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ANGELINE.

"Other refuge have I none!"
Carve ye this on my lone cairn,
This, and my poor name alone,
Angeline—plain Angeline;—
And I ask no text divine
To illustrate life of mine;
Neither glozz Death's truth nor cable:
Simply 'n top milk-white marble
Write; and soon (some lone bird warble
The same burden, in the gray
Of the glamoured eve, I pray)
That ye drive it not away,
But permit its simple moan
Utterance, for the dumb, cold stone—
"Other refuge have I none!"

"Angeline!"—no other name,
Ad unci, antecedent, fame,
Style, nor title, do I claim;
Maid or married, widow, bride,
Of what lineage, how allied,
We'll not to my name or pride.
Green the branch, or grayly mossed,
It must fall; white death, a ghost,
Comes in spring or Autumn frost.
Give no date for either fate;
God's design is consummate,
He weeary, die we late;
So of me be nothing shown,
Save that here, where I lie alone,
"Other refuge have I none."

In the Congregational burying ground is a tomb on which is simply the name "Angeline," and "Other refuge have I none."

THE CREED OF ISRAEL.

Are there any Mysteries in it?

Rabbi Tuska's Reply to Dr. Ford.

Editors Memphis Appeal:

With your consent I avail myself of the columns of your journal to explain those points of my discourse which the Rev. Dr. Ford, as appears from his "review" of the same, published in the Sunday's APPEAL, seems to have misunderstood. But, first of all, let me thank the reverend gentleman for the very flattering opinions which he, by way of introduction, expressed concerning both the people of my persuasion and my humble self. I am well satisfied that his calm, gentlemanly "review" was not prompted by any desire to begin a religious controversy in these columns. I may, in return, be allowed to assure the reverend doctor that the object of my reply is simply to explain my own meaning, where the latter has not been fully understood, and not in order to enter into a polemical controversy, the nature of which would be little suited to the tenor of this journal.

I. The first statement of the discourse which Dr. Ford regards as equally "startling and clear," is that "Judaism teaches no mysteries." By mystery we mean any doctrine which cannot stand the test of reason—a dogma, the belief of which would require us to do violence to our intellect and common sense. Now, the creed of Israel is perfectly free from such incomprehensible mysteries. As an evidence of this, we herewith subjoin the "breed" of enlightened Israelites, as derived from the Hebrew scriptures, viewed and explained by the light of reason, science and history. It is as follows: "God is the Creator, Ruler and Preserver of the Universe. He is a pure spirit, one and indivisible; eternal and immutable; all-powerful, all-holy and all-wise. He created man in His divine likeness, by giving unto spirit endowed with moral freedom, reason, and immortality. God is just and merciful, rewarding the righteous according to their righteousness, and punishing the wicked according to their wickedness—both here and hereafter—but forgiving those who return to Him with sincere repentance. He revealed His holy will through Moses and the Prophets, who teach us how to act, in order to reach perfection and happiness. Though Israel was the chosen people to whom this revelation was first made, yet are *all mankind* destined, in the fullness of time, to enter into the covenant of God, be redeemed from their errors and superstitions, and realize the *Messianic age*, so oft predicted by the Prophets, when all the nations shall acknowledge the only one God as their sovereign, and dwell together in undisturbed peace and harmony, truth and justice."

Such is our creed; and for a further elucidation of the same we refer to a little book entitled "Essence of Judaism," by the well-known editor of the *Israelite*, the Rev. Dr. Wise, of Cincinnati. Now, what is there in this creed that can be called a mystery? Is there anything incomprehensible, irrational, "mysterious" therein? Will not reason and common sense readily give assent to this creed, particularly when explained and illustrated, as it easily can be, by the undisputed facts of history and the convincing arguments of logic?

But, says Dr. Ford, referring to the so-called "miracles" recorded in Scripture, are not those mysteries requiring faith? To this we answer briefly: "The miracles are no part of the creed of Israel." Aside from the fact that what is called "miraculous" does not necessarily imply the idea of *supernatural*, the creed of Judaism does not depend upon miracles for support or confirmation. The miracles recorded in the Hebrew Bible are not matters of *faith* but of *history*, which do not in the least affect the principles and laws of the Jewish religion. Were there not a single miraculous event recorded in Scripture, the principles or creed of Judaism would still be the same as enumerated above. As matters of fact the miracles interest the historian more than the theologian. It matters not whether the historical critic believes them or not, or whether he explains them on *natural* grounds or not; the Jewish minister need not feel concerned, for with the celebrated Jewish authority of the 12th century—the learned and pious Maimonides—he firmly believes that "all the miracles which Moses wrought in Egypt and in the wilderness, were intended to meet the temporal wants of the people, and *not* in order to prove his divine legation. (*Yesodechattor viii.*) The ignorant multitudes that were redeemed from Egypt may have looked upon these miracles as evidence of the veracity and infallibility of Moses; but this is no reason why the enlightened people of the present day should so regard them, when we have the rational, *intrinsic* evidence of the truth of the Mosaic law and doctrine. The people of that day may have regarded the "signs and miracles" as supernatural, and thus from *their* point of view believed in "mysteries;" but the Bible nowhere demands that the Israelites of all ages must cherish the same views and sentiments, respecting matters of history, as their ancestors entertained in the wilds of Arabia. Dr. F., in endeavoring to foist these miracles, as supernatural mysteries, upon the faith of Israel, starts out from the premise that "the creed of Israel is what we denominate the Old Testament, the writings of Moses, David and the Prophets," and hence he regards the miracles recorded by them as part and parcel of Israel's creed. Now, if the language here used is to be taken literally, we would be bound to incorporate every statement contained in Scripture with our creed. The word "creed" meaning a *summary of the articles of faith*, every miracle, as well as every other incident related in the Old Testament, would, according to Dr. F's proposition, have to constitute a distinct article of faith in the creed of Israel. Surely this could not be the meaning intended by Dr. F. And yet it is from this premise alone, as stated in his words, that he makes the inference that "mysteries," in the form of miracles, are taught in Israel's creed. The reverend doctor evidently meant that the Old Testament is the *source* of Israel's creed, and not the creed *itself*. In this we fully agree with him. For it is from that source, viewed by the gilding light of our God-given reason, that we draw the creed of our religion, which, as we have seen, does not contain any incomprehensible "mystery."

II. Let us now proceed to explain the other statement of the discourse, viz: that the Hebrew Scriptures contain no passage enforcing *belief*; that there is not even a *word* in the Hebrew language expressing the idea of "*faith*," or *belief*, as used in the Christian creed.

By the phrase "faith, as used in the Christian creed," we mean that sense of the word which is *peculiar* to the orthodox expounders of Christianity. It is the *duty to believe* that a doctrine is true, even though it is *contrary to reason and common sense*. It is, to silence the voice of the intellect, to do violence to our rational convictions, in order to accept as true, in religion, what we would otherwise reject as false. This definition of faith (in the peculiarly Christian sense) is clearly and concisely laid down by the celebrated Archbishop of Canterbury, St. Anselm, in the words, *Credo quia absurdum*, ("I believe *because* it is absurd")—that is to say, there would be no merit in believing what is rational, as this requires no painful subjection of reason to faith, but in believing that which is irrational, even absurd, which alone St. Anselm regards as an evidence of truly Christian piety and faith. In this sense the word "faith" is not found in the Hebrew language. Such a faith is nowhere required in the Hebrew Scriptures. Neither the Israelite nor the Christian is bound, according to the *Old* Testament, to *believe* in order to be saved. Salvation, according to Judaism, does not depend upon the belief of any particular dogma, whether rational or not. He who does what is right, and shuns that which is evil, to the best of his knowledge, without regard to his belief, is on the path to everlasting happiness. In this Moses and David and the Prophets, as well as the ancient and modern Rabbis agree. Says Moses (Deut. x, 12): "And now, O Israel, what doth the Lord thy God require of thee, but to revere Him, to walk in his ways, to love Him and serve Him with all thy heart and soul, to keep the commandments and statutes of the Lord, which I command thee this day for thine own good?" Nothing more is required by the inspired legislator; no allusion whatever is made to "faith" as essential to salvation. So, too, the Prophet (Micah vi, 8): "What doth the Lord require of thee? (nothing) but to do justice, and to love kindness, and to walk humbly with thy God." So, too, in Psalms xv and xxiv, (v.v. 2, 5,) and many other portions of Scripture too numerous to quote.

Dr. Ford quotes several passages—and he might have quoted many more—where the English version of the Hebrew has the words "believe" and "faith." But in all these instances the original means "*trust, confidence*." The word *aman*, as any standard Hebrew lexicon will show, means to "*support, to bear on*;" hence to *rely on, depend on, trust* or *confide in*. It is synonymous with *batach*, which is *always* translated "trust," as is evident from Micah 7:5 and Psalms 78: 22. When, therefore, Abraham, or any other man, is represented as "believing in God," it simply means that he *relied on—confided in* the goodness and veracity of a being who is all-good and all-true—"a God of *truth* (*El emuna*) and without iniquity." (Deut. 32.) A faith of this kind, we fully agree with Dr. F., is frequently inculcated in the Hebrew Scripture, by both precept and example. It is the feeling of *reliance, dependence, confidence*, on the part of the child to the Father—the creature to the Creator. In this sense faith is common to both Judaism and Christianity.

In regard to the remedy presented for those who have incurred the displeasure of God by breaking His law, Dr. Ford, as is to be expected from his persuasion, suggests "faith in a Messiah" as such remedy. As an *Israelite*, we cannot, of course, agree with him in this. Nor is it our desire to controvert his opinion. This being a matter of "faith" (i. e. *belief*,) we can well afford to be liberal, and let every minister of religion administer that remedy which, according to his judgment, will best meet the wants of feeble, erring humanity. The son of Israel, however, is content with the plain and simple remedy offered in his own Scriptures, which is "*Return* and live!" For, says the Father of Mercy and God of Love, "I, even I, will blot out thy transgressions for my sake, and remember thy sins no more. Return unto me for I have redeemed thee."

In fine, one word with reference to the intimation that I do not agree with "the Rabbis of my own faith." Dr. F. does not specify which Rabbis he means, whether the ancient or modern, or both. In regard to those of the present day, I may be permitted to refer to the great Rabbinical Conference recently held in Cassel; the proceedings of which were, at the time, published in this paper. I am free to say that at that Conference, consisting of Rabbis from different parts of Europe, there was not one who would not fully subscribe to the views expressed in my discourse. Whether I agree, in every respect, with the Rabbis of old, or with *all* the Rabbis of our day, I cannot positively say. But, be that as it may, liberty of opinion in matters of faith has always prevailed in the field of Judaism, and the enlighted Israelite of the Nineteenth century recognizes no authority as binding except the *Word of God*, as interpreted by the aid of reason and science.

RELIGIOUS.

—The Old School Presbyterians are about to purchase, from the Episcopalians, the Terre Haute seminary, known as St. Agnes Hall.

—The Bishop of St. Hyacinthe, Canada, has ordered the excommunication of all who patronize Protestant preachers who practice medicine.

—The *Catholic Telegraph* reports the safe arrival of Right Rev. J. P. Machebeuf, at Denver city, Colorado, of which he has been ordained bishop.

—The Catholics at Columbus, Ohio, are building a magnificent cathedral on Broad street, a short distance from the Capitol.

—The number of temples erected by the Jews during the present year is unusually great, many of them of the finest style of church architecture.

—It is stated that Rev. Mr. Spurgeon has engaged to make a lecturing tour through this country, the coming winter.

—The Congregationalists have six theological seminaries, with twenty-six professors, eleven lecturers, and 271 students.

—The statistics of the Southeastern Indiana Conference, show a membership, including probationers, of 22,714, making a net increase for the year, of 4981.

—The Jewish papers notice the return to their fold, at Vienna, of an apostate to Christianity. He made a public recantation, and was restored to the fellowship of the church.

—Dr. McCosh, perhaps the greatest of living British philosophers and theologians, has left his native land to become a citizen of the United States. He was to sail on the first of this month.

The native church at Batticotta, (Ceylon,) has spontaneously resolved to support a pastor, and pays him his salary with a punctuality that might be a lesson to many an American church.

—A remarkable missionary fact is the recent baptism at Shahjehanpore, India, of eighty-seven persons in one day, *mostly by families*, and of high caste. Twelve more were baptized within two weeks after.

—The Prime Minister of the new Queen of Madagascar, until recently a bigoted heathen, is said to have become a diligent student of the Bible, and has Christian services held daily in his house by the native preachers.

—Among the many indemnities paid since the rebellion, we notice with pleasure that the Baptist Home Mission Society has received from the government the sum of $13,000 for losses suffered from war, by their India Missions. Also $2034 for personal losses of two missionaries.

—A remarkable religious movement is going on in Venice. An Evangelical church was organized in December last, and already contains nearly two hundred faithful Christians. Three or four hundred faithful Christians regularly attend the preaching of the Gospel, crowding the place of worship, and the number would be doubled, it is thought, if there were room. The present lease will soon expire, and it will be difficult, if not impossible, to obtain another. An old palace, ample for the purpose, has been purchased for $19,000 by Francis Colton, United States Consul, in dependence upon Christians of America and England to supply the money to pay for it.

—One of the oldest, but still, at the same time one of the most efficient preachers of our country, being asked how he retained his popularity, and was so general a favorite, replied: "I have made it my custom to associate much with the young, and to make children my companions. I engage with them in their pastimes, welcome them to my home, walk with them along the streets, visit them at their schools and homes, and endeavor to enter into their spirit and sympathize with their feelings. This course has kept my heart and my mind young, and were it not for these grey hairs and these feeble limbs, I could think myself nothing but a boy of fifteen."

—The *Methodist* tells a sad story of Sunday desecration at the late camp meetings. At Manheim, Sunday excursion trains ran to the camp ground bringing vast multitudes who went from idle curiosity. At Northford, huckstering was going on all day; at Sing Sing, so shocking was the desecration of the Sabbath, that one of the preachers publicly announced it as one of the devil's carnivals. Piety and sin, Sabbath keeping and Sabbath profanation, the selling of ice cream, and the calling of sinners to repentance, were curiously jumbled together. This unholy traffic was participated in by church members themselves.

—In a secluded valley of the Yorkshire wolds stands the ancient church of Wharram Percy, quite apart from all human habitation. Only on Sundays is the church frequented, and the congregation have been somewhat surprised to find a brood of foxes in possession. An air drain for ventilation from the outside, has been used as an "earth," and by this means access has been gained to the pulpit, beneath which an old fox and her litter of fine cubs, except when unearthed during divine service, are comfortably domiciled.

—The General Convention of Universalists, which lately held its session at Providence, R. I., decided to have a special observance of the centenary year, 1870, the Convention to meet that year at Gloucester, Mass., where the first Universalist society was founded, and a resolution was adopted providing for a committee of thirteen to determine the time, objects and methods of observing the centennial anniversary of the Universalist denomination in the United States.

—Ritualism in Canada has received decided marks of disapproval from the Provincial Synod of the Church of England, now in session in Montreal. On Friday, the Synod adopted a resolution forbidding the elevation of the elements, the use of incense, the mixing of water with wine, the use of the water, bread, of lights on the communion table, and the wearing of vestments while saying prayers.

—The first Methodist Church edifice was erected near Bath, in England, one hundred and twenty-nine years ago. In twenty-two days from the laying of the first stone, the building was up, inclosed and filled with worshippers. The opening hymn was furnished by Charles Wesley, beginning: "Arm of the Lord, awake, awake!" The sermon was preached by Mr. Wesley, from the text, "Marvel not, if the world hate you."

—There are 38,336 Old School Presbyterians, 15,337 New School Presbyterians, and 13,898 Congregationalists in Ohio. In Pennsylvania the Old School Presbyterians have 72,597 communicants, being a larger number than in any other State. In New England there are scarcely a dozen Presbyterian churches, and in the South they have not been restored to the Presbyterian Church of America since the close of the war.

—The minutes of the General Assembly of the Congregational Church of Iowa show one hundred and eighty-three churches, of which twenty-two are self-sustaining, containing in all a membership of 3672. There are 139 ministers, of whom 122 are in the regular pastoral work. The benevolent contributions of the year amounted to $120,948, or $16 per member.

—Right Rev. Mr. Boyers, Catholic Bishop of New Brunswick, in an address to the laity, commends the Christian fellowship between Catholics and Protestants in his diocese. He regards it as illustrating the true christian spirit on the part of those who differ in their religious views, but are charitable and tolerant to all.

—An Episcopal correspondent of Belfast, Ireland, says that for forty years he has been observing the silent but rapid approximation of the Episcopal and Protestant Churches, in principle and practice, that has been going on. He finds no substantial difference in doctrine between them, and urges their formal reunion.

—Bishop McIlvaine, in his late address, says: "Voluntaries should cease the moment the clergyman rises to begin the service, and the continuance of these performances while he waits the leisure and pleasure of the organist to end his strains, is mere impertinence in divine worship."

—Philip Phillips, now in England, says the singing in the churches is universally congregational, without any interludes or instrumental playing between the verses. He regards it as a great improvement, and commends it to the American churches as an example worthy of imitation.

—The formation of a new Episcopal diocese in Pennsylvania is so far matured that the success of the movement is regarded certain. The citizens of Williamsport have offered to donate an Episcopal residence worth at least $20,000, if that city is made the See.

—Methodists of the Old World and the New differ. Mr. Punshon writes home: "The congregations in America generally are exceedingly lively. I have heard more responses, both in prayer and preaching, in two months, than I heard in two years at home."

—The receipts of the American Board of Missions, for the month of August, were about $95,000. The Secretary announces that no indebtedness will be reported at the next annual meeting, owing to the great liberality of the friends of missions.

—Over forty Baptist ministers in England, within a few years, have withdrawn and joined the Pedo-Baptist denominations. Most of them have been open communists, and two of them were students from Rev. Mr. Spurgeon's college.

—The *Protestant Churchman*, the low church Episcopal organ, says: "A judicious revision of the prayer-book would give us a power for good in the United States unequaled by any other ecclesiastical body."

—A recent visitor to the Holy Land reports that he found on Mount Zion, in Jerusalem, a Sunday school of sixty-four children. They sing some of the beautiful hymns that originated in the Sunday schools of America.

Australia.

The Moravian Missionaries have penetrated seven hundred miles into the interior among the aborigines. The natives here are a more vigorous race than those found further South, being tall and very savage. They are said to be fond of human flesh, and often kill their children for the sake of eating them. Their conduct towards the missionaries was at first very friendly. Toward the end of May, however, there was a sudden change in the demeanor of the savages, probably owing to the influence of other tribes. The lives of the brethren were seriously threatened, and the timely arrival of some police soldiers alone saved them from a horrible death.

STAND LIKE AN ANVIL.

THE MESSAGE OF IGNATIUS TO POLYCARP.

"Stand like an anvil!" when the stroke
Of ghs wart upon falls fierce and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand like an anvil!" when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks,
Where malice proves its want of power.

"Stand like an anvil!" when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

"Stand like an anvil!" when the sound
Of ponderous hammers rains the ear;
Thine, but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil!" noise and heat
Are born of earth and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

—*Bishop Doane.*

THE EARTHQUAKE.

Additional Details of the Terrible Convulsions—Forty or Fifty Thousand Lives Lost in Ecuador—The Course of Rivers Altered—Corpses found Floating from the Interior to the Ocean.

Correspondence of the New York Herald.]

ASPINWALL, September 25—10 p.m.

The Pacific Steam Navigation Company's steamer Falcon, arrived at Panama yesterday from Guayaquil and intermediate ports. The news which she brings is important only in so far as it more than confirms the harrowing reports already sent to the *Herald* of the frightful destruction of life and property in the neighboring republic of Ecuador, by the earthquakes of the 16th of August last. The loss of life, heretofore put at from 25,000 to 30,000, which seemed exaggerated, is now stated to be over 40,000. It is, in fact, impossible to make a correct estimate of the number of human beings who perished on that fatal occasion.

The sad catastrophe occuring in the night swallowed up whole *pueblos*, with their slumbering populations, or laid the towns a mass of shapeless ruins, with their inhabitants buried beneath, and not a soul left to assist in extricating the crushed and mangled mortals buried in the debris, but in whom life was not extinct. The heartless Indians of the neighborhood coldly looked on the scene of ruin and suffering, but refused to assist in saving the few in whom life still existed, and it was necessary to call the troops to compel their assistance.

Of Cotacachi, a place of over 65,000 inhabitants, Ibarra with 15,000, and Otavalo of 10,000—three of the largest cities in the north of Ecuador—literally nothing is left but ruins; and of the 90,000 human beings who peopled these places, it is feared over two-thirds have perished. Besides these large cities, hardly a town or village in the northern part of the Republic has escaped. The damage sustained by the city of Quito, as I have heretofore stated, is slight in comparison to that of other cities in the north. Most of the churches, convents and large public buildings are destroyed. It is stated by a Guayaquil paper that a large number of dead bodies have floated down the river Mira from the afflicted districts toward the Pacific, and that the remains of over forty human beings have been taken from the stream and interred.

Heavy rains are reported from the interior of the Republic.

The principal cities in Ecuador destroyed August 16 were Ibarra, Otavalo and Cotacachi, all in the province of Imbabura. The first was the capital of the province.

IBARRA

is twenty-one leagues from Quito, on a beautiful plateau, 2219 metres above the sea. It was founded in 1606 by Don Miguel de Ibarra, President of the Quito Council of Audience. Its streets were broad and straight, the houses commodious, built of brick of adobes, thatched, and some were two stories in hight. Its principal edifices were Parish church, the Jesuits' college, the churches and convents of St. Domingo, La Merced, St. Augustin, St. Francis, the monastery of the Conception, the government house and the hospital. The suburbs, besides, a beautiful cemetery. In 1858 Ibarra contained 13,000 people. The estimated population this year amounted to about 16,000, of whom about 13,000 lost their lives.

OTAVALO

lay east of Ibarra, in a plain between the Botan and St. Sebastian rivulets. It had a considerable number of sewers, and was very clean. Otavalo was 3047 metres above the sea. It was founded by the Spaniards in 1534, on the site of a town found there at the Conquest. It was built like Ibarra. The site of the city was highly picturesque, owing to the beautiful private gardens, which were bordered with mulberry trees, evergreen. It also had a number of fine public buildings. In 1858 the population amounted to 8000; this year it must have numbered 10,000, of whom about 7000 have perished.

COTACACHI,

north of Otavolo, was a city of considerable size, built like the above. The majority of the inhabitants were Indians of pure white skin, well and handsomely formed. The women were unusually handsome. In 1867 the three cantons surrounding the above cities contained 65,564 people, and of these it is calculated that about 43,000 were killed. The province of Imbabura was regarded as the most fertile of the republic. It produced cotton, sugar cane, oranges, lemons, granates, plantains, the granadilla, (a fruit unknown in Europe or North America) and several others. The merino was raised there, and its cattle pastures were excellent. There were two large cotton factories moved by water power.

The following is a sketch of the volcanoes supposed to have caused the convulsion:

MOUNT COTACACHI

is on the west side of the Andes range. It is almost conical in shape, is covered all the year round with the purest snow. Its hight is 5985 meters above the sea. On the southeast slope is a lake called Cuyocha, which appears to mark the place where another summit caved in, leaving the peak visible in the middle of the lake similar to an island. It is situated sixteen miles southwest of Ibarra.

MOUNT IMBABURA

arises alone out of a plain and is separate from both spurs of the Andes. Its shape is irregular and the top is not always snow-clad. Its name means black-fish pond, because when an eruption of water takes place from this mountain large quantities of little blackfish are found in the water. The general opinion is that these fish grow in some internal pond, for all the little streams that flow from the sides of the mountain are filled with them. Several great eruptions of water have taken place, but none of them did any harm. Its hight is 5700 meters above the sea, and its situation nine miles south-southeast of Ibarra.

MOUNT PASTO.

The eastern spur of the Tulcan, in the province of Pasto, is 3830 meters above the sea. From this spur extend other clusters, shaped like stirrups, along toward the desert of Mocoa. They are rough and low, seeming to lean on Mount Gualtara. In Chimbalan another spur extends north-northwest which comprises the volcano of Pasto. It rises above the others to a hight of 4500 meters over the sea. Other little mountains run from its side like *radii* to Gualtara, while on the opposite side the volcano seems to rest on the table land of Pasto. When passing along the western slope of the volcano a multitude of deep openings from the town of Cesaca, situate on a high plateau that inclines toward the ravines of the Gualtara, can be seen an immense breach and ravine in the volcano, through which run dirty streams of water. This must have been caused by the bursting of some interior lake. Such lakes are probably formed by the rains that are caught through the opening of the volcano. The Mount Pasto was formerly known as the Mount de la Galera, owing to a phenomenon frequently visible on its summit. This was quite a large cloud having the shape of a galley. The appearance of this cloud was always a sure sign that it would rain in two or three days. The aborigines maintain that it never deceived them in this respect. The last eruption of Mount Pasto took place in 1727.

Details from Peru.

Coming from the southern limit of Peru the first important port met with is Iquique. This city, built upon the low shore of the sea, is the chief town of the saltpeter and nitrate district, and considered in commercial importance the third port of the republic. Large foreign mercantile houses are established there, and the bay is always filled with a number of ships loading for Europe and America.

The earthquake was not felt so violently in Iquique as at other points, but the shock was sufficiently great to drive the majority of the inhabitants to the sand hills in the vicinity, where they saw with horror the formation of an enormous wave in the harbor, which precipitated itself with a terrific roar upon the devoted town and in its retrocession carried nearly one-half of the buildings with it. Very large stores of nitrate, the customhouse and and great number of private dwellings were utterly destroyed, and although the loss of life and the damage done to the shipping was small, yet the wave ruined the apparatus used for condensing water for the use of the inhabitants, and until the arrival of a vessel, two days subsequently, the straits to which these were reduced were truly distressing. The loss of property is estimated at 5,000,000, and several business houses of good standing in Lima are seriously affected by the disaster. Pisagua, a flourishing port to the south of Iquique, was completely washed away by the sea, and more than four hundred persons are reported to have perished. To this point the Peruvian man-of-war Tumbez was immediately dispatched, and, by its opportune arrival, greatly alleviated the sufferings of the people, who, paralyzed by fear, had taken shelter in the surrounding sand deserts, and were enduring all manner of terrible privations. Arica, the second port of the republic, is, as the readers of the *Herald* have been already informed, nothing but a shapeless mass of ruins.

Tacna, distant forty miles from Arica, and connected with that port by a railway, suffered to the amount of $2,000,000; but owing to the time elapsing between the rumbling which announced the approach of the earthquake, and the shock itself, almost every one had an opportunity to escape, and only four lives were lost.

The port of Ilo and the cities of Moquegua and Locumba, immediately in the interior, exist but in name, and the amount of property lost cannot be estimated. This is the wine growing portion of Peru, and the great deposits and vats were shaken into fragments, and the entire crop perfectly ruined. The loss of life will not exceed 290 souls, but the damage done to agricultural interests is incalculable.

Olay, the port of Arequipa, suffered very slightly, being built upon a high bluff, and thus escaping the devastation caused in other ports by the inundation; but the beautiful city of Arequipa, with its suburbs, is leveled to the dust. Nothing remains of what was once a picturesque and well built town, and the people, huddled together in the public squares and gardens outside of the city, are so stupefied by fear of further calamities as to utterly disregard the necessity of action. The amounts lost by the destruction of buildings is estimated at $20,000,000, and the number of persons who perished under the falling houses will reach 500. The impossibility of recovering the bodies and the effects of the calamity as yet render this estimate uncertain. From the ruins where are buried the unfortunate victims, arises a terrible stench, which it is feared will breed a pestilence, since the sun at this season pours down its heat during the day, and the dews at night produce a miasma which is reputed to be highly dangerous.

Coming still southward, we find the ports of Chala and Nazca almost swept away, and the city of Ica, about one hundred and fifty miles from ms, nearly destroyed. This city is situated forty miles inland, and was literally shaken to the ground. From this point southward the severity of the earthquake sensibly diminished. The town of Pisco, seaport of Ica, was roughly handled, and a beautiful iron wharf rendered useless. The Guano Islands, immediately opposite Pisco, were shaken to their foundations, and, according to the statement of a person on them at the time, shook like a hammock. The damage to property done at the latter places is very considerable, while, fortunately, the loss of life has been small.

Burmah.

Mr. Bunker, of the Toungoo Baptist Mission, says:

"Now the Churches are coming forth into the light again. Everything seems brightening, and God seems ready to pour out his spirit upon us. Already, this year, three hundred have been baptized, and many more are applying."

Down Again in Madagascar.

Ramona, a kinswoman of the late Queen has been proclaimed sovereign. She has refused to follow the advice of Sikidy or diviners, on account of the many false things they had said to her predecessor. The late Queen had lost all confidence in them, before her death, and she asked those around her to pray to the true God. The new Queen expresses herself in favor of the Christian religion; and although the government keeps at a distance from the missionaries, some of the young native Christians are frequently called on to preach the Gospel to those within the palace.—*Madagascar Correspondent London Friend.*

The Church in Madagascar.

Since the restoration of long lost religious liberty in 1861, the work of restoration has been carried on by the native Christians and their missionary friends, with the following general result as the present state of Christianity in that island: 90 churches, with 5255 members, and 462 candidates: with congregations of 13,600 persons, in a Christian community of about 20 000 individuals. There are 101 pastors in and out of the city, and the people have erected nearly a hundred simple chapels, during the last five years, at their own cost.

—Father Ignatius, the distinguished Anglican clergyman, who approximates nearest perhaps to the Roman Catholics, has established Friday morning lectures at the church of St. Edmund-the King, Lombard street, London. The time of service is 1 p.m., in the midst of business, and his church is densely packed with business men, who come hastily to his service and leave it as hastily the moment it is concluded. It occupies somewhat the place of the noon prayer-meetings in New York.

Obituary.

Henry P. Leland, Esq., son of the late Charles Leland, died in Philadelphia on Tuesday last, in the fortieth year of his age. He was a gentleman of culture and considerable literary ability, and was a popular contributor to the leading magazines of this country. He wrote several works of merit, the more prominent being: "Americans in Rome"—a delightful volume of travels, and "The Gray Bay Mare," a volume of humorous sketches.

CHARLOTTE BIRCH-PFEIFFER wrote eighty five-act dramas, all of which were exceedingly popular except the last play which she ever wrote, and which was hissed wherever it was performed. Ludwig Tieck, the great poet and critic, to whom it was submitted, rashly declared that the authoress had no dramatic talent whatever. The critics said the same thing of Eugene Scribe and Victorien Sardou at the outset of their careers as dramatists.

SCIENTIFIC GLEANINGS.

—There are 557 woolen mills in the seven states of Ohio, Michigan, Indiana, Illinois, Iowa, Wisconsin and Minnesota. Their aggregate capital is $5,448,000.

—A curious accident recently happened at Almond, Mich. The jack wheel of a threshing machine burst and killed Albert Tucker, who was in charge of the machine.

—Lyons, Mich., has 100 acres of peppermint under cultivation, and has made this year 1000 pounds of pure oil, and is still at it. The oil is worth $8 a pound.

—The cost of the iron bridge to be erected by the Union Pacific Railroad Company, over the Missouri river, will probably not fall below two millions of dollars.

—Prof. Whittlesey has discovered evidences of the residence of man at the High Rock Spring, Saratoga, just 4840 years ago, or about six centuries before the deluge.

—A watchmaker of Paris has just completed a watch for the Sultan, valued at one million francs. There is a diamond at the back nearly as large as a walnut.

—The museum of the Academy of Sciences in Philadelphia is now receiving eight large meteoric stones, weighing together 3000 pounds, discovered in the Mexican mountains by Dr. H. B. Butcher, of that city.

—A Southerner proposes to supply the Boston market with paper stock made from the cane of the Florida canebrakes. He has invented a machine for reducing it to fiber which he affirms can be sold in Boston for two cents per pound.

—An Albany mechanic has invented a process of manufacturing paper boxes by pressing the pulp in molds. They come out fit for immediate use, and can be made quicker and cheaper than from the board.

—It is rumored that a movement is on foot to unite the United States, England and Russia in a grand expedition to solve the problem of the North Pole and its surroundings. Something of the kind ought to be done, in order to freeze off a few more adventurers.

—It was proposed to give the Chinese an American watch, but as the Chinese day consists of only twelve hours, an ingenious Yankee has undertaken to manufacture a watch adapted to both the Chinese system and the one used in Europe and America.

—An iron mountain, five miles long and two hundred feet high, has been found in Cobden, Ill. It is worth three miles of the Illinois Central Railroad, and a large part of the land belongs to that corporation. The iron drops out all along the ridge and is of extra purity.

—Mr. Rechten, of Bremen, has been exhibiting the newly patented German whaling gun at New Bedford. The gun is double and very heavy, mounted on trunnions. One barrel is designed for a harpoon and the other for a bomb lance. The harpoon is said to have been thrown a long distance with great accuracy.

—Mount Vista, about ten miles from Saratoga, a bluff rising directly from some table land to a hight of 500 feet, is found to be composed of a pure white statuite granite, equal or superior to any Eastern granite for monumental or other purposes, with a grain so fine that after dressing it resembles marble.

—The St. Louis bridge over the Mississippi is expected to be completed by the summer of 1871, and the St. Louis merchants are anxiously awaiting the day. Now it costs them twelve cents a barrel to send flour 1500 yards across the river, while it costs only twenty cents a barrel to send it to New Orleans, 1200 miles below.

—Dr. Fox remarks that under the use of flannel, local heat is intensified, and itching often increased and kept up. He gives, as a practical rule, "whenever you have a congestive state of the skin, or any disposition to neurosis, take off the flannel and place it, if necessary, outside the linen, this will prevent any catching cold."

—An organ is now being built in London for Christ Church Camberwell, which is to have its keyboard placed fifty feet away from the body of the instrument. Instead of wooden trackers, conducting wires will be used, and the instrument will be played by electrical agency, in the same way as a telegraphic machine may be worked by an operator at a distance.

—Work upon the Iron Mountain Railroad between St. Louis and the South is going on rapidly. Track laying will be finished to a point four miles below Farmington within sixty days, and the track has already been laid from Belmont to Charleston. Fifteen hundred men are employed upon the line in and at the tunnel, fifty miles from Bismarck; four sets of hands are constantly employed working night and day. This tunnel is twelve hundred feet in length.

—The Japanese manufacture and use paper to as great an extent as perhaps any other nation. There are very few of their industrial operations that do not involve the use of this material. Both for ornamental and useful purposes it seems to be the *sine qua non*. Fans, lanterns, umbrellas, pocket handkerchiefs, cloaks and windows are made of it. The paper strings and hats lately introduced into this country have been in use for centuries in Japan.

—M. Tournachon, the photographer, recently performed a feat worth recording. Having ascended to the hight of nearly a thousand feet in the captive balloon at the Hippodrome, Paris, he succeeded in taking several photographic views, accurately representing the city from a birdseye view. The chief difficulty he encountered was the rotary motion of the balloon. His success shows the practicability of obtaining correct representations of the positions of military forces safely and rapidly.

—During the recent visit here of the Chinese Ambassadors, one of them stated in reply to the inquiries of a physician, that it was not customary in China, except among the lower classes of the people, for the doctor to see or touch female patients. In order to ascertain the pulse of the sick woman, a string is tied around her wrist and extended outside the window to the doctor, who holds the string between thumb and finger, and by this sort of telegraph is enabled to count the pulsations. This seems a ludicrous plan; but it is far less mischievous than our custom of admitting men doctors to the private apartments of females. The opportunities for the medical education of women in this country are yearly increasing; and we hope the day is not far distant when the ladies will be able to rout the men from the sick room, and compel them to stand out in the cold, under the window sill. In China only women nurses attend during childbirth.

—We have in our house a little invention which we have several times noticed in other dwellings, but having no direct interest in its operation we have not paid much attention to its working. It is a little thing and stands up on a little shelf in our sleeping room; but in an emergency it is capable of making a good deal of noise and imparting useful information. It is an electric alarm, with wires entirely concealed from the eye, and which run from it to the doors and windows and scuttle of the house; and should any of these be disturbed, the alarm is at once sounded. By means of a "tell-tale" it can be ascertained at once in what part of the house to look for the disturbance. The other night, before retiring to bed, we had the assurance of the servant that everything was close and secure. We set the alarm, but instantly it set to ringing, and we knew that something was wrong, and upon examining the "tell tale," we found out where to look for the cause. The laundry window was dropped about an inch, and the little machine would not keep still until the matter was made right. By the use of this little apparatus, thousands of dollars worth of property have been saved from burglars.

For the Sunday Appeal.]

A WOMAN'S PROTEST.

You took the verdict of the world,
That she who laughs with all alike,
Must *flirt*, forsooth!—and straightway hurled
Your gauntlet down, and bade me strike!

I am no child, for childish games,
And yet you fain would play with me;
Nor throw I scorn on *other* dames
Who met you half-way, eagerly.

Nor do I hold myself unjust,
That thus I give you warning fair;—
I am a woman—strong, I trust,
To hold myself in purer air.

And, as a woman, quick to see
Where I may keep my garments clear;
Nor deem myself unwomanly,
To mark you first as insincere.

I love not intercourse that makes
Sweet words as spies for hidden guile,
To see one smile who sees the stakes,
And one who smiles to hide the pale.

I have no fears for broken heart,
For mine doth smile wait its kind;—
Yet I would hold myself apart,
And seek no shadow for my mind.

Somewhat is rarely due to youth,
Too genuine to dissemble;—
No smile that has its high in truth,
Can settle to a heartless ale.

Ah! hold it kinder, brothers!—men!—
To take so much of us in trust!—
How can we show us real, when
You show your stronger re-ve-ni-ng?

You see I cannot play your games;
A woman looks for better things;
And higher still than *Love* she aims,
When *Friendship* perches on Love's wings.

NOVEMBER, 1867. VIOLET LEA.

FOREIGN ITEMS.

—Belgium proposes to tax all bachelors of thirty-five.

—Liverpool has appropriated £150,000 to further lay out public parks.

—Leith and New Haven, in Scotland, deplore a scarcity of fish, hitherto their mainstay. Considerable dist