The National Tribune.

"TO CARE FOR HIM WHO HAS BORNE THE BATTLE, AND FOR HIS WIDOW AND ORPHANS."

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PRESBYTERIAN CHURCH

Its Present Form as an Organized Portion of the Christian Church.

BIRTHPLACE IN GENEVA.

Makemie the Father of Organization in America.

A LIMITED DEMOCRACY.

Methods of Worship, Missions and Educational Support.

BY HENRY MITCHELL MACCRACKEN,
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TWENTY-FOUR years ago the writer of this article was in attendance upon a Scottish service in the city of Geneva, in Switzerland. It was held in a chapel adjoining the cathedral where John Calvin preached. The chapel also was there in John Calvin's day (1509-1564), and was used by him and by John Knox. The room holds from two to three hundred persons. Above is an arched stone ceiling, around are grotesque carvings, while here and there is a little gallery, a narrow window, or a niche for a statue. That day was opened a regular service for English-speaking strangers, its leader the worthy Scotch historian, Dr. Alexander Mitchell, Professor of Church History in the St. Andrews University. Before his sermon he spoke these words, which I copied afterward, by his permission, from his manuscript.

"It was in this room," he said, "that exiles from Great Britain were allowed in peace to develop those forms in Church government, worship and doctrine to which descendants of theirs upon both sides of the Atlantic substantially adhere. Here were first boldly taught those principles of constitutional government which are now universally adopted by the Anglo-Saxon race."

When I am asked, then, where was the birthplace of Presbyterianism in its present form as an organized portion of the Christian Church, I point to that room in Geneva. Thence John Knox, after three years with Calvin, returned home to Edinburg in the year 1559. Within a year afterward the Scottish Parliament had adopted a Church government and Confession along the lines

INTRODUCED BY CALVIN

into Geneva. The chief points were the following: The ministers, elders and deacons were to be the church officers. The two last were to be chosen annually; the first were set apart to their office for life. The independence of the Church from State control was insisted upon. John Knox declared that if the General Assembly was not left free in the direction of its affairs it could not offer a true Gospel.

Almost contemporaneous with the movement in Switzerland and in Scotland, were similar movements in France, Germany, Holland, Bohemia, and Hungary. All of these contained great strength. The Presbyterian "Tercentary Celebration" of 1872, in which Presbyterians on both sides of the Atlantic took part, was suggested by the writer in an "Overture" to the Philadelphia General Assembly of 1870, as a fit commemoration of three great events in 1572, namely, the completion of the life of John Knox in Scotland, the forming of the first Presbytery in England, and the massacre of St. Bartholomew in France. These countries were three great fields of Reformed efforts.

Less vigorous and successful movements occurred in Belgium, Italy, Spain and Poland. The movement in Germany and in German Switzerland, while it received from Calvin much of its character, may be fairly traced back to Zwingle of Zurich, the contemporary of Luther, who began his work of reformation there as early as the year 1519. In some of the countries named, the Protestant movement took the name of the Reformed Church.

The name of Presbyterian was at first much the less common. Practically, in more recent days, the names have been used interchangeably. This has been shown by the title that has been taken by the organization formed in 1875 by the bodies throughout the world which hold to the above-described form of Church government. It is named "The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System." This Alliance represents nearly 6,000,000 communicants. Perhaps five times as many persons are under Presbyterian influence in religious matters rather than under any other.

The following table shows approximately the numbers of

COMMUNICANTS IN THE DIFFERENT COUNTRIES:

United States	1,500,000
Canada	170,000
Other parts of America	25,000
Scotland	1,100,000
Ireland	115,000
Wales	140,000
England	70,000
Austro-Hungary	760,000
Holland	800,000
Switzerland	500,000
France	250,000
Italy	20,000
Belgium	6,000
Russia	7,000
Spain	1,000
Countries in Asia	40,000
Countries in Africa	140,000
Countries in Australasia	45,000
Total	5,630,000

Full one-quarter of the entire strength of the Presbyterian body is in the United States of America. This is divided, however, among 12 organizations.

The following table gives the

COMMUNICANTS IN EACH CHURCH:

Presbyterian Church in the United States of America	775,903
Presbyterian Church in the United States (Southern body)	168,791
The Cumberland Presbyterian Church	163,216
The United Presbyterian Church of North America	103,921
The Reformed Presbyterian Church of North America (General Synod)	6,000
The Reformed Presbyterian Church in North America (Synod)	11,289
Associate Reformed Synod of the South	9,000
Associate Synod of North America	1,128
Welsh Calvinistic Methodist Church	12,275
Reformed Church in America (Dutch)	74,483
Reformed Church in the United States (German)	143,609
Total	1,469,615

It will be seen that over one-half the entire strength is in the first-named body. The history of Presbyterianism in the United States of America begins with the landing of the first English, Dutch and Huguenot Presbyterians. The Presbyterian doctrine of the Church, as given by John Calvin and accepted to-day, is that wherever two or three are met together in the name of Christ, there the visible Church is present. But it is not possible to tell where Presbyterians first met for worship on the Western Continent. A more interesting and important question concerns the national or race origin of the men who founded Presbyterianism in America.

The following indices suggest the sources from which American Presbyterianism of before 1800 derived its strength. In the official records of the Synod there are 193 names of ministers belonging to the Presbyterian Church from 1706 to 1758. Of these the nativity or lineage of 168 is known, and is as follows: New England, 47; Middle States, 12; Old England, 5; the Continent, 3; Wales, 9; Scotland, 26; North of Ireland, 60.

In Sprague's Annuals are found the names of 94 ministers of the Presbyterian body, in the Colonial Period, selected for their eminence in their work. The origin of these is given there as follows: New England, 14; New York and New Jersey, 3; Pennsylvania and the South, 10; Wales and England, 5; Scotland, 12; North of Ireland, 48. The same volumes present 158 names of Presbyterian ministers who were eminent in

THE NATIONAL PERIOD.

Their nativities are given as follows: New England, 33; New York and New Jersey, 20; Pennsylvania and the South, 34; Welsh and English, 11; Scotland, 17, North of Ireland, 42.

In Schouler's Annals of the United Presbyterian Church are given the nativities of 1,173 ministers. Of these 305 are of foreign birth, as follows: Canada and the Continent, 17; Scotland, 121; North of Ireland, 167. The Reformed or Covenanter denominations were recruited entirely from Scotland or the North of Ireland.

On the other hand, those Presbyterian bodies known as the Dutch Reformed and German Reformed were, as their names indicate, drawn almost entirely, one from Holland and the other from Germany. In the present century very many of their descendants have found their way into the chief Presbyterian body. The French Presbyterians have never maintained a denomination of distinctively French origin in this country. A fair portion of the Presbyterian ministry who are credited to the Middle States are of Huguenot ancestry.

The foregoing facts lead to the following conclusions: That the principal Presbyterian body in this country, now divided into the Presbyterian Church North and South, is eminently cosmopolitan. Its ministry and membership are a composite of the following great peoples: Scotch and Scotch-Irish, English, French, Dutch, and Germans. Outside the chief Presbyterian body, the German Reformed Synod is almost wholly German, the Dutch Reformed almost wholly Hollander, the Cumberland Presbyterian, the United Presbyterian and the Reformed Presbyterian almost wholly of Scotch or Scotch-Irish extraction. The smaller bodies are closely related to the General Assembly. The history of the last may serve as the history in large part of Presbyterianism in America. It involves with it in great measure the 10 smaller Presbyterian organizations.

Before 1700 the

ANNALS OF PRESBYTERIANISM

in America show scattered, unorganized preachers and congregations. Huguenots are found in South Carolina and Florida in 1562 and 1565, to be slain or driven home, and again in 1665 and 1685 to remain. The Dutch are in New York in 1683, and they and the French, could they have let go their French and Dutch tongues, might have been the first to organize the American Presbyterian body.

The Massachusetts Bay English Puritans came after the Dutch in 1629, and planted churches in New England, but so influenced were they by the surrounding independency that it is doubtful if, by the year 1700, there was one church among them that was in a strict sense Presbyterian. They had no Presbytery for the government of the circle of churches. Few of them had the Session or Presbytery for the individual congregation. They had soon left behind both John Calvin and John Robinson, for Robinson had said, in respect to the government of the individual congregation, "We do wholly in all points agree with the French Reformed Churches." Between 1650 and 1680 Francis Doty and Matthew Hill preached in Maryland. Still earlier, between 1625 and 1650, Francis Doty had preached in the city of New York.

The Rev. Jedediah Andrews, a graduate of Harvard, became a Presbyterian pastor in Philadelphia before the year 1700. But the father of the Presbyterian organization in America may be fairly held to be

FRANCIS MAKEMIE,

who landed in America in 1683 or 1684. He came from the North of Ireland, in answer to a request from a citizen of Maryland that Presbyterian ministers should be sent to that Colony. When first seen in America he is in the Isle of Barbadoes. Next he is adapting himself to the rude frontier life of Virginia, albeit he proves not ineligible to Lord Cornbury's dinner-table in New York. He took part on a large scale in secular affairs, but used his means to help him preach the Gospel.

In Philadelphia or Boston, in London or North of Ireland, in the South or in the Jerseys, Makemie was in journeyings oft, on roughest paths through the woods, or in small boats along dangerous coasts of the ocean. His sun grows more and more bright toward its setting. In 1705 he brought a company of preachers from Ireland. In 1706 he led in organizing the first Presbytery. In 1707 he suffered in New York by imprisonment and loss of goods in the cause of the Gospel. He died in 1708. Within less than 10 years from Makemie's death the Presbytery grew into a Synod.

This first Presbyterian Synod in America met at Philadelphia Sept. 17, 1717. There were at that time 19 ministers, about 40 churches, and about 3,000 communicants. The next year the "Adopting Act" was enacted, declaring that "all the ministers of this Synod, or that shall be hereafter adopted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster."

This Synod rejected that portion of the Westminster Confession of Faith which treated of the civil magistrate, and utterly denied any State authority over the Church. There is no earlier known affirmation by an ecclesiastical body upon this continent of the

CHURCH'S INDEPENDENCY

of supervision and control by the political power.

The first Presbyterian schism in America took place about 30 years after the organization of the first Presbytery. It was a war between conservatives and progressives. There had been established in eastern Pennsylvania a school commonly called the Log College. A number of its students sought admission to the ministry. Objection was made on the ground of their lack of sufficient training. About this time there was a great spirit of religious activity, and those who sided with the Log College ministers entered very zealously into new movements for the advance of religion, going further than many of their associates could follow them.

The result was the withdrawal from the Synod of portions of New Jersey, Pennsylvania, Delaware, and New York, forming the Synod of New York. A good result of the division was a powerful impulse given to the better training of ministers. The Synods of Philadelphia and New York came together again in 1758.

Partly through immigration the growth in the next quarter century until the Revolutionary war was phenomenal. The missionary spirit was evinced in the establishment of schemes for supporting the stations on the frontiers, for educating ministers, and for advancing the publication of religious books. The reinforcements of Presbyterianism just before the Revolutionary war were largely due to the oppressive laws of Great Britain.

Dr. Reid, an Irish historian, says: "In 1773 and the five preceding years the North of Ireland, by emigration to the American settlement, was drained of one-fourth of its trading cash and the like proportion of its manufacturing population." The same order of things had prevailed for

HALF A CENTURY.

Froude says: "Annual shiploads of families poured themselves out of Belfast and Londonderry. On the failure in 1732 to repeal the Test Act recommenced a Protestant emigration, which robbed Ireland of the defenders of English institutions and peopled America with fresh flights of Puritans. Between 1772 and 1775 30,000 Protestants left Ulster for a land where there was no legal robbery—where those who sowed the seed could reap the harvest."

It is not, therefore, remarkable that the Presbyterian people were ardent supporters of the Revolutionary war. They regarded the policy of the English monarch and aristocracy on this side of the water as a continuation of the fierce oppression from which they had fled. The widespread efforts in the Colonies toward the setting up of the Episcopal denomination as an Established Church aroused their gravest fears and their most determined opposition.

In 1775 a letter was published by the Presbyterian General Synod, which exhorted all that they should "adhere firmly to the resolutions of the Congress, and to let it be seen that the Colonial authorities were able to bring out the whole strength of this vast country to carry them into execution." It is a notable fact that, considering their numbers, next to the Puritans of New England, the Presbyterian Puritans furnished the largest proportion of Revolutionary leaders.

Presbyterians also exerted a noted influence upon the Federal Constitution. Chief Justice Tighlman says: "The framers of the Constitution of the United States were greatly indebted to the standards of the Presbyterian

CHURCH OF SCOTLAND

in modeling that admirable instrument." The Constitution of the United States was adopted in 1787. In 1788, the following year, a new Constitution of the Presbyterian Church was adopted by the General Synod. It had been, however, for some years under consideration.

The first General Assembly of the Presbyterian Church met upon the third Thursday of May, 1789, in the city of Philadelphia. The century that has elapsed since then has been one of growth of Presbyterianism, even above and beyond the growth of the population of the country. The century may be divided fairly into four periods.

The first ended with the secession which resulted in the organization in 1810 of the Cumberland Presbyterian Church. This, like the schism of 1741, was due to a difference of opinion as to the admission to the ministry of men without the full collegiate training; also, the methods of carrying on evangelizing operations.

The second period includes the years from 1810 to 1837, when the division of the Assembly into the Old School and New School took place. The apparent ground of the schism was a matter of policy and administration. The General Assembly disapproved of a plan of union which had been in existence since 1801. This plan permitted churches upon the roll with a mixed form of government, partly Congregational and partly Presbyterian. They were popularly known as "Plan of Union" churches. They were allowed to be represented in the Presbytery on the same footing with Presbyterian Churches. The chief

AGENCIES FOR MISSIONARY WORK

were of a voluntary character, and outside the direction of the General Assembly. That body, in the year 1837, abrogated the plan of union, established the Presbyterian Board of Foreign Missions, and withdrew support from certain Congregational Missionary societies. It also dropped from the roll four Synods, all in the State of New York. In the following year a portion of the General Assembly attempted to reverse this action, and claimed to be the legal General Assembly. They became popularly known as the "New School."

The third period extends from 1837 until 1869. Both the Assemblies grew rapidly for 20 years. In 1857 the existence of slavery brought about the secession from the New School of several Southern Presbyteries. Four years later the adoption by the Old School of resolutions declaring it the duty of all to support the Government and maintain the Union brought about a like schism. This action, known as the "Spring Resolutions," was adopted by a vote of 166 to 66.

The Southern element then withdrew and organized a separate body. The party which withdrew from the New School united with them in the year 1863, forming what is now known as the Presbyterian Church in the United States. The Old School and New School Assemblies, thus forsaken by the South, naturally grew near to one another. Friendly correspondence was begun between them in 1862, and upon Nov. 12, 1869, they reunited in one General Assembly, on the basis of the Westminster standards.

The following article indicates their platform:

"The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Scriptures of the Old and New Testament shall be acknowledged to be the inspired Word of God, and the

ONLY INFALLIBLE RULE

of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine, and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

The fourth period includes the 20 years and more from the reunion to the present time. This has been marked by the organization in 1875 of "The Alliance of Reformed Churches throughout the world holding the Presbyterian system." This has brought nearer to one another the 12 American branches, while it has made them better acquainted with their fellow-Presbyterians in other lands.

In 1882, after 45 years of separation, the Northern and Southern Assemblies began to correspond. In 1889 the two bodies adopted a plan of co-operation in missionary work. In 1888 the centennial of the organization of the General Assembly was commemorated at the annual meeting of that body in Philadelphia. Six hundred thousand dollars were raised as a centennial memorial and invested as a permanent fund for the relief of aged ministers, or for the widows and orphans of ministers.

In 1889 a movement for the revision of the Confession of Faith began, and is not yet ended. The doctrinal platform in question is substantially that adopted by the Assembly called by the Long Parliament to meet in Westminster Abbey, and which met from time to time during 10 years from July, 1643, to July, 1653, made up of English, Scotch and Irish members, both ministers and laymen.

THIS CREED CONSISTS OF

the Confession of Faith, and the Catechisms, Longer and Shorter.

The same Assembly adopted a Form of Government and a Directory for Worship. These five books, together with a Book of Discipline, borrowed largely from Scotland, form the Constitution of the Presbyterian Church. The revision movement touches the Confession of Faith only. All the 12 Presbyterian bodies in America, excepting those of Dutch or German origin, adopt, with slight changes, the Westminster Creed. The Reformed, whether Dutch or German, prefer the Heidelberg Catechism, written on the Rhine, to the Westminster, from the bank of the Thames. The most notable variation from the Westminster Confession was that made by the Cumberland Presbyterians when they omitted the extreme articles respecting reprobation and preterition. At the same time they departed from the storm of government in its requirement that each candidate for the ministry should be required to obtain a classical education.

The government of all the Presbyterian bodies follows the mind of John Calvin. He would not have monarchy, which turns to despotism, nor pure democracy, which often becomes anarchy, but a limited democracy, combining the government of the specially trained with the government of the many. So in each Presbytery, or

SYNOD, OR GENERAL ASSEMBLY,

one-half the members, viz, the elders, are, according to the system of Calvin, chosen by the people directly, any man in the membership being eligible to the office; the other half, the ministers, are admitted, after certain tests by those already in office.

The name Presbyterian—from the Greek word *presbuteros*, signifying elder—emphasizes the fact that this body of Christians admits only

ONE ORDER OF THE MINISTRY,

and holds all ministers to be peers one of another. They thus distinguish themselves from all Episcopal forms of government. They maintain that the Presbytery is the only Bishop.

At the same time they distinguish themselves from all Congregational bodies, in that each congregation resigns absolute self-government into the hands of the Presbytery. The Presbytery in each congregation consists of the pastor, who is the teaching elder, together with the ruling elders, who are elected from and by the whole body of communicants. There is a difference of opinion among Presbyterians as to whether the ruling elders are more nearly described by the New Testament word "Governments," or by the name Presbyteroi. As a rule, the great body of them are merely lay representatives of the people. On the other hand, many of them, by their aptness to teach, become in a sense associates with the minister in the office of religious instruction.

The Presbyterian system allows of an extended gradation of representative bodies, viz, the Church Session, the Presbytery, the Synod, and the General Assembly. The Session is a Presbytery of the individual congregation; the Presbytery proper is a legislative, executive, and judicial government for all the congregations within a definite geographical area, and is made up of all the ministers residing there, together with an elder from each church. The Synod is a larger Presbytery, exercising special powers. In the United States it ordinarily comprises an entire State. The General Assembly is

THE LARGEST PRESBYTERY,

composed of representatives from the Presbyteries proper, and exercising authority within National boundaries.

While this is the Presbyterian organization, it is in no sense regarded by Presbyterians as the only true visible Church. The Presbyterian Confession holds respecting the Church as follows:

"The visible Church, which is also catholic or universal under the Gospel, consists of all those persons in every nation, together with their children, who make profession of the holy religion of Christ."

As to worship, Presbyterians hold that the Ordinances are seven in number, viz: Prayers, Reading of the Scriptures, Preaching, Singing of Praise, Baptism (including the Baptism of Infants), the Lord's Supper, and the Giving of Alms or Offerings. They have especially magnified the preaching of the Word. They have correspondingly deprecated artistic elaboration of the externals of public worship. They do not impose any rigid form of worship. Each congregation may adopt a book of praise of its own choosing; may arrange the order of worship to suit itself; may introduce forms of prayer, chants, responses, and the like; nor has any serious difficulty arisen as to variations from the Directory for Worship.

There are in the 12 denominations between 12,000 and 13,000 ministers. The congregations number about 3,000 more than do the ministers, many of the latter having two or more congregations. The contributions to Church objects are not far from $20,000,000 each year, an average of about $15 for each communicant.

This does not include, as a rule, the

SUPPORT OF COLLEGES

and theological seminaries, which are largely aided by the endowments of individuals given directly. There are between 20 and 30 Presbyterian theological schools in this country, three of them being for the colored people. A large proportion of the 300 colleges also are supported by Presbyterians. If we omit Canada and Europe, there is no considerable region of the earth that is not the object of missionary effort by American Presbyterians.

The General Assembly (North) expends nearly $1,000,000 a year in foreign work and about the same in missions at home. Among the lands where American Presbyterian missions exist are Greece, Syria, Asia Minor, Persia, Egypt, West Africa, Corisco, Congo, India, Siam, China, Laos, Japan, Corea, Mexico, Trinidad, Chile, Brazil, and Columbia. In several of these countries there are Presbyteries; in some there are Synods. The Synod of China has over 20 native Chinese ministers and over 3,000 Chinese communicants.

The entire support of an American missionary who goes to a foreign land is supplied from home. If the converts can furnish support for the native helpers they do much. On the other hand, the plan of carrying on missions at home requires the missionary to obtain as much as possible of his support from the frontier village or city suburb which he may enter. Over 1,700 missionaries laboring in 1889, '90, were paid less than $400 each. Besides this, nearly 400 teachers were supported.

The General Assembly (North) supports over

THREE HUNDRED MISSIONARIES

to the freedmen, over 250 of them being colored. They carry on some 80 day schools and 250 churches, and as many Sunday-schools.

Other Presbyterian charities for which the churches take collections are the education of students for the ministry, the building of colleges and academies in the West, the relief of disabled ministers, the planting of Sunday-schools in places where no churches exist, the aiding of poor communities to build churches, and the support of hospitals. Half the thought and labor of a pastor of a great city church needs to be the education of his hearers to give largely to charities. The present prospect is favorable to the gradual consolidation of the 12 Presbyterian bodies into two or three, or perhaps one. The German Reformed and Dutch Reformed have recently formed an alliance which brings them into friendly partnership and portends union at some future day.

The smaller bodies, which differ from the larger chiefly in their adherence to Scripture Psalms in worship, are likely to approach more nearly to the larger. One of these, the Reformed Synod (Old Side), which forbids its members to become voters because of the failure of the United States Constitution to recognize God, has recently lost strength by its severity. This Synod and the General Synod, which is less strict, the United Presbyterian body, the Associate, and Associate Reformed—all five of them—are so nearly alike in their historical traditions, their standards, and their

MODES OF WORSHIP,

that they will hardly remain as five organizations much longer.

Nor will Northern and Southern Presbyterians remain always apart. The signs of the time point to many changes. Possibly they may not all be in the direction of greater agreement among Presbyterians. Presbyterians have always been inclined, when the choice has seemed to lie between union for the sake of emphasizing common beliefs, and separation for the privilege of emphasizing without let or hindrance divergent and particular notions which they have deemed important, to prefer separation, even at the cost of forming new denominations.

It is not certain that the year 1900, while it may not find in existence some of the 12 present Presbyterian bodies, may not see some new Presbyterian asteroid. Presbyterians will be content if it only revolve with the rest around the Word of God.

H. M. MacCracken

THE STATESMAN.

BY R. W. M.

Ignoring self, and to his conscience true,
His words and deeds directed by a mind
Informed on all that can concern his kind
And by a heart that dare the right pursue,
Ay, though alone, one of the noble few
Whose sympathies are deep and unconfined
And true; and who, where others' eyes are blind
See clearly all within their boundless view;
Such is the Statesman whom high heaven ordains
To counsel for the common weal, and teach
The restless nations how in peace to live;
His life exalted, nothing servile stains.
O great Creator, be gracious, I beseech,
And to this country such a Statesman give.

Paris and Its Scavengers.

[*Pall Mall Gazette.*]

A curious series of statistics establishes the value of the refuse of the Paris streets. The figures seem incredible, and show that the rag-pickers discharge a duty of primary importance. Working at night, busy under the gas-lights with hook and panier, the value of what they collect is estimated at £2,000 each day. Assuredly one-half the world does not know how the other half lives. Of course, the conditions of Paris life are exceptional. Population if very close; the tall houses are crammed with inhabitants; there are no gardens, as with us—there are but the houses and the streets. The Parisians have a way of emptying all kinds of lumber and refuse into the streets, and then the rag-pickers gather in their harvest. A use is found for everything, and metamorphosis never ceases. All the details are interesting, though some are rather disturbing. Rags, of course, go to make paper; broken glass is pounded, and serves as the coating for sand or emery paper, bones, after the process of cleaning and cutting down, serve to make nail-brushes, tooth-brushes, and fancy buttons; little wisps of women's hair are carefully unravelled, and do duty for false hair by-and-by. Men's hair collected outside the barbers' serves for filters through which sirups are strained; bits of sponge are cut up and used for spirit lamps; bits of bread if dirty are toasted and grated, and sold to the restaurants for spreading on hams and entiets; sometimes they are carbonised and made into tooth powder. Sardine boxes are cut up into tin soldiers or into sockets for candle-sticks. A silk hat has a whole chapter of adventures in store for it. All this work employs a regiment of rag-pickers numbering close on 20,000 and each earning 1s. 8d. to 2s. 6d. a day. With all the wonders of our great city we have nothing quite like this.

The Japanese as Orators.

[*Scribner's.*]

Of the speakers it must be said, in general, that the Japanese are born talkers, but seldom rise to what we call oratory. Of the means by which we obtain variety of expression they employ little outside of emphasis. Inflection is treated conventionally, and on a theory totally different from ours. Time is made little of as a means of emphasis or otherwise. Even if it were not so, the order of thought in a Japanese sentence would require a peculiar arrangement of rhythm and pauses. Gesture is almost wholly lacking. A certain formal or ceremonious bearing, natural to a native of this land of good breeding, gives the speaker a good presence.

But late years have changed the normal type, and in most speakers one sees the adoption of a number of Western ways. The old rule, for instance (and it has only partly passed away), was a strict one, that the audience should rise and respond in kind to the speaker's bow at the beginning and at the end of his address. I remember first learning by experience of this custom at an informal talk on American elections to a roomful of officials at Chiba, for, as I bowed, they came to their feet in a body (unexpectedly to myself) with a unanimity which startled me and made we wonder for an instant what menace this signified. But to-day, in the National Assembly, one sees very little of this custom. In gestures, too, we discern a marked difference between men of Western education like Mr. Suyematsu, and native-bred speakers like Mr. Arai. In one sense, to be sure, it is hardly correct to write of a change from the normal type of public speaking. Until the seventies there had, in fact, been little public speaking (other than the Buddhist sermons) in our sense of the term—I mean monologues upon a stated subject. Mr. Fukuzawa, as famous an educator as he is editor, is said to have been the originator of public lectures, and from his example dates the real history of public addresses in Japan. It is the old canons of expression in reading, storytelling, and conversation which have been carried into the rostrum, and form the normal type of which I am speaking.

A Precocious Youngster.

[*Brandon Buckeye.*]

Uncle Stevenson, an old negro, had come to cut the grass in the front yard, and as Col. Winter started out to his office he stopped to greet the old man.

"Well, Stephen," said the Colonel, "I hear that you intend to give your son an education."

"Dat's what I does, sah. I knows what it is to struggle along without larnin, an' I 'termined dat my son shan't trabble bar'-foot ober de same hard road dat I did."

"A noble resolution, Stephen. I wish all fathers felt so. Is your boy learning rapidly?"

"Ez fast ez er horse can trot, sah. Why, last week he wrote a letter to his aunt dat libs mo' dan 20 miles from yere, an' after a while he gwine ter write to his udder aunt that libs 50 mile away."

"Why doesn't he write to her now?"

"Oh, he kain't write so fur yit. He ken write 20 miles first rate, but I told him not to try to write 50 mile till he got stronger wid his pen. But he's gwine to get dar, I tell you. Won't be more'n er year fo' dat boy ken set down at one eend de gumbronment an' write er letter cl'ar to de udder eend."

ROYAL MOUNTAINEERS.

Magnificent Effect of Crystal Ice on Mountain Trees.

"ON TO STAUNTON."

Murderous Bands Sanctioned by the Rebel Authorities.

SKIRMISH AT MONTEREY.

The Battle at and Retreat from McDowell.

BY LIEUT.-COL. THEODORE F. LANG, 3D W. VA., BALTIMORE, MD.

III.

"ON to Staunton!" As the watchword of the Army of the Potomac was "On to Richmond," so did the Army of West Virginia adopt as its cherished wish, "On to Staunton." The months of February and March brought with them to Camp Elkwater the severest weather known to the oldest inhabitant in many years, which made the life of the soldiers there monotonous indeed; snow, rain, freezing day and night, so that the soldier was kept within his tent or log hut, except when compelled to go on picket-duty. Even the enterprising bush-whacker was denied the amusement of shooting the head from some venturesome soldier who might be bold enough to go a mile from camp; and thus the command rested until about the 1st of April, when the welcome order came for our regiment to prepare for the road. Upon inquiry I found the same order had been given to the other regiments, and by the 5th of April Milroy's Brigade, composed of the 2d W. Va., Col. Moss; 3d W. Va., Lieut.-Col. Thompson;

GEN. R. H. MILROY.

25th Ohio, Lieut.-Col. W. P. Richardson; 32d Ohio, Lieut.-Col. E. H. Swinney; 73d Ohio, Col. Orlando Smith; 75th Ohio, Col. N. C. McLean; Battery I, 1st Ohio L. A., Capt. H. F. Hyman; 12th Ohio battery, Capt. A. C. Johnson; 1st W. Va. Cav. (three companies), Maj. J. S. Krepps, turned their faces

TOWARD STAUNTON,

all the regiments going on the Cheat Mountain and Staunton turnpike, except the 2d W. Va. and the 25th Ohio. The former went by detached companies on different roads to Monterey, in Highland County, and the 25th Ohio, which had been quartered at Beverly, had gone in the direction of Franklin, via mouth of Seneca, to Monterey. By the 10th of April the whole command was at Monterey.

Just here I wish to notice a scene on the march on the Alleghany Mountain road. I wish I could describe it in place, as I have said, of noticing it; but I shall have to leave the description to other minds, and then I doubt if it could be painted either by words

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or by the artist's pencil. I have not seen nor read of anything in nature or art that could approximate the grandeur and brilliancy of the divinely-produced scene.

The incident, however, is this: When my regiment went into camp for the night at Camp Alleghany (lately vacated by the Confederates), and whilst we were all comfortable and warm within, the night without was rendered terrible by reason of the bitter cold, and at the same time the rain did not cease to fall the whole night through. Con-