New Orleans Republican.
OFFICIAL JOURNAL OF THE UNITED STATES
OFFICIAL JOURNAL OF NEW ORLEANS

THOUGHTS ON CREED.

BY LOUISE BILLINGS SPALDING.

I do not know, nor can I understand,
Why things are so, or why they do exist.
The more we search, His mysteries expand,
And everything our feeble powers resists.

My path is full of wonders that appall.
I tread strange ways I deemed not to be mine.
A part seems given me within each scene,
A part which mightier powers than mine assign.

They tell of dark pollution is the land,
These blind, black lines, with infamy complete,
Are problems which I do not understand.
Or, if their paths are measured to their feet,

I only dimly comprehend and feel,
That I am subject to some loving guide—
Some power that leads me, zealous of my weal,
And everything is vague and dim beside.

I trust, believe, that I am working here
The part that destiny placed to my hand;
If He ordained the fallen one's career,
I judge not what I do not understand.

The world may need its Cain and Judas e'er,
As when creation first their powers awoke;
He knows, not I—what need! He knoweth here,
Or why He presseth sin into the yoke.

Enough for me He placed not to my hand
These black, wild tasks that reap such stern reward—
That I was not the Judas of the band,
To dastardly betray my loving Lord.

PRESERVATION OF THE OLD TESTAMENT CANON.

The Old Testament Scriptures, as we now have them, were completed in composition by the writings of Malachi, 397 B. C., and in compilation about 200 B. C. Whether they existed in one single collection at first, or not, is not essential for us to know. It is enough that we are satisfied that the books were pronounced upon by divinely appointed authority. Neither is it essential that all the books of the Old Testament Canon should at first have been received as equally inspired. They evidently were not; but events soon followed which, by the hand of Providence, were made the means of making all the books sacred to the Jewish people.

The divisions of the older Scriptures at the time of their completion were three—the Law, Prophets, and Other Writings. The Law was further divided by the Jews into sections, to be read each Sabbath, so that the whole was read every year. Thus, also, the Prophets were afterwards divided.

Has the Old Testament Canon been preserved without change since its completion, over two thousand years ago, until now?

This is not only a most interesting, but also a most important question. The Jewish and Christian worlds answer this question in the affirmative. Our present object is to state the grounds of this belief.

How the different books were preserved during the twelve hundred years it took to compile them, has been sufficiently answered in the history given of their compilation. The first step, then, will be to show that the Scriptures were preserved from the time of their completion to the time of Christ, a period of 300 years.

When the Scriptures were completed by Ezra and those who labored with and after him, they were deposited, as of old, in the Temple. Whether this copy perished in the persecution of Antiochus is not known, nor is it material for me to know that Judas Maccabaeus repaired the temple and replaced everything necessary to worship (I. Macc. iv. 36-59), which included a correct, if not Ezra's own, copy of the Scriptures. It is thought by some eminent critics that probably an ark was constructed in which these sacred books were preserved until the destruction of Jerusalem by the Romans under Titus, before whom a volume of the Law was carried in triumph. This was seventy years after Christ.

Beside the Temple copy—and what makes it unimportant whether it was preserved or not—there were the synagogue copies. Synagogues in which the Jewish worship was performed were numerous during and after the captivity, in Syria, Babylonia and Egypt. In these places were certified copies of the Scriptures. These synagogues were numerous in the time of Christ.

Soon after the completion of the canon the Hebrew Scriptures were translated into the Greek at Alexandria, in Egypt. This work is said to have been done by seventy learned Jews, under the patronage and, Jewish tradition says, by the command of Ptolemy Philadelphus. This Greek version is called the Septuagint, or LXX. It was begun B. C. 285, and when finished is not certainly known. This version came to be held in such high esteem as to be read by both Jews and Christians in the time of Christ. Both the Saviour and apostles quoted from it, and to this day it is read exclusively by the Greek and most other Eastern churches.

The persecution of Antiochus Epiphanes, B. C. 170, while it was most cruel, proved a blessing in disguise. He destroyed the Temple and every copy of the Scriptures he could find, and decreed not only that the Law should not be read, but that any Jew who should be found with a copy of the Scriptures should be killed. But the Jews were true to their worship, and as the penalties were especially directed against the Law which was used in worship, they studied the Prophets the more, and, when possible, read them in worship. After the persecution was past the Law and Prophets were read alternately in worship.

All doubt as to the preservation of the Scriptures to the time of Christ are set aside by the fact that both He and the apostles sanctioned them. Jesus reproved the Jews for misinterpreting and adding traditions to the Scriptures, but never drops a hint that they had been careless about preserving them. He refers to them as an infallible rule which "must be fulfilled" and "could not be broken." "Search the Scriptures," said He, "for in them ye think ye have eternal life, but they are they that testify of Me." Paul speaks of the Scriptures as the oracles of God; the Word of God. He also speaks of the Holy Ghost speaking by the mouth of David. Peter says the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. So, too, James speaks.

The volume of Scripture as it existed in the time of Christ was therefore uncorrupted. But were the same books in the Scriptures in the time of Christ the same that we have now? Neither Christ nor any of the apostles left a catalogue of books; neither did they sanction by quotation all the books. We must therefore have other testimony. This is not wanting. Josephus, the Jewish historian, who was born about the time of Paul's conversion to Christianity, and who therefore wrote in the times of the apostles, gives definite testimony on this point. He says "we have one and twenty books which are to be believed as of divine authority." And then he goes on to specify—five are the books of Moses, thirteen were written by prophets, and the remaining four contain hymns and documents of life for the use of men. Now, anciently the book of Ruth was annexed to Judges, and Lamentations to Jeremiah; and the twelve minor prophets which we reckon separately were called one book; so that the testimony of Josephus is definite. The Scriptures in the times of the apostles were the same as now.

Soon after Josephus, in the year 160 A. D., Melito made a catalogue of the books of the Old Testament canon, agreeing with our own. Melito was raised a pagan, but embraced Christianity and traveled in Judea for the very purpose of satisfying himself on the point; and, although his works are lost, yet Eusebius has preserved his catalogue of the books of the Old Testament.

Early in the third century Origen canvassed this same subject, and the result was the same as shown by his catalogue. After Origen, we have catalogues in succession, not only by men of the first authority, but by councils (both have the same authority to us), so that there can be no doubt but that the same books were in the Old Testament Scriptures in the time of Christ as now.

But still, it is asked, do the books of the Old Testament contain the same words and sentences now that they did when written or when Christ and the apostles quoted from them? This question is also answered in the affirmative by the Jewish and Christian worlds. The text of the sacred books has, in all ages, been guarded with scrupulous care, so that while they have been published in many different languages, and by opposing schools and sects, yet the variations have been so slight as to change the meaning of very few sentences; and these not sufficiently as to modify any important truth.

We will now glance at the history of the Hebrew text from the time of Christ. Its history, from the time of writing each book to the time of the completion of the canon, formed a part of the history of their compilation already studied.

The perfect preservation of the text during the 300 years following, up to the time of Christ, may be accepted as a fact from what has been already stated about the Temple and Synagogue copies, and the Septuagent. To these may be added the Targum or Explanation of Onkelos of the Pentetench in the Chaldaic Hebrew, published sixty years before Christ, and the Targum of Jothathan on the Prophets and historical books published near the birth of Christ. Targums of the remainder of the Scriptures were afterward published, and all of them, ten in number, are still preserved, and nearly all printed. They give literal paraphrases of the original Hebrew.

In the first century the Septuagent was mostly used, even to the neglect of the Hebrew Scriptures. This was owing to the prevalence of the Greek language spoken in those countries, where the Jews mostly scattered.

In the second century both Jews and Christians applied themselves to the study of the Hebrew Scriptures. Four new versions or translations of them were made. The Pershito (literal) or old Syriac version was made for the Christians of Syria. Besides this three Greek versions were made, one by Aquila, which was afterward adopted by the Jews instead of the Septuagent, and two for the Ebeonites, or half-Christians, by Symmachus and Theodotion. These versions were extensively used by these three opposing parties, each of which would serve as a check on the other.

But as some errors would unavoidably creep into the text, in the third century Origen undertook the great task of collecting, in a single volume, the original Hebrew text, and also the principal Greek versions in use, and correcting the errors. He arranged his work in six columns; hence it was called the Hexapla. He had the original Hebrew, the same in Greek, the versions of Aquila, Symmachus, the Septuagent and Theodotion. He worked twenty-eight years on this task. The work filled fifty volumes, and about fifty years after his death it was found in an obscure corner of the city of Tyre by Eusebius and Pamphilus. Jerome saw it the middle of the fourth century. The work is supposed to have perished in A. D. 652, but happily the Septuagent column, with its corrections, had been copied by Eusebius. These portions of the work have been preserved.

During the second and third centuries the variations in the Hebrew Scriptures began to excite the attention of the Jews, who began to collate copies and collect different readings, which were published in what is called the Jerusalem Talmud (To Teach) about the beginning of the fourth century. During these centuries the Scriptures were translated into the Latin language, and circulated in the west of Europe. The principal version was the Old Italic. These versions being more or less imperfect, Jerome was led to make a Latin translation, directly from the Hebrew. On this work he labored twenty years, and finished it A. D. 405. This came to be the standard version of the Catholic Church, and was the first book ever printed. The present text is corrupt. This is called the Vulgate version.

Besides these principal versions in the East and West before the fifth century, there were many other versions in different dialects.

It is evident, therefore, that if we take the leading versions as our guide, the text of the Scriptures was carefully preserved until the sixth century.

We now reach a period in which the text of the Old Testament Scriptures were studied still more critically by learned men. In the first centuries after Christ the Jews were scattered throughout the Roman empire. Some settled in the East, and gave themselves to the study of literature, and opened schools in which they taught the Scriptures. One of the most distinguished of these schools was at Tiberias, in Palestine. Jerome mentions it as existing in the fifth century. Afterward there was a celebrated school in Babylon. The doctors of the Tiberias school early began to collect everything critical or grammatical on the Scriptures that would aid in giving them the true reading or interpretation. They followed the general idea of the Talmud, already referred to. Their collection was called the "Masorah," or tradition. These masoretic notes and criticisms comprise corrections of the text and observations on it, and relate to the books, verses, words, letters, vowel-points and accents. These "Masoretes," as these learned men were called, were the first to divide the books and sections of books into verses. Their criticisms were carried to great perfection. The number of the verses in every book and section was given and the middle verse of every section was also marked. Every slight change in the text was noted, whether it was in verses, words or letters. The different significations of each was given. The letters even were numbered and the reverence for the sacred books was so great that when a letter was found misplaced some mystery was supposed to be connected with it. The Masorets invented the system of vowel points and accents which has greatly aided in preserving the proper pronunciation of the Hebrew. All these critical writings were published in Bomberg's Rabbinical Bible in Venice, in 1518-36. They are printed on the side of the text and at the end of each book. Extracts are published in most Hebrew Bibles, and portions are also found in many large English Bibles.

What was done in Tiberias was also done in Babylon. Here too was a school of learned Jews who studied the Scriptures with great care. There was also a Babylonish Talmud with the same text as the Talmud of Jerusalem. Following this the sacred text was subjected to the same severe scrunity as it had been at Tiberias.

In the eighth or ninth century the editions of these two great schools were collated and their different readings given to us under the names of the Eastern and Western Readings. Only about 200 variations were found; not one in the whole Pentateuch. Only one related to a vowel, and not one affected the sense. Early in the eleventh century Aaron Ben Asher, president of the Tiberias school, and John Ben Naphtale, president of the Babylon school, collated the manuscripts of the Eastern and Western Jews. The variations were so slight as not to change the sense of any reading. No better evidence could possibly be given of the perfect preservation of any text.

From this time forth the Hebrew text has remained unaltered. Our printed Hebrew Scriptures follow the edition of Ben Asher.

In the middle of the eleventh century the learned Jews who removed into Europe took their manuscript Scriptures with them, and in the twelfth and thirteenth centuries copies were carefully made. In this work the six most celebrated copies were made the standard.

Cardinal Hugo de Sancto Victore, who died in 1260, divided the Scriptures into chapters, and the chapters into smaller sections numbered by the letters of the alphabet. In 1555 Robert Stephen, in his edition of the Latin Vulgate, published the chapters and verses numbered as now.

In 1440-43 came the great invention of printing, and first in parts and finally as a whole the Hebrew Bible was committed to the press. The first entire edition was published in 1488 at Soncono, of which copies are still extant. Since then scores of millions of copies have been scattered broadcast over the world in nearly 300 different languages and dialects.

Such is the history of the preservation of the Old Testament Canon, and the evidence is conclusive that the older Scriptures have been perfectly preserved from the time men wrote them, not by the will of man, but as they were moved by the Holy Ghost.

Men are prone to underrate the Old Testament Scripture, but those who do only show their ignorance of their power and worth. Without the Old Testament the New has no meaning. The one is the foundation of which the other is the completed structure. To destroy the Old Testament is to destroy the only reliable record of the history of the world's creation, of man's beginning and of the history of the world for 2000 years; and there is not a department of human thought or effort in which may not be traced its knowledge and power.

SIX STEAMBOATS BURNED.

Exciting Scenes and Incidents.

Cincinnati papers of Thursday morning bring us details of the destruction of six steamboats in that city, the night previous. We copy from the *Gazette:*

At half-past twelve o'clock this morning the first sign of fire appeared issuing from the deck-room of the St. Charles, lying at the wharf, between Sycamore and Broadway. Persons who were passing along the wharf at the time relate seemingly marvelous stories of the spread of the conflagration. It leaped from deck to deck of the boat on which it first laid the seal of destruction, and spreading on either side was communicated, on the west side, to the Kate Robinson, and on the east to the Argosy. From the latter boat the flames leaped into the Major Anderson, the next in order on that side, and from the Major Anderson they leaped over into the Champion. On the west side, after the Kate Robinson had been enveloped, the flames seized upon the Abeona, and in a trice spread through her lower and upper decks, and hungrily reached out for still other prey.

But by this time the astonished firemen, who had not been able to reach the scene before the fire had obtained a headway that placed control altogether at defiance, were on the ground. The hose carriages were quickly disburdened of their loads, and the long lines of hose stretching from Front street to the river bank were soon swelled almost to bursting with the force of the water propelled through them by the panting engines. People came pouring from all portions of the town, summoned partly by the clanging of the alarm bells, but chiefly by the glare of the conflagration. Nerved up to a high pitch of excitement by the thrilling spectacle before them, they could hardly be held in check by the police, but the crowd pressed forward as far as heat would allow them.

The firemen, of course, paid no attention to the mass of burning material that soon took the place of the St. Charles, Argosy, and Kate Robinson, but made every endeavor to save the end boats of the doomed fleet. The hose was drawn upon the Champion, at the foot of Broadway, and upon the Abeona, just above Main street, and line after line, as the various engines arrived, was thus called into play. When the first water issued from the first nozzle of the first line of hoze aboard the Champion, her immediate destruction seemed inevitable. The Major Anderson being heavily loaded, burned fiercely, and the flames were hurled in compact masses against the Champion.

For a time the firemen kept the flames at bay; but at last her upper deck caught, and the fire began eating its way below. Fresh streams were then brought forward, and, after a long continued struggle, the fire was finally subdued in this quarter, after it had destroyed the best part of the boat and cargo.

To the west, the firemen, from their standpoint on the wharfboat, kept up a constant play of water from a half-dozen lines of hose upon the burning Abeona, and their unremitting labor was rewarded by seeing the fire checked with its work upon this boat. The roof of the wharfboat was somewhat damaged, but beyond its front the fire was not allowed to progress.

A remarkable feature of the fire was the great fierceness with which a quantity of oil on board the St. Charles burned. It drifted into the river on the inner side of the boat, and hissed and crackled with tremendous vigor, but fortunately did not float down stream. A large amount of the debris from the boat drifted down the river, all aflame, and created considerable apprehension for the safety of the boats below.

During the fire rumors of a very startling nature were circulating through the crowd regarding the presence of powder aboard the boats, and it was not long before a confirmation of the reports was had. With a boom, a volume of flame, surmounted with myriads of sparks, shot up out of the forepart of the Kate Robinson. The crowd shrank back for a moment, and were on the eve of a panic which another explosion would have precipitated. But it did not come at once, and they had become composed again, when of a sudden another and five times louder explosion occurred on board the same boat. The people now became convinced that they were in a dangerous neighborhood, and, as the fire had spent its force, they began to leave the spot. A rumor prevailed that the Abeona had powder aboard, but the firemen who were at work on her stuck to their posts, and, happily, the report was unfounded.

The St. Charles was a sidewheel steamer, built at New Albany in 1864, and was twin to the St. Nicholas, which was sunk about three years ago, and the St. James, the Maysville and Cincinnati packet. She was originally in the People's Line of Louisville packets, but several years ago was lengthened and introduced in the Cincinnati and Pittsburg trade, and was commanded by Captain J. T. Russell. She was owned at the time she was burned by Captain C. A. Dravo (who was in her office), Joseph Smith, Jr., and others; valued at about $20,000, and insured in Cincinnati and Pittsburg offices, as Captain Dravo says, for $15,000. Having arrived in port last Monday night, and laid up on account of low water and ice at the upper end of the river, the St. Charles had about $3000 worth of freight aboard.

The Major Anderson, another sidewheel steamer, was eight years old, and until two years ago was owned by the United States Mail Line Company, when she was sold to Captain Charles Muhleman, John K. Booth, Chris. G. Young, and others, to ply in the Cincinnati and Wheeling trade, in place of the sternwheeler Potomac, which had been burnt at the marine railway. She was also valued at $12,000, and was insured in Cincinnati and Wheeling offices. The Major Anderson had also arrived Tuesday night, and was laid up awaiting water and an open river, and had but little cargo aboard.

Captain Muhleman, who owned a seven-eighths interest in the boat, was insured in Cincinnati companies as follows: American $2250; Eureka $2250; Citizens' $2250; and National $2250. The other one-eighth interest was insured in the Franklin, of Wheeling.

The Champion was a sternwheel steamer, formerly of the Cincinnati and St. Louis Express line of packets, valued at $10,000 and not insured. Since the reopening of the old canal the present season she has been engaged in the Red river trade from here, and was partially loaded for that stream when she was burned. Her owners were Captain John A. Williamson and J. G. Isham, and she was commanded by Captain Lon. Bryson. She was to have departed for Red river on her second trip in the trade next Saturday.

The Argosy belonged to A. J. Schenck, of Vevay, Indiana, and was used as a towboat for towing hay and other produce to New Orleans. It was her practice to come to Cincinnati every trip and receive general merchandise, which she carried on her own hull. She was loading for New Orleans, and had a good load aboard, consisting of whisky, pork, bacon, furniture, etc. It was valued at about $60,000. The boat was worth about $8000, and was uninsured.

The Kate Robinson and Abeona were sternwheel boats of the same class, owned by the same parties as the Champion, except that the Abeona was owned partially by Captain Hiram J. Vinton, her commander. Each was valued at about $10,000, and neither was insured. Negotiations were pending for the purchase of the Abeona today by Captain H. H. Drown and Mr. Curtis, of Marietta, for the Cincinnati and Marietta trade. Both these steamers were previously in the Cincinnati and St. Louis Express Line, but had recently formed a line of Cincinnati and Tennessee river packets. The Kate Robinson was partially loaded for that stream, under command of Captain John S. Patterson.

The Abeona arrived at five o'clock yesterday afternoon, with a full load of freight from the Tennessee river, consisting chiefly of peanuts, pig iron, cotton, etc. She had landed but little of this freight, and the loss on her cargo will reach $75,000.

The Kate Robinson was receiving freight for the Tennessee river trade, and had about seventy-five tons of groceries, hardware, flour, etc., on board, valued at about $15,000.

The Champion had about $20,000 worth of pork, furniture and other light freight on board, a small portion of which may be saved.

There were many reports of lives lost on the boats, but nothing definite on the subject could be learned last night. Captain Russell, of the St. Charles, was asleep on the boat when the fire started, and hastily grasping a few valuables he rushed upon the hurricane deck, jumped from thence upon the fan tail of the Argosy, then into the river, and swam ashore with great difficulty.

Ann Watson, the colored chambermaid of the Kate Robinson, fell into the river in endeavoring to effect her escape, and was fished out in a very dilapidated condition.

One of the clerks of the Champion would perhaps have perished, had it not been for the captain of the boat, who pulled him out of bed and hurried him ashore.

A large amount of cotton and other freight on the bank caught fire at the outset, and burned pretty fiercely for a time, but was extinguished by the firemen.

It is probable that several lives were lost during the fire, as some of the employes of the boats were missing, and the fire spread with such rapidity that it was impossible for those on board the fated steamers to do more than save themselves.

Not the least of the loss resulting from the destruction of the steamers Champion, Kate Robinson and Abeona is the fact that they are the last of a class of boats which were fitted for the trades in which they were employed, and it will be difficult to supply their place in time to prevent the Red river and Tennessee river trades from going to other places.

THE CLERICAL VILLAINY.

Charges Against Rev. Dr. Huston—The Heart-Breaking Story—Interview with a Mother—Statement of a Victim—The Terrible Reality—Character of his Victim—The Alleged Letter—An Appeal for Sympathy—The Other Victims—Past History of the Villain—Other Charges, etc.

Since the agitation of the case of the Rev. Dr. Huston has commenced before the Methodist conference at Warrenton, Virginia, our readers may desire to learn a history of the matter. We, therefore, copy the following from the Baltimore *American:*

A CLERICAL SCOUNDREL.

The apparent effort made by certain parties to shield the Rev. L. D. Huston, late pastor of Trinity Methodist Episcopal Church South from the charge of seducing several children connected with the Sabbath school of St. Paul's Church of the same denomination, has induced us to thoroughly investigate the matter. The result of this investigation has satisfied us that a more base and black-hearted villain never disgraced any walk of life than the Rev. L. D. Huston has shown himself to be, and that the poor children who have been the victims of his lust are deserving and should receive the sympathy of the entire community. Those who would blast the character of these children to shield the libidinous wretch from punishment are assuming a fearful responsibility before God and their fellow-men, and are crushing the hearts of parents and friends who have already sufficient to bear without adding to their burden of misery.

SUFFICIENTLY PROVEN.

When the good people of Baltimore city, with singular unanimity, accept as true the statement which makes the Rev. Dr. Huston an unmitigated scoundrel, they are only applying to his case the rules of evidence which obtain in a court of law. In crimes against chastity the proof rests in the bosom of the injured party, and her sworn testimony is always conclusive (provided she be a person of good reputation), and if there be corroborating circumstances. Her own oath makes out a *prima facie* case, and the seducer stands convicted, unless he shows, by competent evidence, that the complainant has sworn falsely. There is not a penitentiary in the whole country that does not contain convicts who have been sent there by the testimony of the woman against whose virtue their brutal violence was directed; and in cases in which the law compels an unwedded mother to disclose the father of her illegitimate offspring, no proof is required beyond that of her own oath.

It is not, therefore, prejudicing the Rev. Dr. Huston's case to presume his guilt, and to speak of him as though legal judgment had already been passed against him. In another celebrated case, in which a person of good social position was charged with a heinous crime, the community did not hesitate to find a verdict of guilty in advance, and to act as if legal conviction was as certain as the moral proof was conclusive. Society can not afford to wait for that investigation which is to determine whether this clerical seducer is amenable to the law or not: the statement of a poor, ruined, heart-broken girl has more weight than any denial which the vile destroyer of her peace can make. It is true that a man who has for thirty years sustained the character of an exemplary minister of the Gospel should not be judged rashly, but there is much reason to believe that the reputation which, in this instance, has been forever blasted, has heretofore not been entirely spotless. There are grave suspicions that the pastor's sacred office has been prostituted many times before to the corruption of tender lambs of the flock. He has chosen to run away, and although a precipitate flight is not always conclusive proof of guilt, it raises a violent presumption that weighs like a millstone against the accused.

THE HEART-RENDING STORY.

It is not surprising that there were some inaccuracies in the first published accounts of this sorrowful seduction. The exceeding delicacy of the subject as well as the sympathy that was felt for the innocent one on whom these disgraceful revelations fell with crushing weight, prevented any extended inquiry into the rumors which were afloat. Now that the story has become public property it is best that the whole truth should be known.

The girl whose young life has been blighted by the touch of the seducer, as the tender rosebud by the early frost, was a pupil of tha Western Female High School, the daughter of a lady well known to many of the people of Baltimore as a lady of culture and refinement. She was a fair scholar, stood well in her classes, and up to the day of melancholy discovery there never was anything in her conduct that excited the least suspicion on the part of her companions or her teachers. A pretty face and a well rounded form are precious gifts, but sometimes they expose the possessor to perils from which those less favored are exempt. The "evil eye" had gazed on this budding beauty, but the charm of modesty and at least the emblem of innocence still remained.

There is no truth in the story which has been published to the effect that suspicion was first aroused by the finding of an improper note in her desk. Two weeks since one of the assistant teachers at the High School told the principal that a rumor had come to her ears seriously affecting the reputation of this unhappy girl. The principal was much perplexed as to what course he should pursue. He was desirous of avoiding the scandal which any investigation would create, and yet he thought that the girl ought not to remain in the school if the rumor was true. On the following day a note was placed in the hands of the principal by a young man to whom it had been addressed. There was nothing particularly improper in the language used in the note, but there seemed to be an undercurrent of innuendo that was suspicious. The name of the young man is not known, except to the party to whom he delivered the ill-starred missive. The principal determined to show the note to the girl's mother, and to ask her to withdraw her daughter from the school quietly, so as to prevent the necessity of any action on his part. When the daughter was brought before her mother to explain the language of the note she had written, she made the confession which has driven the Rev. Dr. Huston in disgrace from his church and from his adopted city. Up to this time there had been no mention of his name—the inquiry started at the High School had no relation to him—and until the poor girl told her sorrowful story to her mother, there had not been a suggestion that implicated him in the least.

A MYSTERIOUS REQUEST.

The day after the mother had been made acquainted with the daughter's dishonor, a note fell into her hands which was not directed to her. It contained a request for the daughter to meet the writer on the corner of Lexington and Carey, streets, at a certain hour in the evening. It was dated at No. — German street, and the daughter denied all knowledge of the party whose name was signed to it. It is quite probable that this note was a blind, and that the name signed to it was fictitious. The reverend seducer may have heard a whisper of impending danger, and invented this ruse in order to obtain an interview.

Overpowered with grief, and perplexed by the mysterious letter, the mother naturally sought advice from her pastor, the Rev. William Munsey, and from the disclosures made to him the investigation sprung which has given such publicity to the whole affair, and excited a storm of indignation which the Rev. Dr. Huston did not dare to face.

AN INTERVIEW WITH THE MOTHER.

We yesterday had a prolonged interview with the mother of that one of the children whose name has been most prominently connected with this terrible affair. We found her overwhelmed with grief, and while relating the story of her child's terrible wrong was at times scarcely able to articulate.

It appears that about four years since she attached herself to Dr. Huston's church, and at his request sent her two daughters to the Sabbath school. Very soon after that the doctor either conceived or pretended to conceive a great liking for the younger of the two, and urged the mother to allow him, as the child was fatherless, to perform a father's duty toward her, and aid in her instruction and moral and religious training. From that time, during the four years that have since transpired, scarcely a day has elapsed that the child did not spend some time in his company, and on some days he would call at her house four or five times, nominally, as he said, to kiss her sick sister, but really to fasten his meshes more securely around his fatherless victim. The mother at the same feeling all the devotion and attachment to her pastor which were so universal in Dr. Huston's congregation, thought her daughter always safe when she was with him, and returned thanks to God that such a shield had been vouchsafed for her protection. As time moved on and her child approached womanhood, the attentions of the doctor became constant and prolonged, he frequently calling for her to walk with him, or to go to certain places, always with the cant of hypocrisy on his lips and lust burning in his heart. She appeared to care for the company of no one else, and showed an attachment and affection for him such as is sometimes developed by a child for a father.

THE CHARACTER OF THE VICTIM.

As there appears to be a disposition on the part of some of our citizens to class the unfortunate young lady who has been mentioned in connection with this affair among the vicious and untruthful, we feel in duty bound to say a word in her behalf. There are few ladies in the city who have been reared with more watchful and loving care and anxiety than she has. Her parents were at one time in good circumstances, and we knew them intimately, her father prosecuting a successful business on Baltimore street. Reverses came, and the father became as dead to the family, leaving with the desolate mother two daughters, at that time, respectively, ten and twelve years of age. The mother, with no resources but her own industry, has devoted herself to the moral and religious training and education of these children. Nothing has been been spared to render them capable of maintaining themselves, her object being to fit them for school teachers. The elder one a few years since became afflicted, and is now a cripple. The whole hopes of the mother thus became centered upon the younger daughter, and she was strong in the hope that she would soon be able to secure her an appointment as a teacher in one of the public schools. At the present time her age is just sixteen years, and a more timid, modest, kindly young creature could scarcely be found than she was. She bore the same characteristics, to all outward appearance, up to the time of the recent disclosures, and is now bowed down and almost broken-hearted. We met her a few days since on Fayette street, and, knowing her early history, and the trials and sorrows of her young life, we were rejoiced to see the child of our memory grown to a graceful and modest woman, neat and tasty in her attire, and to all appearances happy and prosperous. Of one thing we are assured, that all the rumors and statements as to improper intercourse with other parties are false and malicious, and that she is to-day, saving the disgrace brought upon her by this clerical libertine, free from any other corrupting influence.

THE TERRIBLE REALITY.

Still the mother rested in happy security, and it was not until a few weeks since that the terrible reality came to her knowledge, which in detail exhibited such systematic villainy that it seems almost incredible. It was his constant habit to kiss all the young girls, and during the first two years he contented himself with kissing and hugging this one of his victims, but two years ago he took her out with him, nominally for a walk, but really to an assignation house on Caroline street, kept by a colored woman whom he had brought here from Virginia, where he accomplished her ruin. Subsequently he often took her to this house, and taught her, in her childish innocence, that there was nothing in it, at the same time frequently making her swear, with her hand upon the Bible, that she would not divulge the matter to her mother or any living soul. On some occasions he took her to a house on Penn street, and on others to a house on Josephine street, and the members of his church will remember that during the camp meeting last fall he returned to the city for one day, as he said, to baptize a sick infant, but in reality to satisfy his wicked lust. Early in the morning of the day he spent in the city, he called at the house of his victim, and asked her mother to allow her daughter to spend the day with him at his house, as it would be a holiday for her, having left his family at camp, it would be so lonesome for him, and he would assist her in her studies after he had finished the sermons he had come to prepare. The deluded mother consented, and now the daughter confesses it was nothing more nor less than an assignation for the most unholy of purposes, under his own roof. He returned next day to the camp ground, and took part in the exercises, preaching and exhorting up to the close of the meeting.

THE ALLEGED LETTERS.

But this is not all the villainy charged against this monster. The letter which was found his victim positively avers was written at the suggestion of Dr. Huston, who had taught her to believe that such things were common, and that by so doing she might save him from trouble. He told her to pick among her acquaintances any young man that she thought would best serve the purpose, and invite him to take her to one of the houses to which he had so frequently taken her. His object evidently was to blast her character for reliability in case any disclosures should at any time be made against him, and the letter subsequently intercepted by her mother was undoubtedly written by him and signed by another name to throw doubt on the mother's mind as to the truth of the revelations her daughter had made to her. No such person lived at the house where the letter was dated from, and no such person was known by the daughter. It was a forgery for the object of blasting the credibility of the unfortunate child.

AN APPEAL FOR SYMPATHY.

In asking in behalf of this afflicted family the sympathy of our citizens, and for the unfortunate child the heartfelt sorrow of fathers, mothers, sisters and brothers, we would beg to remind them that she is now scarcely sixteen years of age. Let them look around among their own children of this tender age, or among the children of their friends or acquaintances, and imagine what would have been their fate if thus entangled in sin by the pastor of their churches from the age of twelve years. And let us ask if any parents would not have gladly encouraged such an attachment as had here sprung up between their child and a beloved pastor, who had won the hearts of the old and young of his congregation! She has been dreadfully sinned against by a monster who had deceived the fathers and mothers of Israel, and the man or woman who attempts to shield the monster by attempting to blacken the character of the victim or circulating false and malicious accusations against this mere child will deserve the malediction of every parent in the land. That the church has held to its bosom a monster is nothing to the detriment of the church. All were deceived as to his character, and this poor, sorrowing child, seeing that he was regarded as a saint, naturally thought herself honored by his lecherous love, and bound to obey him in all things.

THE OTHER VICTIMS.

We have intentionally alluded to but one victim, and the sorrowing mother and child beg us to mention none others, as they would shield his other victims from the sorrow which has almost crushed their hearts. Suffice it to say that there were other children whom he held in the same wicked snare, who visited the houses named with him, and who were bound by like oaths not to divulge the secret. They, fortunately, have not been brought to the public gaze, but outraged parents would have taken the life of the villain had he not precipitately left the city.

SENTIMENT OF HIS CHURCH.

The Rev. Dr. Munsey, in his sermon yesterday at Central Church, while not alluding directly to this terrible affair, left no room in the minds of his hearers to doubt that his whole discourse was based upon it. It was the children of St. Paul's Church that had been corrupted by this villain, and it was he who, after listening to his protestations of innocence, with his hand upon the Bible, charged home to him his guilt, and ordered Dr. Huston to yield up his license and fly from the wrath which his conduct had awakened. Those who listened to him were under no uncertainty as to his conviction of the guilt of the accused. His language was emphatic and strong against those who play the hypocrite and use the livery of Christ to serve the devil and minister to their own passions. Many of his hearers, who knew and loved the blooming innocents who had been crushed and corrupted, wept and refused to be comforted. Truly may it be said that this man, who had been almost worshiped by his people, had left behind no friend to defend him. Nearly every one who had known him now has some incident to relate which caused doubts in their minds as to his sincerity and piety, and many statements are made as to his unchaste actions toward young girls, who instinctively shunned him on that account.

A lady yesterday asserted that the Kentucky conference, which sent him here with a clean record, is morally responsible for the outrages which he has committed here, as he had been compelled to leave that conference on similar charges, and to escape the threatened vengeance of those whose children he had corrupted.

PAST HISTORY.

There seems to be but little known of Rev. Dr. Huston previous to his coming to Baltimore. He was once an itinerant Methodist preacher in Virginia, and afterward the editor of a religious journal in Nashville, Tennessee. The paper which he conducted was called the *Home Circle*, and was intended to teach religion and virtue and purity at the fireside. The title *Home Circle* was singularly inconsistent with the character and practices of the editor, if he was at that time the corrupter of innocence, the lecherous manipulator with the sanctities of childhood, the unchaste seducer of young girls, that he is now proven to be.

From Tennessee he went to Kentucky, and it is said that he left that State under a cloud, although he came to Baltimore with regular credentials from the Kentucky conference. He was a man of fair ability, pleasant address and agreeable presence. Men of the world would have taken him for a second Mr. Chadband on account of a certain affectation of sanctity and suavity that he had, but the pure-minded, unsuspecting people to whom he stood in the relation of pastor, he seemed a veritable saint. His pulpit oratory was somewhat peculiar, and whatever power it had rested in softness of voice. He had a sort of elecutionary trick of going through a sentence in an ordinary tone until he reached the last clause, and then his voice would drop almost to a whisper, as if emotion was choking utterance. There were some persons who thought that much of the feeling which he exhibited was put on for the occasion, but the kind-hearted women who had faith in him wept whenever his voice became tremulous with affected tenderness.

LOVE FOR CHILDREN.

Most persons have some respect for a man who loves children, and it is probable that the fondness which Dr. Huston showed for little girls often raised him in the esteem of their parents. Little did they dream that it was a lecherous mania, that was taking on the semblance of fatherly care; little did they suspect that the kisses which he imparted on ruby lips were not with unhallowed lust.

It has been reported that he was in the habit of visiting the Western Female High School. He was there but three times, so far as can now be remembered. Once he came to ask some teachers and pupils to assist in an entertainment that was about to be given for the benefit of the church, and twice he sought admission on the pretense of seeing some of the girls who had been his Sunday school scholars. On one of these occasions he kissed one of the girls in a way that excited the indignation of the teacher who witnessed the act, and he was narrowly watched during the rest of his stay, although at that time there had not been a word breathed against his good name.

OTHER CHARGES.

There are many rumors afloat as to other unchaste acts of which the Rev. Dr. Huston has been guilty, but until there is some tangible evidence of their truth it is best that they should not be published.

THE CAR-HOOK MURDERER.

An Interview with Foster in the Tombs.

[Eli Perkins in the New York Commercial Advertiser.]

I found the car-hook murderer in one of the damp, dismal convict cells on the ground floor of the Tombs. After his re-sentence the other day he was taken from the upper tier of cells, which are occupied by the unconvicted murderers, like McNevin and Stokes, to the doomed cell below. I have had quite a number of talks with Foster within the past two months, for in passing through the Tombs I can never resist his frank, open face.

When Foster first began to talk to me he did not know my name. He saw that I took an interest in all of the prisoners, and he seemed to like to talk to me.

On Saturday he came to the cell door, looking paler and sadder than he used to. I could not pass him. It is a strange thing to take an interest in a murderer who is to be hung in a month, but I could not help it. I was only doing what I saw the good Sisters of Charity doing all around me; so I asked the keeper to open his cell door, and, as he did it, I entered into Foster's cold, damp prison room, and sat down face to face and alone with the murderer.

Foster is about forty-five years old. He is stoutly built, has full whiskers, a fine, high forehead, and a frank, open face. A phrenologist would pronounce him to be a kind-hearted, domestic man—which, naturally, he is. I would trust him at sight anywhere.

"How do you feel since your re-sentence?" I asked, as Foster sat on the bed, and I took the only chair in the cell.

"Well, I feel bad, but I havn't lost all hope," he replied, hiding his face in his hands.

"What will be done in your case next?"

"My counsel, ex-Judge Porter and William O. Bartlett, will make a motion to take my case to the Court of Appeals."

"To whom will they make this motion?"

"Why, any judge of the Supreme Court can grant this motion. Then the case will come before Chief Justice Church, and Judges Allen, Folger, Grover, Peckham, etc., at Albany."

"What can the Court of Appeals do?"

"It can grant a new trial if we show proper errors and exceptions in the case."

"But what errors and exceptions do you expect to show?"

"First—That there was no intention to kill Mr. Putnam.

"Second—That the car-hook was not, and has been proved not to be, in two cases since, a murderous instrument.

"Third—That the verdict of the jury was not according to the charge of the judge. The judge charged that if it was not a premedit