LONDON RITUALISM.

Decree of Suspension of the Rev. Mr. Mackonochie Upheld.

A VISIT TO ST. ALBAN'S CHURCH.

The Work of the Ritualist Divines and Societies in London.

LONDON, July 2, 1879.

The case of the Rev. Mr. Mackonochie is again in the foreground. In 1874 the ritualist rector of St. Alban's, Holborn, was suspended from his duties by Sir Robert Phillimore for six weeks and also admonished not to offend in like manner again. A second monition from Sir Robert Phillimore's successor, Lord Penzance, having proved as ineffectual as the first, Mr. Mackonochie was summoned before the court for having disobeyed both monitions by continuing to conduct divine service in an illegal manner, and was sentenced by Lord Penzance to be suspended from his office and benefice for three years. Mr. Mackonochie, who had not appeared on any of the above occasions, then applied to the Queen's Bench Division for a writ of prohibition. He contended that the monition was a mere caution, or, as some might call it, a judicial "wigging," and that it did not form the ground for any further proceedings, which must be instituted in respect of some definite and distinct ecclesiastical offence, and in the form prescribed by the Church Discipline act of 1840. The Lord Chief Justice and Sir John Mellor granted the writ, Mr. Justice Lush dissenting, and Lord Penzance, and Mr. Martin, the prosecutor, then betook themselves to the Court of Appeal, where judgment was pronounced on Saturday, the decision of the Queen's Bench being reversed by a majority of one. Thus Lord Penzance's sentence of three years' suspension of Mr. Mackonochie, "ab officio et beneficio," will now be revived. It is not, however, quite certain what may happen at St. Alban's. Will he surrender at discretion, giving up his work for three years? According to the terms of the sentence he can neither officiate at St. Alban's nor receive any emolument from his benefice. Yet, if he disregards the sentence, what will happen? Probably secede from the Church of England. Till further developments, however, you may be interested to learn something of Mr. Mackonochie and his work.

ST. ALBAN'S CHURCH.

The Rev. Mr. Mackonochie's church is the now celebrated one of St. Alban's. It is situated amid a network of slums and courts at the back of the north side of High Holborn. It is one of the most overcrowded districts of this "New Babylon," and was reeking with poverty and wretchedness and crime. The church was built and liberally endowed by a wealthy banker—Mr. J. G. Hubbard, who now represents the city of London in Parliament and who is a Privy Councillor. It was erected at a great cost, but the effect fully justifies the outlay. The interior is very beautiful. When I went into it the other morning I saw several persons kneeling in prayer. I could well imagine that they were persons who had escaped for a few moments from the hard battle they were fighting with the world outside and had sought here shelter and rest. Only a hundred yards away what noise and unrest! But here, shut in from the world, a dim religious light was shed over a scene of delicious calm and quiet. But I did not come to see the church; I wanted to see the work which the church had done and was doing. I rang the bell of the clergy house and was soon in the presence of Mr. Mackonochie.

THE REVEREND GENTLEMAN AT HOME.

The features of the celebrated ritualist have been made familiar to the world by the photographers; but his is one of those peculiar faces which every photograph caricatures. These "counterfeit presentments" give one the idea of a hard featured, sullen misanthrope; the reality presents you with a genial English gentleman, whose head indicates the highest intelligence and whose countenance is a very mirror of noble and generous and benevolent instincts. Mr. Mackonochie was suffering from a recent accident, a dislocation of the shoulder, but he talked quite freely about his church and his work. From his first advent to the parish, before the completion of the church and when the service was only in a licensed room, he used at the celebration of the holy communion lights and eucharistic vestments, and at that time at no other place in the diocese were any vestments, except surplice and stole, worn. Thus commenced this movement which has so spread throughout the metropolis and throughout the land. Mr. Mackonochie says that the principles on which he has striven to act are those of a hearty allegiance to the Church of England, neglecting none of the means of edification which she supplies, either in doctrine or ritual, but using the large liberty which she allows with loyalty and discretion, remembering that the one great object for which the Church is founded is the salvation of souls. Unleavened bread, mixed chalice, lights and vestments were used from the first, but in 1864 incense, richer vestments and more elaborate music rendered the ritual "more in accordance with the teaching and practice of the whole Catholic Church." He says, and says truly, that he never sought to substitute ornate ritualism for earnest pastoral work, that he never forced ritualism on an unwilling congregation, but that it was sought by them to aid devotion as they became more and more earnest in their Christian work.

THE FIRST PROSECUTION.

In 1867 the first prosecution was instituted. Mr. Mackonochie was cited in the Court of Arches for "the elevation of the Host," for kneeling before it, for the use of incense, for the "mixed chalice," and for the use of lighted candles. The decision of Sir Robert Phillimore on these points was mainly in his favor, but further prosecutions were instituted; twice he has been suspended, for twelve years he has been pursued in the Ecclesiastical Court, and his case has long waited a decision from the final courts of appeal, now just given. But through these harassing and worrying persecutions he has kept steadily along what he believed to be the path of duty; but while persevering with the accessories of a high ritual he has not neglected the great practical Christian work which has grown up with it and which seems to be a part of it. It is not necessary to go into ecstasies over the beauties of high ritual, but it is only just to show what a large amount of practical and self-denying labor the ritualists do.

ST. ALBAN'S CHURCH.

The Church of St. Alban's is situated in what are called Baldwin's Gardens, a name which may have been appropriate to the time of the Commonwealth, but is now a misnomer. The gardens have been covered up for many a long year with wretched houses—overcrowded homes of the poorest of the poor and the vilest of the vile. In the midst of these dens and close to the church is the home of the "Sisters of St. John the Baptist." These self-denying ladies have left their homes of luxury and refinement in Belgravia and given themselves up to the works of charity which radiate from St. Alban's Church. They are the nurses of the sick and the mothers to all the wretched children of the neighborhood. They have established a *creche* or nursery, where children can be cared for and fed during the day while their mothers are earning a precarious subsistence. I saw twenty-eight little creatures there the other morning, some lying snugly in their cots, with bottles of pure milk, others playing with their dolls and toys, all tenderly cared for. In another department I saw from thirty to forty invalids, of both sexes, persons who had been in hospitals and were discharged as convalescent. They were all enjoying a delicate and nutritious dinner, to which they are invited by the Sisters three times a week. One can easily imagine how trying is this period of convalescence to the poorest of the poor, too weak as yet to get to work for the barest necessities, and yet requiring nutritious food that they may regain their former strength. The Sisters visit every house in the parish, and no case of this sort escapes their vigilance. In this room, too, once a week a bountiful dinner is provided for persons out of work or who can earn so little that but for the Sisters they would never see a dinner.

WORK OF THE SISTERS.

Another very important work of the Sisters is the nursing of the sick and their lying-in charity. After seeing what I did of their work among the sick poor I was astonished when told by the Principal, Sister Georgiana, that the British Nursing Institution refused to train her nurses because they were ritualists. In the day schools connected with St. Alban's 700 children are educated, and in connection with these the work of the Sisters is most important. I speak quite within bounds when I say that one-half of the children attending them have to thank the Sisters for the comfortable clothes in which they attend school. Space will not allow the record of all the good work done at St. Alban's. There are night schools for boys and girls who are at work during the day, and for adults, and one of the features in connection with these is the fact that, owing to the influence of the clergy and the Sisters, they have from sixty to eighty active volunteer teachers, young men and women of respectability, occupied during the day as clerks, who go every evening to St. Alban's and give their services.

OTHER WORKS.

Then there is the Working Bee, where women can assemble after they have put their little ones to bed, and in a room away from the squalor of their garrets manufacture garments for their children, the materials being supplied by the Sisters. Then there are guilds for girls and guilds for boys, and mothers meetings for women and reading rooms for men, and a host of other good works, and the result is that although there are not perhaps a hundred persons in the parish who can scarcely be called honest, yet a marvellous change has been made in the neighborhood. Ten years ago clean and decently dressed people rarely ventured to go about its courts and alleys; if any did it was at the risk of being assailed with dirty missiles and filthy language, to show the resentment of the inhabitants at such unwonted intrusion within the privileged precinct. The very policemen went seldom, and then in pairs. There are other good works connected with St. Alban's. There is a large breakfast party every Sunday morning for destitute boys, there are Sunday dinners for a score of poor families, there are coal clubs and blanket clubs, and shoe clubs and clothing clubs, there is a soup kitchen open all the winter, which dispenses weekly 100 gallons of good soup, &c.; but enough has been said to show that the ritualists of St. Alban's are practical Christians and that they have done much to regenerate and humanize one of the worst of the London slums.

ST. PETER'S IN THE DOCK.

Another ritualistic settlement is St. Peter's in the Dock. It is the forecast of London, close to the docks. It is one of the poorest parishes in London. It was carved out of St. George's in the East, which has always been famous for poverty and crime and wretchedness. Here the Rev. R. E. Louder, assisted by four hard working curates and a band of self-denying Sisters, carry on their war against poverty and crime. All the agencies which I have mentioned in connection with St. Alban's are carried on here. There are, however, a few specialities which I must notice. One of these is called the "The Hostel." There several respectable old women reside. By the aid of these Sisters the old women have been rescued from the confinement and discomfort of the workhouse, and are enabled after a hard life of toil and poverty to enjoy its evening surrounded by the comforts of a home. An associate Sister lives in the hotel and superintends its good order and discipline. Another most important work of the Sisters at St. Peter's has been the establishment of a House of Mercy at Hendon, just outside the suburbs of London. Here there are thirty or forty girls, who a short time ago were parading on Ratcliff Highway with uncovered heads, streaming ribbons, gaudy dresses and reeking with the fumes of gin. Now they may be seen at Hendon, some under instruction in the class room, others employed industriously with their needles or household work or in a large laundry which the Sisters have established, and which I was glad to learn is a financial success.

ST. MICHAEL'S, SHOREDITCH.

This church is in the charge of the Rev. H. D. Nihill, but he and his curates are aided in their work among the poor by a band of indefatigable Sisters who have the reputation of being the best beggars in the world. Besides engaging in all the works I have described in other parishes these Sisters have taken under their special care incurable children. For them they have built a hospital adjoining the church, and they have recently bought adjacent ground for the purpose of enlarging it. On the day I visited them I saw thirty or forty children, all in receipt of the most tender care, and who will require this care until they die. Some had no arms, and some no legs; many were suffering from hip, joint and spinal diseases—all incurable. By dint of hard begging the Sisters have been enabled to purchase a country home and farm at Edgware, a few miles out of London, and here they have a still larger number of cases. The Sisters keep their own cows, make their own butter, and have always a plentiful supply of milk for their patients in both hospitals; they have also a large poultry yard. The home at Edgware is not confined to children, but comprises a most heterogenous family. When speaking of the London house of the St. Michael's Sisterhood I should have said that they are famous for their "dinner parties" in Shoreditch. Not a day passes without their long table being filled with poor persons, who, but for them, would go dinnerless; but they act with great discretion and are careful to see that the objects of their charity are those who really need it. This is the sort of work which is being done in fifty parishes in different parts of London by the ritualists. I have only room to add that the growing desire among the ritualists for the separation of the Church from the State has been caused by the constant prosecutions to which their ministers have been subjected, and in spite of the great work of humanity which they carry on and which seems to be the outgrowth of ritualism.

OPINION RESPECTING THE RECENT JUDGMENT IN THE MACKONOCHIE CASE.

[From the London Daily Telegraph.]

The English people in the mass are, to a certain extent, weary of these perpetual disputes, and would be glad to see ritual based on some reasonable compromise. The best friends of the Church are those who in all times have maintained that in ceremony and rites, as in doctrine, it should offer that Via Media, which once recommended itself to a Newman, was acceptable all his life to a Keble, and still retains the equal allegiance of a Pusey, a Stanley and a Ryle. A concensus of great Englishmen agree in this view of the office of our Church. Jeremy Taylor, whose authority on such a question all will treat with respect, quotes the use of pictures in Greek and Latin churches as "so far useful that they can convey a story, and so far they may be for edification; but," he adds, "because these can also, and do too often, degenerate into abuse and invade religion," he condemns their introduction into English churches. Hooker, nearly three hundred years ago, in vindicating the rites and ceremonies of the Reformed Church against the Puritans, deprecates by anticipation the limited anarchy the ritualists would now set up, prophesying confusion "if it should be free for men to reprove, to disgrace, to reject at their own liberty what they see done and practised according to order set down." George Herbert advises his country parson in the care of his church "to keep the middle way between superstition and slovenliness." Bishop Fleetwood recommended his clergy to "keep up the form and face of religion with decency and reverence. The form of religion may, indeed, be where there is little of the thing itself, but the thing itself cannot be preserved among mankind without the form." Burke, who was as national as he was philosophic, contends that "religion should be performed, as all public solemn acts are performed, in buildings, in music, in decorations, in speech, in the dignity of persons, according to the customs of mankind taught by their nature—that is, with modest splendor and unassuming state, with mild majesty and sober pomp;" and Bishop Stanley well said, in 1845, "We need not, like the Puritans of old, banish the influence of art from the sphere of religion, and return to that rude spirit which went forth as the destroyer of all that was beautiful; glorying in its barbarous mutilations." That the reaction against Puritanism should blossom out in attractive services and ornamented churches is natural enough; but the rubrics of the Church encourage and permit all that is beautiful and seemly in the revival we see around us. What they do not permit is individual fancy in rites or decorations, such as filled Mr. Tooth's church with wretched paintings of hell, or suggests to Mr. Mackonochie equally illegal though less offensive decoration.

ERIE AND NEW YORK CENTRAL.

FURTHER INVESTIGATIONS OF THE ASSEMBLY COMMITTEE—"THE MYSTERIES OF RAILWAY ACCOUNTING."

The forenoon session of the Assembly Committee on Railroads yesterday was mainly occupied in the examination of Mr. William Pitt Shearman. He said that he was custodian of securities as assistant to the receiver; he pointed out some as not known in the market, though perfectly good and available in other places; of the available securities the total par value was $2,773,300; their borrowing value was about $1,000,000; shortly before the road went into the hands of a receiver, and while Mr. Watson was president, there were two dividends paid on the common stock of 1½ per cent each; and they were paid to a very large extent out of the sale of bonds through Duncan, Sherman & Co., who received remittances of the proceeds of the sales; of those who were then directors Edwin Morgan, Cortlandt Parker and Homer Ramsdell are now directors. The witness identified a list of securities of the Lake Erie Railway as having been formerly in the possession of the Erie Railway Company. He pointed out which were written of as worthless, which were sold and which were paid in settlement of judgments.

CROSS-EXAMINED.

The witness was then cross-examined by Mr. Shipman, and testified:—I attended to the borrowing of money for the administration of the company; I maintained a position of neutrality between the McHenry party and Mr. Jewett; that phrase was put into my mouth by Mr. Jewett himself in connection with the preparation of a paper regarding my course; I always gave him to understand that I would come to the front at once if the integrity of the finance department was assailed; I took no part whatever in aiding the McHenry party nor did I protest against it; I was summoned as a witness against Mr. Jewett, but so were Colonel Balch, Mr. Little, the auditor, and Mr. Spencer; to Mr. Jewett I personally expressed my great disgust at being summoned; I tendered my resignation May 15, 1878; I had become tired of the service; when I sent my resignation to Mr. Jewett he acknowledged it in a letter, to which I replied; I have not that letter except in printed form; I sent a copy of it to the London committee, and it was printed.

Q. Will you produce that printed letter? A. (firmly) No, sir, I will not; it is libellous in its character.

Mr. Shipman—Very well, then; we shall produce the pressed copy.

A letter from the witness to Mr. Jewett was read, setting forth that he had been seeking to obtain a loan of $300,000, but had been refused by one bank (Importers and Traders') because he had no definite appointment as treasurer. The witness' letter of resignation, to take effect June 1, 1878, and Mr. Jewett's reply thereto, were offered. Objections were raised affainst the admission of Mr. Jewett's letter, but the committee received it. The reading of it occupied so long a time, however, and the tone of it was so querulous in regard to the McHenry faction that the patience of the committee was exhausted, and the Chairman interrupted the reading with the remark, "Judge Shipman, we understood you had a letter, not a lecture." Counsel, however, asked for and obtained further indulgence, and as soon as the reading was concluded the subject matter of the letter gave rise to a protracted argument, which was terminated by the committee ruling out the letter.

In answer to Mr. Stern the witness said that the $600,000 second consolidated mortgage bonds to which he referred were not included in the $14,000,000; these bonds, or a portion of them, had been used as collaterals for loans.

BOOKKEEPING ON A NEW PLAN.

Alexander Robertson was next examined. He said that he had been an accountant for twenty-five years; was the writer of an article in a periodical last February entitled "Mysteries of Railway Accounting." He said:—The books of the Erie Company were examined by me and I found that they presented a false state of facts—in the first place, regarding defaulted interest; in the next place I found $8,000,000 of interest on the receiver's books charged to the account of profit and loss; it had the effect of producing on the receiver's ledger a credit balance of some $6,368,012 47, when the actual deficit in October, 1877, was between $2,000,000 and $3,000,000; and taken in connection with the old books of the company this entry made a debit balance to appear on the receiver's books of $4,568,124 43; on the old ledger there appeared to be the same amount charged by the company to be due to the receiver; instead of Mr. Jewett being in advance of the company he was indebted to them for the difference between $4,586,124 43 and the amount of improperly credited interest, the profit and loss account proper, besides a special item of $400,000 or $500,000 of United States Express stock which appeared to the credit of profit and loss; the receiver's trial balance on October 1, 1877, showed a credit balance of $3,368,012 47, which meant that the company had gained that amount in twenty-eight months under the receiver's management, while the truth was that the company had lost $2,500,000 during that time; by investigating the reports of the New York Central Railroad Company to the State Engineer I arrived at the conclusion that these statements were incorrect; I believe the amounts reported to have gone into construction account from year to year incorrect; if the reports to the State Engineer regarding the increase of construction account to the total payments were true it would follow that from 1869 to 1878 they paid out $11,000,000 more than they received; a report of the New York Central for the year ending September 30, 1875, appeared in Poore's "Manual," in which one of the items was stated as a reserve fund of $33,677,360; that very nearly corresponds with the watering of the stock, and when he found that they watered stock for $44,000,000 he concluded that they made this fictitious reserve; the lessening of the fund corresponds with the increase in the construction account, and I think they had been writing off the fictitious account with the construction account.

At half-past three o'clock the investigation was adjourned till to-morrow morning.

THE SIOUX INDIANS.

A ROSY PICTURE OF SITTING BULL AND HIS BAND—MAJOR WALSH, OF THE CANADIAN POLICE, ON OUR INDIAN POLICY.

Major Walsh, of the Canadian mounted police force, has been giving his views in regard to the Sioux to a correspondent of the Chicago *Tribune*. He says:—"I have found them the most noble, moral, hospitable, truthful and tractable red men I ever came in contact with. The character of their women would be a credit to any nation. As a people they are affectionate, and family ties among them are stronger than they are among white people."

"Do you believe them to be thoroughly honest?"

"I certainly do. I sincerely believe them to be people of stern integrity."

"Then you believe they are really no worse than other Indians, and that something may yet be done with them?"

"I certainly do. I think if your government would take them, inspire them with confidence and then take care of them it would speedily find an end to your Indian difficulties. As long as these people roam the plains your frontier will be in hot water They may not attack your people, but the settlers of Montana will live in constant fear of them. Forts will be necessary, and the maintenance of a large force on the Northwestern rivers cannot well be dispensed with if you want to make your settlers feel secure. All this will entail a great expense, which might readily be done away with were your people and the Indians to come to some understanding which would be satisfactory and mutually beneficial."

"Then you think the Indian policy of the American government all wrong?"

"On the contrary, I think the policy of the United States cannot be improved on, except in some minor details. The system of agencies is the best yet adopted, and the government of the reservation Indians shows the utmost wisdom and forethought on the part of those who originated it. But I think it an error to fetter the Indian to an agency. His nature objects to such restraint. His desire is to feel that he is free to go and come when he pleases; and the system that compels him to secure a pass before he can wander away to visit his friends will make him discontented as long as it prevails. To this I attribute the restlessness you have told me about. In the Northwest territory we do not treat them half as well as you do—that is, we do not feed nor clothe them; but we give them the utmost freedom and liberty to roam at will. Occasionally an Indian will overstep the bounds of propriety; and what is the result? We are not compelled to punish him. We merely threaten to put him in the guard house, and, God bless your soul, that one threat will 'brace' a whole camp up. I tell you this just to illustrate the Indian's fear of losing his liberty. Now, at the agencies in your country they are perpetual prisoners, and if they behave as well as they do under a restraint that is abhorrent to them what would they be if encouraged to believe that they were at liberty and taught that the agencies are established for their own good and happiness? The Indian is not so much of a savage as to feel that one man can rightfully exercise such a control over another. In their own camps their own chiefs have no such power, and you cannot reconcile a red man to the faith that he ought to patiently submit to such authority when exerted by those whom he was born to believe his hereditary foes."

"Is that the only change you would suggest as beneficial to the Indians?"

"I am not suggesting any changes. I am merely giving opinions based on my observation, on what the Indians have told me and what I believe would be to their best interests. I have conceived the impression, on what I have learned from conversations with the red men, that something should be done to inspire them with more confidence in and respect for the agents. In the first place men should be employed as agents who are interested in the work and who are willing to remain at their posts. I think it a mistake to change the agents every few years. It is very seldom that you will find two men whose views are identical; and every new man feels it incumbent on him to make some alterations in the plans of his predecessor, however excellent those plans may have been. This leads to confusion in the mind of the Indian, and he does not know how to act. He gets the idea that no two white men are of the same opinion, and therefore they must be fools."

WILL THEY RETURN?

"Have you ever talked with the Indians about their return to the United States?"

"I have, repeatedly. I have pointed out to them that the buffalo are becoming more and more scarce every year. I have told them that they had nothing to expect on this side of the line when the buffalo were gone. Over and again I have described to them the difference between the Indian policies of the two nations; shown them that the day must come when they will have to farm in order to support their families. I have told them that, if the White Mother does anything, she will only set apart a little land for them, give them a few implements and then leave them to their own devices; while the Americans would break the ground for them, and teach them how to plant and raise their crops. In short, I have never missed an opportunity to impress upon the Indian's mind that he will be happier in his own country than he can be here. I have labored to convince him that the white man does not seek his extermination, but would rather help him to live and enjoy his life, and have told him often that it was for this that the Americans wanted to place him on a reservation."

"What has been the effect of this talk?"

"Just this—it has in a measure reconciled a great many of them to the idea of a reservation, but the one thing that staggers them is the idea of giving up their horses and arms."

"But you propose to move them back out of the buffalo country. What do they want of guns?"

"They merely want the same privilege of the other Indians or of the white men on the frontier. They would want to kill the small game around the agency. Then, again, they would want to hunt the buffalo in the buffalo season, for the Indian will hunt the buffalo, say what you will. Why, our Salteaux Indians come from 300 miles north of here, hunt their meat, dry it, and go back to their reservation."

FROM LAUGHTER TO TEARS.

Charles Wilson sang as he was led a prisoner into the Tombs Court yesterday. The burden of his song was "Hurrah, hurrah for a jolly good drunk." While he laughed he was thrust into a cell. A few minutes afterward he came out weeping and was arraigned on a charge of intoxication. As the tears rolled down his face he said, piteously:—

"Please let me go, Your Honor. Don't send me to the Island."

"You have been to the Island before, Wilson," said the magistrate, sternly.

"I have, Judge, and have held the position of bookkeeper there."

"Then you have been the concoctor of numerous sad letters that have reached me from different prisoners serving their time there?"

"I have. God bless you and let me go."

"No, Wilson, you are fined $10, and not paying it go back for ten days."

"Oh—h ho!" wept Wilson as he was taken to the prison, the enlivening effects of his jolly good drunk having quite passed off.

THE AMERICAN POLAR EXPEDITION.

EQUIPPED IN THE MOST SCIENTIFIC MANNER.

[From the Indianapolis (Ind.) News, July 9.]

The Jeannette passed the Golden Gate yesterday and headed for the north on her long journey, which is booked to have no ending until the mystery of the frozen circle is pierced. She was convoyed out of San Francisco by a naval vessel which will accompany her to Behring Sea, where the supplies will be transferred to the yacht and the business of the voyage begin. The Jeannette is a bark-rigged steam yacht of 420 tons burden and 200-horse power. She is English built, launched in 1862, and was constructed of English oak especially for service in the ice, whether as a whaler or as an exploring vessel. She was used in the latter capacity six years ago for the purpose of discovering, if possible, the records believed to have been buried by Sir John Franklin's party shortly before the death of the last surviving members of that unfortunate expedition. She started, however, too late in the season to take advantage of the break up of the ice, and being unable to proceed on her mission returned to England. She has been strengthened by every known device and furnished throughout. She carries an American register, and is in charge of Lieutenant DeLong, of the Navy, who has previously made one hard Arctic voyage, having gone up in 1873 in the Tigris in search of the Polaris. The chief executive officer and engineer have also made previous voyages to the frozen zone, and the ice pilot, on whose skill very much depends the safe navigation of the vessel, is an old whaler, and has spent years in the Polar regions. The crew are picked men, of whom several have accompanied one or more expeditions of exploration to the Arctic. If this expedition does not succeed in discovering the pole, it will seem almost useless to try again until science develops greater facilities for such a work.

THE FLAG IN THE POLAR SEAS.

[From the Hartford (Conn.) Evening Post, July 10.]

The American expedition to the North Pole, consisting of the steam yacht Jeannette and a schooner, has at last left San Francisco for Behring Strait. The expedition is under command of Lieutenant George W. DeLong, United States Navy, assisted by other United States officers and scientific men of ability. Lieutenant DeLong has had experience in Arctic waters, and it is believed that this expedition will carry the flag of the United States further north than any explorer has yet reached. Time has been lost in preparing for the expedition, but it may turn out to have been well spent. The expedition is provisioned for three years, and its history is sure to be of great interest.

GOOD WISHES OF THE ENTIRE COUNTRY.

[From the St. Albans (Vt.) Evening Messenger, July 10.]

On the afternoon of the 8th the steamer Jeannette, commanded by Captain LeLong, left San Francisco on a voyage to the Arctic regions. Fully ten thousand people of all classes assembled on the shore to bid the ship and its gallant crew Godspeed. Its officers are Captain DeLong, commanding the expedition; Lieutenant Chipp, executive officer; Lieutenant Danenhower, navigating and ordnance officer; Dr. Ambler, surgeon; Chief Engineer Melville, Ice Pilot Dunbar and Mr. Newcomb, collector of specimens of natural history and taxidermist; Mr. Collins, meteorologist and scientific observer. The immense crowd which witnessed the departure of the Jeannette testifies that, starting out on a perilous voyage in behalf of science, the expedition is followed by the good wishes of the entire country.

SCIENTIFIC INTEREST IN THE VOYAGE.

[From the Albany (N. Y.) Evening Journal, July 10.]

The steam yacht Jeannette is now steaming up the North Pacific on her daring and doubtless eventful voyage, having sailed from San Francisco on Tuesday. A deep interest attaches to this new American expedition in search of Polar wonders, and, as the whole reading and scientific world will look eagerly for tidings from it as it nears the field of exploration and prosecutes its labors upon it, it will not be amiss to notice the gallant craft and its gallant crew in these columns. The Jeannette (formerly the Pandora) is a bark-rigged steam yacht of 420 tons, carries an engine of 200-horse power and is amply supplied with canvas. The Jeannette was thoroughly overhauled in San Fracisco and everyway strengthened and fitted for its perilous undertaking. She carries several kinds of boats, is supplied with extra sails and propellers and 135 tons of coal. The stores of provisions are ample for a three years' cruise. The schooner Fannie A. Hyde accompanies her to Behring Strait, carrying additional stores and coal. The vessels will separate at St. Michaels, the Jeannette replenishing her coal and stores of provisions from her convoy. Ample stores will also be left at that point for the return voyage to San Francisco.

ABLE AND EXPERIENCED OFFICERS.

The expedition is in command of Lieutenant George W. DeLong, of the United States Navy, who made the voyage of the Tigress which was sent in search of the Polaris. His assistants have had experience in northern seas. One of the most important posts in such expeditions is that of pilot in the ice regions, as on his practical knowledge and skill the safety and progress of the vessel will greatly depend. The Jeannette is fortunate in this particular in having for such officer an experienced whaler who has made many voyages in the Arctic seas. The crew are all picked men, selected on the ground of superior ability to endure hardships, out of scores and hundreds who offered for the voyage. Including seamen, machinists, firemen and coal passers the crew numbers twenty men. Three Chinamen—cook, steward and cabin boy—from Canton are also of the party. Of the officers of the ship, including the scientific party, who occupy the cabin, there are seven Americans and one Irishman.

FAITH IN THE JEANNETTE.

The expedition is the first to take this route with the single purpose of exploring the farthest north, though vessels proceeded through Behring Strait in search of Sir John Franklin. The plan marked out for the Jeannette is to push on as far as possible after the ice breaks up through the floes north of Point Barrow. The success of the expedition, of course, will largely depend upon how far the vessel advances before it is frozen in. From that point the journey will be continued with dogs and sleds, the Jeannette still being used as a base of supplies. According to Lieutenant DeLong, no vessel has penetrated further north through Behring Strait than latitude 71 deg. Beyond that point the region is unknown. The highest latitude reached by the Vega by the other route was 77 deg. 40 min., and the northernmost point yet gained by any explorer is 83 deg. 26 min. From that spot to the objective point of all these explorations—the North Pole—is 800 miles. Great hopes are entertained of the Jeannette, and it should be remembered that if she gets but slightly further than any other vessel has gone by this route and reveals what lies beyond it will be a great achievement. But there is promise that she will advance a considerable distance beyond the spot marked by any other vessel that has sailed through Behring Strait. And should she succeed in getting round from Behring Strait to Baffin's Bay it would indeed be a most brilliant exploit. The Jeannette will have the best wishes of all for the safety and highest success of the undertaking.

PLAN OF THE EXPEDITION.

[From the Albany (N. Y.) Press, July 8.]

The plan of Commander DeLong is to push into the ice flows north of Cape Barrow as far as the Jeannette can possibly be worked this season, and from that point to continue the journey with dogs and sleds, using the vessel as a base of supplies. An important element in the ultimate success of the expedition is the distance the vessel can be carried toward the Pole. If she can get as far north as the eighty-second degree it will be regarded as a very favorable condition. Anything she can add to this distance will be looked upon as a good omen, while if she fails to make that point difficulties will increase in proportion as she fails behind it. The Jeannette will carry supplies for three years, which will allow ample time to experiment with over-ice means of locomotion after the vessel has reached the extreme limit of her northern journey.

TWO CENTUUIES OF EFFORT.

[From the Watertown (N. Y.) Times, July 7.]

How long human curiosity has been alive as to the condition of things at the North Pole we are not fully advised, but the records or accounts of daring men venturing upon searches in that direction under various aims are scattered through a period of over two centuries backward. Of these enterprises, variously originating and variously resulting, much more cannot be said than that they were full of peril and hardship and ended in more or less of failure. Whatever of utility they were pushing and prying for, whether for new passages between the northern oceans or for the phenomena of Polar nature and life, nothing of value was found. For all there has been learned thereby the North Pole may be an open sea, an immovable iceberg or eternally frost-crusted rock or earthy substance. It may have denizens or it may have been a scene of utter desolation in the frigidest aspect nature ever assumes since the reign of frost succeeded upon the subsidence of the earth's original heat down to perpetual congelation.

But notwithstanding the failures in the past and the dangers that are more and more revealed as successive parties encounter and relate them, another Polar expedition is just now leaving our Pacific shores, and under auspices that promise something surer and better than was ever before to be looked for or hoped for from the preparations made therefor. As it is proposed to enter the Arctic ocean by way of Behring Strait, this party will have the additional novelty of an entirely untried field before them. The plan of Commander DeLong is to push into the ice floes north of Cape Barrow as far as the Jeannette can possibly be worked this season, and from that point to continue the journey with dogs and sleds, using the vessel as a base of supplies. An important element in the ultimate success of the expedition is the distance the vessel can be carried toward the pole. if she can get as far north as the eighty-second degree, it will be regarded as a very favorable condition. The Jeannette will carry supplies for three years, which will allow ample time to experiment with over-ice means of locomotion after the vessel has reached the extreme limit of her northern journey.

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THE DEED OF DARKNESS.

Unsatisfactory Result of the Inquest Into Mr. Seymour's Death.

UNEXPLAINED INCIDENTS.

The Mysterious Persons Seen in the Seminary Grounds.

The inquest into the death of John F. Seymour was begun yesterday morning about ten o'clock, and a verdict of accidental death at the hands of a person or persons unknown was rendered at a quarter past two. The inquest was entirely without incident, and seemed to attract but little attention outside of the students of the seminary and those directly interested. A room in the west college building was prepared for the occasion, and it was filled during the entire proceedings. The witnesses examined were not so numerous as it was expected they would be, the Coroner striving in every way to abbreviate the inquiry. The animus of the examinations outside, of course, of a general desire to fix the responsibility somewhere, was mainly directed toward the Paul Stucke theory, but without avail. The story of a student or ex-student of the seminary charging the act upon some of the inmates was not referred to in any way, and is looked upon as being entirely false. The person making the charges is believed to be of unsound mind. There were several witnesses that were not examined whose evidence it was thought might have been important, but for some reason, best known to himself, the Coroner thought otherwise. J. W. Elliott, for instance, saw a man skulking about the grounds at about eleven o'clock that night and afterward heard a shot. Douglas H. Stewart, of No. 463 West Twenty-first street, while looking out of the window, heard Mrs. Seymour say, "They have taken his watch, but not his rings." His mother, Mrs. Stewart, saw the flash of a pistol and heard a report about eleven o'clock, near the spot where the body was afterward found. None of these persons were sworn.

THE MAN IN THE WINDOW.

The jury were called by Coroner Flanagan at twenty minutes past ten o'clock. Mrs. Putnam, of No. 447 West Twenty-first street, was the first witness. She said:—I was sitting on the stoop with some friends; my sister said, "Oh! that's smart—firing from that window; he might have shot one of us;" but I noticed that he was not firing across the street; he did not point his arm directly across, but in the direction of Tenth avenue; he stood in the large hall window; do not know who he was; I am positive he fired one shot; there were two or three made remarks about the shooting; Mrs. McKenzie asked the Doctor, her husband, what time it was, and I think he said ten o'clock; I heard no altercations or exclamations in the grounds; that was the only pistol I heard discharged that evening; there may have been others, but I did not hear them; it was very warm and very bright moonlight; I think I left the stoop about twenty minutes past ten; we took the chairs and went up to our room; it was a few minutes past eleven when we were ready to retire; the street was unusually quiet that evening.

Mrs. Leo Harris, of No. 449 West Twenty-first street, testified as follows:—I was on the front stoop on the 3d of July; was in and out of the house; went out about seven and remained out until after ten; I retired about eleven; I saw an arm extended from the upper window of the seminary; there were two gentlemen, one in his shirt sleeves; I heard one shot then; I heard other shots that night, but did know where they came from; I saw some boys in the street firing into the grounds; about a quarter of two I heard a terrible cry, "My husband is murdered! Oh! John, Oh! John!" it was a terrible cry; an ash cart stood in the street opposite to where the body was.

Mrs. Mary Jane McKenzie sworn:—About ten o'clock I heard the loud report of a pistol; looked and saw a person in a large window of the seminary facing Twenty-first street; the shot was fired by some one, I think, who was in his shirt sleeves or wore light clothes; I only saw one person at the window; did not notice any firing toward Tenth avenue.

TWO MYSTERIOUS MEN.

Mrs. John P. Nourse, of No. 452 West Twentieth street, testified:—About ten minutes to twelve o'clock on the night of the 3d I was walking with my husband through Twentieth street; saw two gentlemen standing in the college grounds about opposite my house; they went directly across the grounds; the large man separated from the small one and went toward Twenty-first street; the small man went toward Tenth avenue and then turned in the same direction as the large one; I saw a flash and then heard the report of a pistol; saw it in the direction of Twenty-first street; judged it to be in the seminary grounds; saw no other figures moving about the grounds at that time; saw nothing of the two men after the shooting took place.

Mr. Nourse corroborated his wife's testimony.

Mrs. Harriet M. Green, of No. 28 West Washington square, who was visiting Mrs. Putnam on the evening of the 3d, gave substantially the same testimony as she had done.

Mrs. W. J. McClelland, No. 454 West Twentieth street, saw between nine and ten o'clock some one moving about the grounds in a slouch hat and dark clothes; he was walking up and down near Twentieth street, between the seminary building and Tenth avenue; company came in and occupied my attention and I saw him no more; heard several shots that night, but do not know where they were fired; saw no one in the grounds at half-past eleven.

"THE WOMAN IN WHITE."

Mrs. Mary L. Whitney, No. 426 West Nineteenth street, "the woman in white," swore that she came to the seminary grounds with her son shortly after nine on the 3d; saw on the Twenty-first street path some one walking; left the grounds about ten or fifteen minutes before ten; heard no firing of pistols; the person who passed down the path was a student or a deacon; after we left the ground we saw a gentleman going toward Tenth avenue; my son thought it was the Rev. Mr. Seymour.

Police officer Sands, of the Sixteenth precinct, testified to the finding of the body, which has already been related in full.

Rev. William B. Frisby told the story of Paul Stucke's shooting. Mr. Frisby's evidence was in detail what has already been published in the HERALD. He swore positively that Paul fired no ball cartridges that night, for he had seen every cartridge put in. He was cross-examined at great length by the Coroner, but gave his testimony in a clear and most positive manner.

The deposition of Mrs. Seymour, already published, was then read.

M. L. Woolsey, a student of the seminary, heard screams of a woman about two o'clock; jumped out of bed and threw open the window; heard some one running and heard a voice say, "Shut your mouth;" it seemed to be that of a man; saw a woman running; heard somebody say, "Catch her;" saw several persons running; a woman's voice cried, "Students! come out;" I ran out; there were several persons present when I reached the spot; the first whom I recognized was Bishop Seymour; he said, "My brother is murdered! my own brother-in-law; here he lies and this is his wife."

Paul Stucke was now put on the stand, amid almost the only flutter of excitement of the day, and told his story in a plain, straightforward manner, sticking closely to that which has already been published in the HERALD.

THE BISHOP'S TESTIMONY.

George F. Seymour, Bishop of Springfield, swore:—I reached the building about