to make the sacrifice, if it could in any way be used to mitigate the calamities of the afflicted and desolated Church. Lord Denman has entered a lively protest upon the journals of the House of Lords against the Irish Church bill, and the decision of the Upper House. One of his reasons is that the bill will perpetuate the divisions into sects of Christians which the appeal to an open Bible would tend to bring into unity under the supremacy of the Crown." The Church has been established 300 years, and yet no one dare state that there was ever during that long period even so much as an indication of such a result.