

Original Communications.

NAPLES.

Next to Venice, Naples is the most delightful city we have seen in Southern Europe. Everybody has heard of its beautiful bay and of the mountains which surround it, coming down almost to the very edge of the water. But it is quite impossible to get from conversation or books, or even from pictures, a just conception of the exceeding beauty of the whole scene. The city itself is gay—the streets are thronged with people day and night—the shops are brilliant, and there are long streets of shops where almost everything conceivable is exposed for sale—the ices are famous all over the world—the cabs are abundant and cheap, the cracking of whips is incessant, almost equalling the explosions of fire crackers on a Fourth of July—the streets are well paved and generally clean—the street cries are musical (how could they be otherwise in that soft Italian language?)—the harbor is filled with vessels and the streets along shore are thronged with sailors from all parts of the world—the costumes of the people are brilliant in color and most curious in construction. The museums are crowded with the finest specimens of art and of many schools—the donkeys with stacks of hay and everything else packed upon them (the poor patient donkeys looking so meek and humble as if apologizing continually for being alive—for that is the expression which the face of an Italian donkey bears)—the soldiers everywhere and in all places—lounging—parading, but never out of sight—the four-horse equipages of the nobility—the sky—the mountains—Vesuvius—the bay with its ever changing hues—the Island of Capri in the distance—the soft hazy atmosphere—the sunsets, the moonlight, the storm on the bay, the waves dashing up almost into the Hotel—all these make Naples what no other city in Europe is or can be.

POMPEII.

Then the excursions. First we went to Pompeii—that city of the dead. It is a ride of some twelve miles—and you come to the entrance of the city almost before you are aware of it. First they show you Diomedes' villa without the walls of the old city—with its chambers small but very numerous—with its extensive wine cellar and some of the wine jars still there. Then you pass into the city. At the gate is the sentry box; and in that box was found the skeleton of the sentry, who died at his post. Then through the gate into the city. Ah! what a scene of desolation! How sad! Here are the streets with houses on each side, the walls still standing, covered with frescoes but roofless. Almost all the chambers necessary to a house then and now are plainly distinguishable. There are few or no windows on the streets, but the houses all had an open court in the centre, into which the doors opened. And here are remains of fountains and baths, covered with marbles, and paintings of exceeding grace and beauty. Here are houses in which all kinds of domestic arrangements are discernible:—bakers' with loaves of bread in the oven, and some with the makers' name stamped,—and domestic mills for grinding grain, and shops where various things were sold,—restaurants with counters and openings for the dishes to be kept hot, just as you will see in a modern city to day. Here are temples to their gods and goddesses, with altars for sacrifice, and the temple of Justice where their courts were held, and the great amphitheatre large enough to hold ten thousand persons seated! Then here are the streets, narrow but with side-walks and exceedingly well paved. And on these pavements are worn, deep in some places, the traces of wheels. All this is plain to the most casual observer.

It was a bright day in October when we saw it, and the slanting sun was throwing long shadows across the narrow streets. Except the visitors, and the guides, and the custodian who watches you so closely lest you should carry off some relic of antiquity, there was no life whatever in the city, only some lizards and a few common house-flies. As to vegetable life there was none, not a tree, nor a bush, if one may except a common species of fern which grows everywhere. It was a picture of desolation and death. For seventeen hundred years, these quiet streets were buried by the ashes of Vesuvius, and only within the last hundred years have they been exposed to view. Less than one-half of the city has been uncovered. The work of excavation is going on, but very slowly. The ashes and soil are loosened by picks and shovels, and loys carry it off in baskets, to a temporary railroad where it is carefully sifted to separate the valuable relics from the mass, which is then conveyed to some distance from the walls. These boys are carefully searched every night, so that no gold ornaments or other valuables are carried off, so exceedingly jealous is the Government of its treasures in these antiquities.

OTHER EXCURSIONS.

Another pleasant excursion is to Sorrento, a town on the southern side of the Bay of Naples. As far as Castellamare you go by rail so near, for part of the way, to the bay that if the wind is fresh and from the sea, you may feel the spray from the waves dashing on the rocks while you sit in the railway carriage. From Castellamare the journey is made in a carriage with three horses abreast. For two-thirds of the way the road is up hill, a gradual but continual ascent.

And all the way it is cut out of the rock, for the mountains plunge precipitously into the sea, and at many points you could drop a stone from the side of the road into the waves breaking hundreds of feet below you. It is truly a rock-bound coast. At Sorrento are comfortable hotels, and it is a most curious old town—built on the rocks as steep up from the water as stone walls. Here you ride or walk through orange and lemon, and fig, and olive orchards, and all these fruits we plucked ripe from the trees. They who have not eaten oranges plucked ripe, have not yet tasted all the good things of this life.

Vesuvius was silent. Volumes of smoke were, however, continually pouring out of his capacious mouth. I went to the Hermitage (and drank the famous wine) which is at the foot of the great cone, on horseback, but as the mountain was buried in clouds that day, and the further ascent must be on foot, and excessively disagreeable yielding nothing in remuneration but stifling sulphurous smoke. I abandoned the ascent, knowing that I could see a smoking crater on the other side of Naples with less expense of time and labor.

Not the least interesting of our excursions was that to Pozzuoli and to Baia. On the way we took the nearly extinct crater of Solfatara, where the crust of the earth sounded hollow as we passed over it, where the ground was so hot we could hardly stand upon it, where when the surface was scraped off with your foot, you might have cooked an egg—the sulphur oozing up through the loose soil—and from a great opening the smoke rushed up in yellow masses with a roar like a tremendous furnace!

But I stood on the mole at Pozzuoli the *Puteoli* of the 28th chapter of the Acts and looked on the scene with inexpressible interest. For it was here, if not on this mole, certainly on the landing place of the town only a few yards off, that the Apostle Paul landed from the ship which brought him from Syracuse where he had spent the winter after his shipwreck in that awful autumnal storm. Across this lovely bay of Naples he must have sailed, between Capri and the headland of Sorrento, before a stout wind which must have blown almost a gale, as it did, indeed, while I stopped there. The same landscape was before his eyes then as meets the gaze now.

As the vessel came up from Rhegium the present Reggio, heading due north, the various points on the coast of Italy were passed in rapid succession, until, towards the close of "the next day," they glided past the bold headlands which bound the southern coast of the Bay of Naples, when leaving the island of Capri on the left, Naples itself came into view throned in the amphitheatre at the base of her hills—then Vesuvius possibly then in eruption—then the cities of Herculaneum and Pompeii, lying between the shore and that terrible mountain, and then in less than an hour his feet stood on the shore—his long voyage over at last and himself within a few days' journey of the Rome which he so longed to see.

Our last sight of the Bay of Naples, for we left the city in the night was in a storm. We had seen it under the brilliant blue of the Italian sky with the unclouded sun beaming upon it—with scarcely a breeze to ripple its surface—we saw it under the glorious light of the full moon, its waves gilded with her silver light—we saw it under the influence of a three days' Si-rocco from Africa, such as blew St. Paul from Rhegium one day, to Puteoli the next, and we saw it at last under a thunder storm working its broad bosom into billows of foam, the lightning darting its brilliant flashes down into its unmeasured and tideless depths. B. B. C.

FEMALE EDUCATION.

Last Sabbath the Rev. E. R. Raffensperger, who, in the absence of the pastor, is supplying the pulpit of the Cohocksink church, preached, in that church, a most remarkable discourse on the importance of a high order of Christian education for females. His statistics and facts were full of information; his arguments solid and unanswerable; and his whole presentation of the subject so excellent and impressive, that we earnestly wish the discourse might be repeated in every Presbyterian church in the city.

With all that Romanists and other erroneous sects are doing to allure our daughters to their institutions, that these may educate them out of the true faith, and into false views, both of life and religion, it is high time that Presbyterians awake to the right views of this important subject, and to the indispensable necessity to the true welfare of the Presbyterian Church of a higher order of thorough and Christian education for our daughters.

If Mr. Raffensperger's discourse could be heard by every Presbyterian church in the land, it would waken attention to a subject too much overlooked and unconsidered.

A PRESBYTERIAN.

—The news comes from Chili that "in the Chamber of Deputies, on the 30th ult., there were interruptions, protests, calls to order, and all manner of Parliamentary sallies on occasion of the debates upon the appropriation of the sum of \$20,000 for the expense of the Bishops' journey to Rome. A sharp opposition has been made to the grant, and as the question has not been settled it would not be surprising if the day for the Bishops' departure arrives without the bill having been passed."

THE PAPAL SYLLABUS.

The Papal Syllabus of modern errors published by Pius IX in December, 1864, will probably give tone to the coming Ecumenical Council. It is called: "THE SYLLABUS OF THE PRINCIPAL ERRORS OF OUR TIME, WHICH ARE STIGMATIZED IN THE CONSISTORIAL ALLOCUTIONS, ENCYCLICAL, AND OTHER APOSTOLIC LETTERS OF POPE PIUS IX."

I. Pantheism, Naturalism, and Absolute Rationalism.

1. There exists no Divine Power, Supreme Being, Wisdom and Providence distinct from the universe, and God is none other than nature, and therefore immutable. In effect, God is produced in man and in the world, and all things are God, and have the very substance of God. God is therefore one and the same thing with the world, and hence spirit is the same thing with matter, necessity with liberty, true with false, good with evil, justice with injustice.

2. All action of God upon man and the world is to be denied.

3. Human reason, without any regard to God, is the sole arbiter of truth and falsehood, of good and evil; it is its own law to itself, and suffices by its natural force to secure the welfare of man and of nations.

4. All the truths of religion are derived from the native strength of human reason; whence reason is the master rule by which men can and ought to arrive at the knowledge of all truths of every kind.

5. Divine revelation is imperfect, and therefore subject to a continual and indefinite progress, which corresponds with the progress of human reason.

6. Christian faith is in opposition to human reason, and Divine revelation not only does not benefit, but even injures the perfection of man.

7. The prophecies and miracles uttered and narrated in the Sacred Scriptures are the fictions of poets, and the mysteries of Christian faith the result of philosophical investigations. In the books of the two Testaments there are contained mythical inventions, and Jesus Christ is Himself a mythical fiction.

II. Moderate Rationalism.

8. As human reason is placed on a level with religion, so theological matters must be treated in the same manner as philosophical ones.

9. All the dogmas of the Christian religion are, without exception, the object of natural science or philosophy; and human reason, instructed solely by history, is able, by its own natural strength and principles, to arrive at the true knowledge of even the most abstruse dogmas; provided, such dogmas be proposed as subject matter for human reason.

10. As the philosopher is one thing, and philosophy another, so it is the right and duty of the philosopher to submit himself to the authority which he shall have recognized as true; but philosophy neither can nor ought to submit to any authority.

11. The Church not only ought never to intermeddle upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction.

12. The decrees of the Apostolic See and of the Roman Congregation fetter the free progress of science.

13. The method and principles by which the old scholastic doctors cultivated theology, are no longer suitable to the demands of the age and the progress of science.

14. Philosophy must be treated of without any account being taken of supernatural revelation.

N. B.—To the rationalistic system belongs, in great part, the errors of Anthony Gunther, condemned in the letter to the Cardinal Archbishop of Cologne.

III. Indifferentism, Latitudinarianism.

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

16. Men may in any religion find the way of eternal salvation, and obtain eternal salvation.

17. We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ.

18. Protestantism is nothing more than another form of the same Christian Religion, in which it is possible to be equally pleasing to God as in the Catholic Church.

IV. Socialism, Communism, Secret Societies, Biblical Societies, Clerico-Liberal Societies.

Fests of this description are frequently rebuked.

V. Errors Concerning the Church and her Rights.

19. The Church is not a true and perfect, and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights of the Church and the limits within which she may exercise the same.

20. The ecclesiastical power must not exercise its authority without the permission and assent of the civil government.

21. The Church has not the power of defying dogmatically that the religion of the Catholic Church is the only true religion.

22. The obligations which bind Catholic teachers and authors apply only to those things which are proposed for universal belief as dogmas of the faith by the infallible judgment of the Church.

23. The Roman Pontiffs and Ecumenical Council have exceeded the limits of their power, have usurped the rights of Princes, and have even committed errors in defining matters of faith and morals.

24. The Church has not the power of availing herself of force, or any direct or indirect temporal power.

25. In addition to the authority inherent in the Episcopate, a further and temporal power is granted to it by the civil authority, either expressly or tacitly, which power is, on that account, also revocable by the civil authority whenever it pleases.

26. The Church has not the innate and legitimate right of acquisition and possession.

27. The ministers of the Church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs.

28. Bishops have not even the right of promulgating the Apostolic letters without the permission of the Government.

29. Dispensations granted by the Roman Pontiff must be considered null, unless they have been asked for through the civil government.

30. The immunity of the Church and of ecclesiastical persons derives its origin from civil law.

31. Ecclesiastical courts for the temporal causes of the clergy ought by all means to be abolished, even without the concurrence and against the protest of the Holy See.

32. The personal immunity exonerating the clergy from military service may be abolished, without violating either natural right or equity. Its abolition is called for by civil progress, especially in a community constituted upon principles of liberal government.

33. It does not appertain exclusively to ecclesiastical jurisdiction, by any right proper and inherent, to direct the teaching of theological subjects.

34. The teaching of those who compare the Sovereign Pontiff to a free Sovereign acting in the Universal Church is a doctrine which prevailed only in the Middle Ages.

35. There would be no obstacle to the sentence of a general council or the act of all the universal peoples, transferring the Pontifical Sovereignty from the Bishop and city of Rome to some other bishopric and some other city.

36. The definition of a National Council does not admit of any subsequent discussion, and the civil power can regard as settled an affair decided by such national council.

37. National churches can be established, withdrawn, and plainly separated from the authority of the Roman Pontiff.

38. Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western.

VI. Errors about Civil Society, considered both in itself and in its Relation to the Church.

39. The Commonwealth, as the origin and source of all rights, possesses rights which are not circumscribed by any limits.

40. The teaching of the Catholic Church is opposed to the well-being and interests of society.

41. The civil power, even when exercised by an infidel sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of *executur*, but that of the so-called *appellatio ab abusu*.

42. In the case of conflicting laws between the two powers, the civil law ought to prevail.

43. The civil power has a right to break and to declare and render null the conventions (commonly called concordats) concluded with the Apostolic See relative to the use of rights appertaining to the ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest.

44. The civil authority may interfere in matters relating to religion, morality, and spiritual government. Hence it has control over the instructions for the guidance of consciences, issued conformably with their mission, by the pastors of the church. Further, it possesses power to decree, in the matter of administering the Divine sacraments, as to the dispositions necessary for their reception.

45. The entire direction of public schools, in which the youth of Christian States are educated, except (to a certain extent) in the case of Episcopal seminaries, may and must appertain to the civil power, and belong to it, so far that no authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

46. Much more, even in clerical seminaries, the method of study to be adopted is subject to the civil authority.

47. The best theory of civil society requires that popular schools be open to the children of all classes, and generally all public institutions intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics.

49. The civil power has the right to prevent ministers of religion and the faithful from communicating freely and mutually with each other and the Roman Pontiff.

50. The secular authority possesses, as inherent in itself, the right of presenting Bishops, and may require of them that they take possession of their dioceses before having received canonical institution and the Apostolic letters from the Holy See.

51. And further, the secular government has the right of deposing Bishops from their pastoral functions, and it is not bound to obey the Roman Pontiff in those things which relate to Episcopal Sees and the institution of Bishops.

52. The Government has of itself the right to alter the age prescribed by the Church for the religious profession both of men and women; and it may join upon all religious establishments to admit no person to take solemn vows without its permission.

53. The laws for the protection of religious establishments, and securing their rights and duties, ought to be abolished; nay, more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows. The Government may also suppress religious orders, collegiate Churches, and simple benefices, even those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power.

54. Kings and princes are not only exempt from the jurisdiction of the Church, but are su-

* The power of authorizing official acts of the Papal power, and of correcting the alleged abuses of the same.

perior to the Church in litigated questions of jurisdiction.

55. The Church ought to be separated from the State, and the State from the Church.

VII. Errors concerning Natural and Christian Ethics.

56. Moral laws do not stand in need of the divine sanction, and there is no necessity that human laws should be conformable to the laws of nature, and receive their sanction from God.

57. Knowledge of philosophical things and morals, and also civil laws, may and must be independent of divine and ecclesiastical authority.

58. No other forces are to be recognized than those which reside in matter; and all moral teaching and moral excellence ought to be made to consist in the accumulation and increase of riches by every possible means, and in the enjoyment of pleasure.

59. Right consists in the material fact, and all human duties are delusive and all human acts have the force of right.

60. Authority is nothing else but the result of numerical superiority and material force.

61. An unjust act, being successful, inflicts no injury upon the sanctity of right.

62. The principle of *non-intervention*, as it is called, ought to be proclaimed and adhered to.

63. It is allowable to refuse obedience to legitimate princes; nay more, to rise in insurrection against them.

64. The violation of a solemn oath, even every wicked and flagitious action repugnant to the eternal law, is not blamable, but quite lawful, and worthy of the highest praise when done for the love of country.

VIII. Errors Concerning Christian Marriage.

65. It cannot be by any means tolerated to maintain that Christ has raised marriage to the dignity of a sacrament.

66. The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone.

67. By the law of nature the marriage tie is not indissoluble, and in many cases divorce, properly so-called, may be pronounced by the civil authority.

68. The Church has not the power of laying down what are the diriment impediments to marriage. The civil authority does possess such a power, and can do away with impediments to marriage.

69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power.

70. The canons of the Council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic or must be understood as referring only to such borrowed power.

71. The form of solemnizing marriage prescribed by the said Council does not bind, under penalty of nullity, in cases where the civil law has appointed another form, and where it decrees that this new form shall constitute a valid marriage.

72. Boniface VIII. is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

73. A merely civil contract may, among Christians, constitute a true marriage; and it is false either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction.

N. B.—Two other errors may tend in this direction—those upon the abolition of the celibacy of priests, and the preference due to the state of marriage over that of virginity. These have been proscribed, the first in the Encyclical "Qui pluribus," Nov. 9, 1846; the last in the Letters Apostolic, "Multiplices inter," June 10, 1851.

IX. Errors regarding the Civil Power of the Sovereign Pontiff.

75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

76. The abolition of the temporal power, which the Apostolic See possesses would contribute in the greatest degree to the liberty and prosperity of the church.

N. B.—Besides these errors expressly noted, many others are impliedly rebuked by the proposed and asserted doctrine, which all Catholics are bound most firmly to hold, touching the temporal sovereignty of the Roman Pontiff.

X. Errors Having Reference to Modern Liberalism.

77. In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State to the exclusion of all other modes of worship.

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

79. Moreover it is false, that the civil liberty of every mode of worship and the full power given to all of overtly and publicly manifesting their opinions and their ideas of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

80. The Roman Pontiff can and ought to reconcile himself, to agree with progress, liberalism, and modern civilization.

—"T. L. C." in *The National Temperance Advocate*, opposes "the third party" movement, for several reasons. He says: "In the third place, we hold that it is unwise to neglect the teachings of the past. And it is an undeniable fact that none of the prohibitory legislation yet gained in any State was ever secured by a 'third political party.'" Such laws as those in Maine, Vermont and Massachusetts, and such as formerly existed in Michigan, New York and Connecticut, were not enacted by men elected by a "prohibition party" separate and distinct from the two great parties of the day. His last argument, that a great amount of popular education must first be done, before such a party has any chance, is a fallacy. There is no better way of educating the people, than by the stir and agitation which a vigorous third party would cause.