

Editor's Cable.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

FIELDS, OSGOOD & CO.

"SYBARIS AND OTHER HOMES" from the pen of Rev. E. E. Hale, opens with a fancy sketch of this old Italian town, which the author seems to have visited in his dreams. Its reputation for luxury he ascribes to the jealousy of its neighbors, and he describes its social arrangements as the perfection of comfort and good sense. He is always keeping in eye those of some American cities which are not so excellent in this respect, and indeed the whole article is a good-humored satire. The idea is that which Swift stole from Holberg's "Neil Klim's Travels." The later papers of the book are shorter and more serious, and bear on the question of social organization and cooperation in our American cities. The whole book is quite as vivacious and readable as Mr. Hale's books usually are. Pp. 206. Received through the Lippincott's.

THE ATLANTIC ALMANAC FOR 1870 "takes time by the fore-lock," and is the first large Almanac in the market. In our opinion, its illustrations are not quite equal to those for 1869, while the literary matter is even finer. An original story and a good one by Dickens; an original poem by Tennyson; a story by Mary Russell Mitford; a long vivacious essay in James Russell Lowell's happiest style, and many other good articles in prose and verse combine to make it a masterpiece. Wm. Cullen Bryant gives us a specimen of his new Translation of the Iliad. Pp. 64. Price, 50 cents.

HARPER & BROS.

This firm have issued another volume of their very tasteful illustrated edition of Mrs. Lewes' (Geo. Eliot's) novels,—containing the "SCENES OF CLERICAL LIFE and SILAS MARNER." We reckon these as among the most fascinating of her works. One of them—JANET'S REPENTANCE—being a most graphic and appreciative sketch of the trials undergone by the Evangelical clergy in securing a foothold in the Church of England. Received through the Lippincott's. Price, 75 cents.

The same firm have published a GREEK GRAMMAR FOR BEGINNERS, by Prof. Waddell of the University of Georgia. It is a very clear, concise and yet sufficient manual, following the order of Archbishop Sophocles in most things, but the word taken as the example of the regular verb is the old *παρω*, whereas all the better grammars take a verb whose root ends in a vowel, and which has no second aorist, &c. Pp. 104. Received as above.

LITERARY ITEMS.

—Mrs. Ottendorfer is the sole proprietor of the largest German daily newspaper in the city of New York. Many years ago her husband died, leaving her a large family of children and a small paper. She went to work, and now controls a very rich and powerful journal. She drives to her office in the morning, looks after its affairs, and returns to her elegant home at three P. M.

—English biblical critics are debating whether the glass referred to by St. Paul, through which his hearers saw darkly, was "a sort of semi-transparent slag, or one of our artificial crystals," or a mirror; whether it was a glass to be looked through or only into. The former is the view of *The Spectator*; the latter view is favored by Archbishop Trench.

—In *Hours at Home* for October, the discovery is announced of certain prose writings of John Milton, which have never been included in his collected works, and of which students of English literature seem not to have been aware. In a collection of pamphlets belonging to the seventeenth century, and mainly to the Commonwealth period, which were imported from England for the library of the Union Theological Seminary, two have "by J. M." on their title page, and the style, judging from specimens given, is indisputably Miltonic. The involved sentences, Latin phrases, the frequent parentheses, together with sentiments expressed, both political and theological, furnish very weighty evidence of their source.

—Rev. Thomas K. Beecher, who for several years had his own way in a couple of columns of *The Elmira Advertiser*, writes thus:—"To pastors all and singular, living in cities not larger than our own beloved Elmira, we say: Go to your city newspaper, cotton in with the editor and proprietor, fish an invitation to edit a column in his paper, put into the preparation of that column more labor than you do into a sermon. For by that one column you sensibly reach, and mould, and educate more minds than by all your pulpit work. And, not least, most of you, my brethren, if you will consent to write for a newspaper, and take the knocks and rough and tumble of it, will find it advantageous to your style of thought and writing. You will get rid of long words and long sentences, involutions and cant. He who learns to write a valuable newspaper article will find a sermon a very easy writing indeed. The greater prepares for the less."

—A strange mis-translation occurs at 2 Cor. iv. 3-4. Our translators render it: "But if our Gospel be hid, it is hid to them which are lost: in whom the god of this world hath blinded the minds of them which believe not," &c. Any Greek scholar must see how far the text has been wrested in this rendering, and even English readers must observe how awkwardly the latter clauses fit into each other. The true rendering is "If our Gospel be hid, it is hid by the things which are perishing, by the which the god of this world [or age] hath blinded the minds of them

that believe not," &c. The apostle sees the Gospel of the kingdom obscured and darkened by the vanishing and perishing things of the present world. He rejoices in the faith that that world would perish, and the effete Judaic traditionalism cease to hide Christ from the eyes of the nations.

—Agassiz does not entertain very exalted opinions of Wall street. He says that had he not coaxed his father to give him three years more study, he would have been to-day "nothing but a banker."

—Helman, in Berlin, has started a new undertaking, which will be hailed with great interest, both on this and the other side of the Atlantic. It is a *Cyclopedia of the whole of the Musical Sciences*, for the educated of all classes, edited under the co-operation of the literary commission of the Berlin Society of Musicians.

Miscellaneous.

THE CATHOLIC WORLD ON THE MODERATORS' LETTER TO THE POPE.

The November number of Father Hecker's Magazine—*The Catholic World*—contains a very courteous review of the Letter addressed to the Pope by Moderators Jacobus and Fowler, at the direction of the two General Assemblies. The writer describes himself as a son of a former Moderator of one of the Assemblies. We quote his opening paragraphs:

The Presbyterians of the United States are quite distinct from the Congregationalists of New England, the descendants of the English Puritans, although the two fraternize together to a great extent. The Presbyterian Church is the daughter of the Kirk of Scotland, having its home in the Middle States, whence it has spread through the country, especially toward the West. Its government is more vigorous than that of any other Church, except the Methodist, and its doctrinal strictness surpasses that of all other large societies. Its clergy number about five thousand; having, we believe, somewhere near a half a million of communicants, and three or four times as many members in a looser sense.

It is, on the whole, the first denomination as regards respectability, taking the country generally, in all its periods of history; and if we reckon its allies, the Dutch Reformed and Congregationalist societies, with it, as representing the Calvinistic phase of Protestantism, this is the system which has possessed the same vantage-ground in the British colonies of the United States that the Episcopal Church has taken in England. Some thirty years ago, the Presbyterian body split into two great divisions by means of a dispute about rigid and moderate Calvinism, and rigid or lax enforcement of the Presbyterian polity. The two General Assemblies which recently met in this city, adopted a plan of reunion which will probably receive general acceptance, and fuse the Old and New School Presbyterians together again in one body.

The letter to the Pope proceeds from the two Assemblies, acting through their respective Moderators in virtue of a resolution which passed both houses, which explains the fact that it is signed by two distinct presiding officers. With these few prefatory remarks, we pass to the consideration of the document itself.

We are very glad that the Presbyterian Assemblies have replied to the pontifical letter. We are sure that all calmly reflecting persons will agree that in doing so they have fulfilled an obligation of bienséance required by a sense both of the dignity of the Roman See and of their own respectability. They have shown, therefore, more courtesy, and more self-respect than either the Eastern patriarchs or the Protestant Episcopal bishops, and so to speak, have taken the water of their haughty rival, the General Convention. The tone of the document is remarkably dignified and courteous, and it will undoubtedly be so considered by the prelates of the Council and the Holy Father. We would suggest to the gentlemen whose signatures are appended, the propriety of making an authentic translation of the document into the Latin language, and of sending this, with the original, in an official manner, properly certified, to Rome. The editor of the *Evangelist* seems to apprehend that the addressing of this letter to the Pope might be deemed officious or impertinent. We can assure him, however, and all other persons concerned, that this is by no means the case. The address of the Pope to all Christians not in his communion, was no mere formality, but perfectly sincere and earnest. The Nestorian and Eutychian, as well as the Greek bishops, were invited to present themselves at the Council, although these are far less orthodox on the fundamental doctrines of the Trinity and Incarnation than the Presbyterian Assemblies have proved themselves to be, by their full confession of agreement with the faith of the Roman Church on these articles. It is true that the above mentioned bishops were invited on a different footing, not merely as Christians, but as bishops. The reason of this is, that their episcopal character is recognized and does not need to be proved. Therefore, all they have to do is to purge themselves of heresy and schism in order to be entitled, *ipso facto*, to take their places as constituent members of the Council, with right of voting, which will most certainly not be otherwise conceded to them. The Protestant bishops could not be invited as bishops, because their episcopal character is not recognized. If some of them should appear to put in their claim, we have no doubt, from the tenor of the letters published in the English Catholic papers, that they would be received with great respect and consideration, and be allowed to argue their cause either before the Council or a special congregation. It is not yet too late for some of them, who have sufficient courage and confidence in their cause, to do it, and we hope they will. Presbyterian Protestants make no claim to episcopal succession or ordination. Consequently they, by their own admission, must be regarded by the Council, and by all who adhere to the hierarchical principle on which the first six councils were constituted, as destitute of any right to a position above that of laymen. Nevertheless, they are the heads and teachers of large and respectable societies, equal in point of fact, in our judgment, to those who call themselves

bishops or presbyters in episcopally governed Protestant societies, and therefore entitled to respect and consideration. No doubt they would receive all this were they to present themselves at the Council as representatives of their religious societies.

Of course, a council cannot consent to treat as open questions any matters already defined by previous councils, or enter into a controversial discussion of doctrines with men, who like Dr. Cumming, would wish to go there as champions of Protestantism. The only attitude in which it would be proper to appear at a council, would be that of persons asking for an explanation of the Catholic doctrines, and of the motives on which they are based, which implies a disposition to reconsider anew the grounds of the original separation. That this disposition does not exist, at present, very extensively, we are well aware, and cannot, therefore, expect that there will be at the approaching Council any thing like a conference of the heads of Protestantism with the Catholic prelates. There may be other councils, however, at no very distant period, where this may take place with very great advantage, and with the happiest results in reuniting all Christians within the one fold of Christ's Church. It is something, however, to get from a great religious society like the Presbyterian body of the United States, a formal statement of the reason why they remain separated from the Catholic Church, in the shape of a letter to the Pope. Such a statement has very great interest and great weight, and the document before us is certainly far superior to the encyclical of the Pan-Anglican Synod, or the other manifestoes of a similar kind which have been issued from various Protestant assemblies.

WOMAN'S WORK.

Rev. T. K. Beecher was left at home a few days to keep house. He came out of the experience with a higher idea of woman's work and worth. Hear what he says:

The quiet fidelity with which "she" will discharge her life away for "Him" is a marvel of endurance and grace. Just here is the servitude of woman heaviest;—no sooner is her work done than it requires to be done again. Man works up jobs, ends them and takes his pay. His work can be translated into something else desirable. A man works all day, and draws pay for his day's work. This pay allures him, as oats a horse homeward bound. Thus men work by terms and jobs;—and although work is endless as to quantity, yet when cut up thus into terms and jobs, we men go heartily on our journey and count our milestones.

Not so with our mates. "She" mends our socks, and we put our irrepressible toe upon the darned spot, and she darns it again. "She" washes for the family, and the family makes haste to send back the same garments to be washed again. "She" puts the room in order, and we get it ready to be "rid up" again. The same socks, the same washing, the same room every time. She has no successive jobs, no terms, no pay day, no tally-stick of life. She washes the same dish three hundred and sixty-five—yes, three times three hundred and sixty-five times every year. No wonder she breaks it, and is glad of it! What a relief to say, "I've done that dish!"

Not only have we washed dishes, but we also cooked and served and helped eat a meal, (with bated appetite because of cooking) and now we are astounded at the number of thoughts, and steps, and acts, and processes involved in a very plain supper. Only two of us, jolly cronies, caring nothing for style, and needing only a very plain supper. And we had it, and with it came wisdom:

Gentlemen, all, all! We go into a room and see a table ready set. It seems to us one thing—a supper—it is in fact, from fifty to two hundred separate things, taken down one by one for us to use, and for "her" to wash and put back whence they came. There is a plate of biscuit. To that plate of simplicity we, with our own hands and feet brought, together a new quick fire for baking, viz., kindling wood, raking the stove, and hod of coal. Flour from the bin, shortening from the gravy drip down cellar, salt from one box, sugar from another, soda from the jar, acid (muriatic) from a bottle, a spoon, a pitcher of water, a dripping pan, and a tin pan for mixing these ingredients; and after all, happening to forget the things for ten minutes, we burned the biscuit half through in a way which we men reckon quite unpardonable in a cook. Meanwhile that one plate of biscuit added to the eternal dish-wash, two spoons, two pans, one plate, and a little cup. Just a little piece of steak contributed eight pieces to the dish-wash. A few strawberries sent in six pieces to be got ready to soil again. Four eggs impressed themselves on six separate articles.

Gentlemen, we began at ten minutes of six, and a quarter to eight we found ourselves triumphant—everything cleared away except the dish-cloth. You see we washed up the bread pan, the sink pan, and the dish, scalding them all, (and our fingers, too,) and dried them off with the dish-cloth. Now, where on earth can we go to wash out that dish-rag? Not in the clean pan! Not over the clean dry sink! We stood aghast for five minutes, and then wadded up the rag, round like a ball, and tucked it into the far corner of the sink, and shut down the cover. Our sink has a cover. But that rag, though hidden was heavy on our conscience. "She" never would have done so. We have seen clean dish-cloths, but how they washed them, passes our skill.

And so, as we said, "she" is away, leaving us to thought and good resolutions. We shall be a wiser and a better man for at least two days after her return. And whenever we stop to think, shall rank a successful housekeeper and home maker, as a worker second to none on a scale of achievement and deservings. Her services are like the air, the rain and the sunshine, indispensable, yet too often enjoyed without thanksgiving.

—The annual report of the P. E. Mission House in West Philadelphia, shows that there are now fourteen students in the Mission House, and the Institution is "ready equipped and manned to enter on a career of eminent usefulness." The report says: "In the years of experience through which we now have passed, we have

learned, teachers and managers, some practical lessons respecting the conduct of the House, which we did not so well know at first. More discrimination will be exercised in the admission of pupils; a more vigilant watch will be kept upon their outside associations, and the social influence of the 'House' will contribute more to imbue all with a devout and intelligent attachment to the distinctive doctrines, order and worship of our Church, to which some of its students heretofore had been strangers." *The Episcopalian's* comment is: "Sectarian bigotry and exclusive attendance upon one form of worship are not the best training for a Foreign Missionary. We have not the least idea that the reverend instructors mean to enjoin such doctrines, but the language is open to remark and should excite rigid inquiry. But whatever is meant, the end sought is to keep the students from leaving the House, and forming other connections. Last year some withdrew from the institution, from the foreign missionary field, and from our Church, if in the latter point we are not misinformed. The ages of all the members of the Mission House are given. Five are 25 years of age; the remaining nine range from 26 to 49 years. Such a number of very young men must be expected to have unformed opinions on many religious topics."

TEMPERANCE ITEMS.

—Hon. Henry Wilson in an address, lately said: "In spite of much that is discouraging, and an increase of drinking in some circles, on the whole there is great progress. There was five times as much drinking in Congress when he entered the Senate, fourteen years ago, as there is now. When the rebels left, they took a great deal of the liquor away with them; and those that had not come into Congress from the South have not brought so much back with them. Liquor-shops are now banished from the National Capitol. This is a new thing, and a great improvement. There are also six thousand pledged temperance men in Washington. Two-thirds of the dram-shops have also been closed. And he thanked God that we now have a President of these United States who does not drink a drop; and a Vice-President who does not drink; and a Secretary of the Treasury who is a temperance man, and who is not in league with the whiskey ring. We already see something of the effect of this, in the improved condition of the revenue and the Treasury."

—The government of Gothenburg—a city in Sweden—have for many years decreed, (1) that the keeper of a tavern shall not sell drink by itself, but only as part of a meal—in other words, that it shall be a hotel and not a grog-shop; (2) that he shall have no profit from the sale of alcoholic liquors, but derive his income only from the sale of food, coffee, etc., and the supply of lodgings. A percentage of one and one-half is allowed indeed; but it is regarded only as the equivalent for the trouble and loss in dispensing the drink, the licenses being granted to a community of benevolent men, who hand over the profits to the town. The innkeepers are prohibited from selling liquor on credit; but they are left to please themselves as regards the sale of food. Mr. S. A. Hedland, the editor of the *Journal of Commerce*, of that city, reports in July that "the new system, introduced in the year 1865, has had a considerable influence on the morality of the inhabitants." The company have reduced the number of taverns from sixty to forty. Other legal measures have also been adopted for the arresting of distillation. "Great is the gain in the higher morality of the people; being a change so great that you cannot now, in many parts of the land, have a drop of strong liquors at any price. The consumption of brandy now in Sweden is far beneath any other land of Europe."

If law is so potent for good in Sweden, what prevents it being so in America?

News of Our Churches.

—The Presbytery of Cayuga, at Meridian, ordained and installed Mr. Wallace B. Lucas, of Auburn Seminary, over the Church at that place.

—Ransom E. Hawley, a graduate of the University of Indiana and of Lane Seminary, was ordained to the ministry at the recent meeting of Salem Presbytery. He goes to the Pilgrim Mission of Cincinnati.

—Rev. J. W. Hough, (Cong.) of Jackson, Mich., has received a call from the First church of San Jose Cal., to become their pastor.

—Rev. J. W. Hubbard has declined the call of the Presbyterian church of Le Roy, N. Y. He expects to find a new field of labor at the West. His post-office address is still Le Roy.

—Rev. Mr. Neef was installed Sept. 30th, by the Presbytery of Newark, pastor of the Second German church of Newark.

—Rev. Dr. Knox, of Rome, reached his home in safety from his extended European tour on Friday evening of last week. His friends had kindly anticipated his coming and made suitable preparation to receive him. They took possession of the parsonage, arranged it to suit themselves, putting upon the wall of one of the rooms the beautiful words "Welcome Home," and loading the tables with refreshments and flowers. We have not yet heard whether or not he accepts the call to the First church of Elmira.—*Evangelist*.

—Rev. Samuel Ward has been received by Vincennes (O. S.) Presbytery from Greencastle Presbytery (N. S.) to take charge of Claiborne, Ind., Church.

—Ambrose writes to the *Evangelist* of the Churches in Chicago:—

Of our ten New School Presbyterian churches, all have, or are to have, pastors. Olivet has called Rev. D. S. Nichols of Victor, N. Y., who has accepted the call. Olivet and Calvary are now in a position to take a leading place among the hosts of Israel. The Second, Dr. Patterson's, is already surrounded with stores, and must remove or die. It voted removal last winter, but on account of opposition, put it in abeyance. It will go with the next trial. But where, is the question. It will have to take its chances with the rest of the up-town congregations. The First Church, Mr. Mitchell's, is beginning sensibly to feel the influences which have so long affected the Second. Its people are

getting away from it, and it may have, ere long, to stretch its neck southward also. The Old School churches, of which there are six, none of them very strong, and I hear speculations of union of some of them with some of ours as the result of the greater union, now as good as consummated. There are three Scotch churches, the United Presbyterian, the Associate Reformed, and the Free. But all are weak, and serve only as funnels to pour their members into the Presbyterian. There are also two Reformed Dutch; that is, if the Holland one is yet alive. Thus all the Presbyterian churches in the city number twenty-one. Besides these there are ten Congregational, of various grades, one of which is building a very large stone edifice, intended to be, I believe, the largest building of any Protestant congregation in the city. Its pews are to be many, and cheap, to accommodate the multitude.

—The Old and New School Presbyterian Churches at Oxford, O., have taken preliminary steps toward consolidation, believing that it is well "to have one strong and efficient, instead of two comparatively weak and unimportant Churches." The two pastors, Rev. Alexander Young and Rev. John Crozier have resigned, in order to facilitate this object. At a congregational meeting it was resolved at once to worship together, until the union can be effected in an orderly way.

—There has not been a time in many years when so many pulpits in Central and Western New York were vacant. Clyde, Newark, Victor, Spencerport, Le Roy, Batavia, Cazenovia, Fulton, West Bloomfield, and Livonia—all these churches now are, or recently were, without pastors.—*Evangelist*.

—The new edifice for the first church of Auburn is enclosed, has roof on, tower nearly completed to the spire, which also is to be built at once, and to be of stone. Mr. Theodore P. Case, one of the leading men of this society, after having already given six thousand dollars toward the building, assumes the entire expense of the spire, some eight, or nine thousand dollars. He will need no other monument, so far as the grateful remembrance of that city is concerned.

—Revs. J. M. Brown and A. G. Taylor were appointed to labor as missionaries in South-west Missouri for one year by the Osage Presbytery, and the committee at New York has been requested to commission them as such.

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