# Evening Telegraph

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WEDNESDAY, OCTOBER 6, 1869.

THE RUSH BEQUEST AND THE PHI-LADELPHIA LIBRARY.

THE proceedings of the meeting of the Philadelphia Library Company held yesterday to consider the proper course of action in regard to the Rush bequest, indicate that considerable diversity of opinion still exists. One member of the committee chosen to consider the subject made a minority report, recommending an immediate acceptance of the preliminary conditions of the will, and postponing further action until "the proper time for it under the provisions of the will," which was, in the judgment of one of the stockholders present, "when the building is completed, and the liabilities which will be assumed can be ascertained and measured with the means of performing them." Another stockholder was opposed to the division of the Library; and still another, Mr. Phillips, thought it doubtful "whether the Library Company would be sustained by a court of equity in the division of its books as proposed." He proposed an amendment which makes the acceptance of the bequest clearly contingent upon the proposed division of the Library. This is substantially the idea suggested in the majority report of the committee, but it is more emphatically and unequivocally expressed. After a protracted discussion, the meeting finally decided to have a stockholders' vote, on the 19th inst., on each of the resolutions offered by the committee, and the amendment, separately. Both propositions favor the acceptance of the bequest, and both favor the division of the library, and they substantially agree in every respect except that the amendment accepts provided the library is divided, while the original report accepts absolutely, and after such an acceptance there is a possibility that the Library Company may be compelled by the courts to transfer the whole library to the proposed new building on Broad street. The amendment is therefore apparently necessary to give unquestionable validity to the suggestions of the committee, and to prevent, under all contingencies, the whole library organization from being swallowed up by the Ridgway branch. Those who are inclined to accept the bequest, but who are at the same time decidedly opposed to the transfer of all the books of the present institution to the new location, will therefore vote for the amendment and the last two resolutions proposed by the committee; while those who favor a division of the transferred to Broad and Christian, will vote for all the resolutions presented in the report of the committee. We have little doubt that the interests of the public, the stockholders, and of Philadelphia will be promoted by an acceptance of the bequest provided the library can be divided in the manner proposed. The Ridgway branch can receive all the standard books which the testator especially prized, and meanwhile current literature and ephemeral publications can be liberally supplied from the stockholders' branch. In this manner the difficulties arising out of the prejudices of Dr. Rush, as well as those created by the location he selected, will be avoided; and at the same time Philadelphia will speedily be endowed with one of the finest libraries in the world.

POLYTECHNIC NIGHT

SCHOOLS. ONE of the things discussed by the Board of Schools Controllers yesterday was a report presented by the Committee on Revision of Studies, recommending the establishment of a polytechnic night school, at the Central High School, for the instruction of mechanics. The report was recommitted, mainly because it contemplated the use of a portion of the funds which now sustain the ordinary night schools for the proposed new purpose, and a desire was expressed that facilities for both systems of education should be simultaneously provided. It was alleged that the night schools had done a great deal of good last winter, and as a large number of boys have no other time to acquire an education, we can well understand the force of this statement. On the other hand, technical knowledge and practical instruction in the useful arts is one of the great necessities of the age, and the welfare and wealth of nations are influenced in a very large degree by the skill and intelligence of their artisans. The experiment of engrafting a polytechnic branch upon our system of popular education

is well worth a trial. If it has even a slight

tendency to increase the number of good

mechanics, it will render essential service to

the community, and do more to enrich it

than the development of vast quantities of

meretricious literary and oratorical geniuses.

We are in much greater need of continuous

supplies of good workers than of writers and

THE DETENTION OF THE HORNET. Ir the officers of the Cuban privateer Hornet. or Cuba, were really very anxious to wage a deadly warfare against Spanish commerce, it is singular that they should have suffered any ordinary difficulties to force their vessel into an American port. They had finally got to sea by circumventing the authorities of the United States at Philadelphia, and by eluding British vigilance at Halifax, and they had received an armament from a ship clandestinely despatched to meet them at sea off the coast | the Council, my protestation as Christian and preacher against these doctrines and practices, call-

of New Bedford. After all these fortunate manouvres, the immediate re-entry of the Hornet into an American port, after her real character could no longer be disguised, is well calculated to give color to the impression said to prevail at Washington that, on reflection, the officers were not favorably impressed with the prospect of dangling at the yard-arm of their ship in the not improbable event of their capture by Spanish cruisers. One of the officers of the last Confederate privateer, the Shenandoah, has recorded his belief that if his ship had fallen into the possession of the United States after the rebellion, all its officers would have been hung as pirates; but, although his apprehensions were unfounded, there can be little doubt that Spain, in her present humor, would grant but a short shrift to the officers of a Cuban privateer.

Whatever may have been the motives of the officers of the Hornet, or the necessities which drove them into Wilmington, the authorities are necessarily obliged, not only by our own laws but by the questions connected with the Alabama controversy, to detain the vessel until her character can be fully ascertained, and to prevent her departure if it can be clearly shown that she is in fact a Cuban privateer.

PROTEST OF FATHER HYACINTHE. THE full text of the letter addressed to the General of his Order at Rome, by Father Hyacinthe, has been received, and we are now better able to understand the exact position assumed by the great French preacher than we were from the brief reports furnished by the cable. The calling of the Œcumenical Council has aroused to the greatest activity the two great parties in the Church, each of whom is seeking to make use of it to advance its own ideas and influence. Father Hyacinthe represents the liberal Catholics-the men who, removed from the religious atmosphere of Rome, and obliged to mingle with the men and women of modern society, and to come into direct contact with the ideas of modern civilization, understand much more clearly than does the band of Italian priests who have thus far dictated the policy of the Roman Church, what the necessities and requirements of modern Catholicism are if it desires to maintain its influence. Father Hyacinthe is the spokesman of a large proportion of the French, German, and, we believe, of the American clergy-men who desire to see the old hard-headed policy that has ruled in the councils of the Church for so many years abandoned, and the Church itself discard the obsolete ideas of the middle ages and make a gigantic step forward to meet on equal terms the enemies that are undermining its foundations on every side. These men probably represent the majority of the Catholics of the world, but, unfortunately, they are not the ones who have most influence about the person of the Holy Father. The party represented by Cardinal Antonelli and the majority of the Italian priesthood, live in a little world of their own they dream of the past might and authority of the Church as it was wielded by Gregory and Hildebrand, and like a certain Library, but who are willing to accept the be- faction in the Church of England, they would quest with a chance that all its books may be | carry the world back to the darkness of the middle ages, and they resolutely refuse to recognize the advances in civilization that have been made since the time when the Pope put his foot upon the necks of emperors and kings, and made them tremble with his anathemas. It is this party that has succeeded in dictating the Papal policy, and the Œcumenical Council has been called, not so much to reaffirm the authority of the Church as to establish doctrines that are particularly offensive to the enlightened Catholics of the world, and that have hitherto been successfully resisted by them. This fact is clearly recognized by Father Hyacinthe, and he has sounded the first note of alarm by resigning his pulpit, withdrawing from his convent, and entering an eloquent and vigorous protest against the Ultra-montanists. In the letter referred to he speaks of the sudden change of tone adopted towards him by his superiors:-

"To-day, however, by a sudden change, the cause "To-day, however, by a sudden change, the cause of which I do not seek in your heart, but in the intrigues of a party all-powerful at Rome, you arraign what you encouraged, you censure what you approved, and you require that I should speak a language or preserve a silence which would no longer be the entire and loyal expression of my conscience. I do not hesitate an instant. With language perverted by a command, or mutilated by revicence, I shall not ascend the pulpit of Notre Dame. I express my regret for this to the intelligent and courageous Archbishop who has given his pulpit to me, and sustained me there against the had will of men of whom my regret for this to the intelligent and courageous Archbishop who has given his pulpit to me, and sustained me there against the bad will of men of whom I shall speak at the proper time. I express my regrets to the imposing auditory who surrounded me there with its attention, its sympathies, I was nearly going to say, its friendship. I would not be worthy of the auditory of the Archbishop, of my conscience, nor of God, if I would consent to act before them in such a role. I separate myself at the same rime from the convent in which I have resided, and which. from the convent in which I have resided, and which, under the new circumstances that have happened to me, renders it, for me, a prison of the soul. In acting thus I am not unfaithful to my vows. I have pro-mised monastic obed ence, but limited by the honesty of conscience, the eignity of my person and my ministry. I have promised under the benefit of that su-perior law of justice and of royal liberty which is, ac-cording to the Apostle St. James, the proper law of

This is strong language from a monk, and it carries us back to the days when another monk nailed his theses to the church-door, and publicly burned the Pope's bull of excommunication. But Father Hyacinthe lives in other days from those of Luther, and the chief interest we have in his protest is not as to the consequences towards himself, but the influence it will have on the future policy of the Church. This French monk is thoroughly in earnest, he knows exactly whereof he speaks, and it will be well if the Pope and his advisers heed his admonitions. He says with solemn emphasis:-

"The present hour is solemn. The Church passes through one of the most violent, dark, and decisive crises of her existence here below. For the first time in three hundred years an 'Ecumenical Council is not only convoked, but declared necessary—such is the impression of the Holy Father. It is not in such a moment that a preacher of the Gospel, were he the last of all, can consent to remain as the mute does of Israel, unfaithful gardians, whom the mute dogs of Israel, unfatthful guardians, whom the prophet repreaches as unable to bark."

The following vigorous protest against the doctrines and practices goes straight to the point, and it expresses clearly and concisely the opinions of thoughtful and unprejudiced men both in and out of the Catholic Church:-"I raise, therefore, before the Holy Father and

ing themselves Roman, but which are not Christian, and which in their encroachments, always most audscious and most baneful, tend to change the constitution of the Charch, the basts as well as the form of her teaching, and even the spirit of her picty. I protest against the divorce, as implous as it is insane, which it is sought to accomplish between the Church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times, and towards whom we have also some duties and attachments. I protest against this more radical and dreadful opposition to human nature, which is attacked and made to revolt by these false doctrines in its most indestructible and hattre, which is attacked and made to revoil by these false doctrines in its most indestructible and holiest aspirations. I protest above all against the sacrilegious perversion of the Word of the Son of God himself, the spirit and the letter of which are equally trodden under foot by the pharisaism of the new law. It is my most profound conviction that if France in particular, and the Latin races in general, are delivered over to social, moral, and religious abarchy, the principal cause is without doubt not in Catholicism itself, but the manner in which Catholicism has, during a long time, been understood Catholicism has, during a long time, been understood

It is evident that the contest between the rival parties in the Church will be bitter and prolonged. It is impossible to form any opinion as to the probable result of the deliberations of the Council, but Father Hyacinthe puts in a threat that if it has merely been called together to register the will of a certain party and not to represent the universal Church, he will "cry to God and men to call another truly united in the Holy Spirit." It should be remembered in all this that the eloquent French minister has shown no disposition to cut loose from the Church, or to abandon its fundamental doctrines, but he sees plainly the evils of its past and present policy, and he desires to have them reformed, so that it will in the future represent the enlightenment of the age, and be able to preserve itself by appealing to the intelligence of its members, and not to their ignorance

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