#### · A REPLY TO DR. EWER.

VIEWS OF A PROMINENT LOW-CHURCHMAN. THE REV. CHARLES R. BAKER, OF THE CHURCH OF THE MESSIAH, BROOKLYN, ANSWERS THE CHARGE THAT PROTESTANTISM IS A FAILURE.

To the Editor of The Tribune. SIR: Dr. Ewer, in his lecture at Newark, as reported in your issue of last Saturday, has declared his views of Protestantism with a beld and manly spirit. Every lover of truth must commend him for the distinct ness with which he has traced the process of thought by which his school of the Protestant Episcopal Church arrive at their position of antagonism to Protestantism. The recognized ability and earnestness of the speaker give to his opinions great weight among his confreres, and insure him the respectful attention of the public. Yet the declaration that Protestantism is a failure is so startling and so contrary to most men's thinking in this country—it is so near an ap-proach to the grotesque for the ordinary American's mind that the impression produced is one of mingled surprise and mirth. There is something so unusual and Quixotic in the arraignment of the great leaders of this my sided movement-in the calling up-of the ghosts of Descartes, and Luther, and Mirabeau from the dead, to stand up before one in their grave clothes, and be scolded, that men of ordinary attainments will not believe that there is not a lurking smile, or a wink on the face of the conjurer. But it is not so. Dr. Ewer is in earnest, terribly in carnest. No one can read his lecture the second time without feeling that here is a man that has come to his present standing-ground through fire.

Before beginning his argument the lecturer makes a preface, in which he says that to the question: "Is Pro-testantism a failure?" the usual answer is: "Look at the lucifer match, and the locomotive, and the suspension bridge, and the steambeat, and the cotton mill;" and he falls to see the relevance of such a reply. Nevertheless there is something in the steamboat and cotton-mill argument-and something profoundly difficult to answer from Dr. Ewer's position. Along with the growth of Protestantism there has gone an immense stimulation of the inventive faculties as applied to the industrial arts, and an increase of substantial wealth. The relation of cause and effect may be deuled, but the colucidence will not be. No one can study the history of the rise of the trading spirit without noting its hostility to churchly authorny. At a very early period there existed in the Free towns an independence which was not pleasing to Rome. It was among these burgesses, who had been trained by commerce to self-rehance, that the Reformation found its most devoted supporters. In Portugal, where, according to her great bard, commercial enterprise was declining, the Reformation found Iew adherents. But in the Netherlands, where the trading genius was dominant, Protestantism had its stronghold. If there is no connection between trade and Protestantism, how comes it that Bruges and Amsterdam changed places? Why were the Southern Provinces, that remained under the authority of the Church, and were immensely superior to the Northern in wealth and trade interests at the outbreak of the Reformation, so soon eclipsed by their Protestant neighbors, whose footing on earth was conquered from the sea by this same in ventive faculty? The cotton-mill argument needs an

But Dr. Ewer objects to this inventive faculty, only when applied to religious questions. Does it not seem a little arbitrary and unnatural to say that this spirit which has formed the New Europe, which has proved itself so benignant in the industrial and political spheres, should be the evil genius of religion ? Is there not some thing wrong in our attitude to the forces of human nature! I am not sure but the cotton-mill argument has a great deal in it. I am not at all convinced but that the fair judgment of most men would say that he who denies that the appeal to the ethical and spiritual in-stincts of men is of any value in matters of religion, must, to be consistent, also say that the absolute protectorate of Louis XIV., based upon divine right, was better than the popular government of the nineteenth century, and that the mert misery of feudal Europe was nobler than the industrial vigor of this age.

The ordinary Protestant mind puts these three things together, as species of the same genus: Protestantism, popular government, and industrial enterprise. If rerds them as manifestations of the same individual ism; and no argument for the failure of Protestantism will convince it, that does not meet this point. In the field of more abstract treatment it suspects tricks, but in that field it can appreciate the process. The antagonist of Protestantism should begin here, if he aims at conviction, or he will never reach this trading age. But this point Dr. Ewer has passed over as though yeomanly, and not worthy of his blade.

The lecturer begins his argument by clearing the field. He wishes his bearers to disengage themselves "from all impressions of every name and nature touching even God, which you have had all your lives, and touching the future life, revelation, Christ or salvation, in order that we may come with virgin minds to a certain pathway, where I wish to take you." He then asks them to accept certain axioms: "(1.) There is a God. (2.) That that God is a perfect God of love. (3.) That we each of us exist. (4.) That our senses give us tolerably accurate intelligence of that by which we are surrounded." All

this is fair and admirable. But in his first step from this many will decline to follow because they cannot see any pathway there. He an existence beyond? It so, will my existence b eternal or not? What are the beings that live in the realm of the supernatural? What are the facts and phenomena that prevail in the supernatural ?" Starting now from the axiom that God is love, he says: "Therefore there is no escape from the logical conclu sion that he cannot leave me in my miserable plight of fruitless guess-work." If he had said that God will satisfy this longing in some way, it would have seemed natural. But does it follow that God will give us full knowledge on all subjects on which we speculate and desire greatly to know ! May not all the requirements of love be met by the revelation of Himself to the soul as the Almighty Father, and by the inspiration of trust in Him ? Is not the longing soul satisfied when it appreciates that it is in the hands of such a loving Father for time or eternity ! Is not this trust the very essence of religion ? If Dr. Ewer's conclusion be natural, what

is the province of Reason ? The speaker's announcement of the purpose of the Christ's coming will appear to many decidedly novel. It smites us with disappointment to learn that He came to help us out of our conjectures. The Christian world has asually believed that He came to help us out of our sing The life and death of Jesus have such a charm when considered in relation to sin; they acquire such leverage on the heart when it is once apprehended that all this divine and suffering loveliness was directly related to the sinner's rescue; they are so powerfully ever present with us, calling away from sin, wooling the heart so plaintively that it must needs shut out the image, and stop the cars to its sweet tones, or embrace it, and quit sin, that now to be told that all this was only to nelp us out of our conjectures, is too much for most men. If Dr. Ewer's theory were correct, we should expect to find in the Master's teachings discourses on society in heaven and hell, on the recognition of each other, and the new life of the future, on the nature of angels and demons, as well as metaphysical treatises on personality, immortality, and the relation of spirit and matter. But as a fact, these matters are avoided, or left uncertain. When one asked for an answer to one of his conjectures, " Are there few that be saved ! " Jesus re called him to a matter of more momentous and immediate importance: "Strive ye to enter in at the straight gate." Unless the lecturer has some other gospel than we have. Jesus tacitly denied that his mission had anything to do with conjectures. He sought to rous the ethical instincts of men by quickening that germ of goodness which he found in every man; by the declaration of the possibility of forgiveness for even the most utter sinner, because God was the Father, and infinitely and eternally loving and when men were too low to be won by this, by an appeal to self-interest with an eye on eternity -" What does it profit a man to gain the whole world and lose his own soul ?" He came to live the divine life,-truest to the eternities;-to bind the affections of the race to mearnated, suffering, and yet loving goodness, and make the endeavor after righteousness a passion. Can a man look on that worn, ent peasant, standing before Pilate, or dying on Gol gotha, and consider what he was, and what he has been to sinners for eighteen centuries, and say in sober earn est, "He came to help us out of our conjectures?" Why!-

est. "He came to help us out of our conjectures?" Whylthree-quarters of the human race have no conjectures,
but are as doctle as the most ardeat churchman could
wish. The difficulty is to bring men to the door of
death, and make them look through at all, and not to
satisty them when one gets them there.

But Dr. Ewer passes on in his "pathway." He finds
humself confronted with this question: "Jesus having
gone, how shall I now be helped out of my corjectures?"
He condemns as Protestant the view that the Christ
"sends his influence from heaven, which in some recondite, spiritual, and transcendeutal sense helps each of us
to find the truth, as we apply ourselves to this His preclous lexacy." and adopts the opinion that he remains
"with us, visible, tangible and audible through one organic form of humanity on earth;" viz.—the Church.

By reference to what does he wish us to adopt his
opinion! After such a tirade against the Protestant appeal to private judgment as he induiges, in that rhetorical period in which he addresses his forefathers, it is to
be expected that now, when we have come to the hinging point, and ask how are we in this year of our Lord,
1878, to get out of our conjectures, there should be
something as clear as an axiomi—or that something like
a voice from Heaven should assure us. Is it to be expected that this man, who has just said that if Protestautism be true, a loving God saw a world drowning in an
occan of conjecture and hurled it into a more tempestuous ocean than ever; and that "By your theory, O
Protestantiem, a loving God has done Satan's work,"—

that after this, he should carry the decision of this, the very question of his whole lecture, to the bar of that private judgment which he has just condemned as the evil genius of Protestantism. How are we to know that God is visibly, tangibly, and audibly present in the Church, and not in this recondite, spiritual and transcendental sense! Alas! alas! after following him in all his tortuous pathway, he has brought us to this, the vital point, to conjecture ourselves out of our conjectures. He takk us to make one immense conjecture, and then stop conjecturing. He leaves us in mid-air, with nothing to stand on, and cries out to us to lift the earth and the heavens.

meavens.

Toward the end, however, he infers that this is a logical conclusion from the axiom, "God is a perfect, all powerful, and loving God." But the connection does not appear. How does it follow that God most satisfy these longings or conjectures in one way rather than another. That he should do so by a "recondite, spiritual, and transcendental" communication seems to be as conformable to his axiom, as that he should do it by remaining "with us, visible, tangible and andible, through a one organic form of humanity on earth." This step, which involves the whole question, is entirely gratuitous—a complete begang of the question. It may Anis step, which involves the whole question, is entirely gratuitous—a complete begging of the question. It may seem an easy step for one who has taken it, but the lecturer called upon us to disengage ourselves from all impressions, and come to the subject with a "virgin nind."

iecturer called upon us to disengage ourselves from all impressions, and come to the subject with a "virgin mind."

Yet granting this step. Then the question arlses, "what church?" Which is this visible, tangible, and audible presence of God, speaking with authority on conjectures! How are we, laying asade our impressions, and coming with "virgin mind" to settle this? The speaker ought not to have began to congratulate his authence, until he had brought them out of the woods. It is not enough to say, the church or the Catholic Church. But what church? And how can he decide this without appealing to our private judgment, which is so intrustworthy. It was crucial that his without appealing to our private judgment, which is so untrustworthy. It was crucial that has led us only to conjecture where our reasonable conjectures are to be answered, and thus "hurl us back into a vaster, blacker, and more tempestions occan of confecture than ever." Does the gentleman see that we are as uncertain as ever? That he has led us to the end of his pathway, where there is nothing but a glamour of lighted tapers, and marching processions, and the noise of chanting Levites, and loud assection, and that still the soul cries out, "Where is God? where is heaven? Where is god? where is heaven? Where are my departed loved ones?" and that the only answer that comes, and the only one that the Church has any right to give is, "God is the Almighty and Loving Father, and all things shall work for good to those who love and trust lim."

The difference between Dr. Ewer and Protestants is radied upon (1) the purpose of the Christ's coming, and (2) the province of the Church. He seems to hold that the first is—the full satisfaction of conjecture; and the second, the authorifative declaration of positive truth. Protestants hold that the Christ came to rescue men from the misery and death of sin; and that the work of the Church is to hold up Jesus as such a Sayour, and to persuade men. The whole field of speculation is relegated to private judgmen

I have the honor of being a Presbyter in the same I have the honor of being a Presbyter in the same church as Pr. Ewer, and the fact that such wide divergences are allowed to exist in its officers, who are in good and regular standing, shows that our Protestant Episcopal Caurch does not pretend to any such authority upon matters of conjecture as Dr. Ewer assumes. Therefore, if the Catholic Church, to which Dr. Ewer's argument leads, is this church of ours, which he leaves not onlier, he must grant that though all his pathway be smeet a mat straight, and this is our journey's end, this "visible, tangible, and audible" manifestation of God ignores his claims for her, and refers him for an answer to his conjectures to his "recondite, spiritual, and transcendental sense."

and transcendental sense."

There is no standing-ground between Protestantism and Nihilson. If we cannot believe in ourselves, we cannot believe in anything. We must begin with Descartes at "cogito, ergo sum," and build up from there, or else we cannot know that there is a God, or a Lerealter, or

we cannot know that there is a God, or a hereafter, or
even that we ourselves are.

If it was Jesus's purpose to help us out of our conjectures, and to found a Church, through which he should
always speak on conjectures, then it is patent that Protestantism is a failure, and Renson too; and all our
scientific attainments that have not been approved by
the Church are vacaties. But if Jesus lived and died to
rescue men from san—to implant in them his own life, so
that they might successfully grapple with just; if it was
his purpose fo leave a community of disciples to propagate the renovating germ from generation to generation
by the contact of life with life—to work the leaven of his
dwine life into the life of society till it should anumate it by the contact of life with the divine life into the life of society till it should animate if throughout—then Protestantism is not a fallure, but is the unbinding of the clothes which swaddled the face in ts infancy, for the exercise of a manher freedom.

Erooalyn, May 17, 1878. Charles R. Baker.

#### LITERARY NOTES.

The third volume of the German edition of the "Life of Beethoven." by our distinguished country-man, Mr. Alexander W. Thayer, U. S. Consul-General at Trieste, is announced as rapidly passing through the press, and is impatiently looked for by the German scholars and musical amateurs who have learned from the scholars and musical amateurs who have learned from the preceding volumes the value and importance, as well as the unique character of the work. Mr. Thayer has been long recognized in the best musical circles of Germany as the inghest living authority on the subject of Beethoven, and the assiduity and intelligence with which the modest American has devoted himself for so many years to the study of the great composer are regarded with universal admiration.

Messrs. Harper & Brothers take the field in the cheap reprint issues, and propose to give the public, in their "Franklin Square Library," more than it has yet got anywhere for its ten or fifteen cents. This new series got anywhere for its ten or fifteen cents. This new series is printed on good paper, in brevier, a type which can be read without taking refuge at the oculists', and is of a little smaller page than the previous dime series. The first book, an amostally long novel by Anthony Trollope, "Is he Popenjoy," covers 105 pages, and is priced at fifteen cents. Victor Hugo's "History of a Crime;" The Russlans of To-day," by the author of "The Member for Paris," and two novels, "Paul Knex, Pitman," and "My Heart's in the Highlands," will follow in order: William Black's "Macleod of Dare, "Mrs. Cashel Hoey's "All or Nothing," and a new novel by R. D. Blackmore, are also to be included.

The new "Harpers' Library of American Fiction" will at once attract attention by its outward appearance, a unique cover having been designed by Mr. E. A. Abbey. The design occupies both sides of the cover, and presents, in brown figure on ye.low ground a suggestion of the width of country from which the material is to be drawn. The corn of the West, the pumpkin of New-England, the cotton-plant of the South Atlantic, and the rice-plant of the Gulf States do symbolic duty for their respective sections, while the title of the novel is set upon this design in a square of purplish that which harmonizes with the brown surrounding it. The first books in this series, "Esther Pennefather," by Allee Perry, a lady of this city, who makes with it her debut in authorship, and "Justine's Lovers," by an anonymous writer, will be ready this week. Among others in press are "Miriam's Heritage," by Almac Calder; "Mag;" "Colonel Dunwoddie, Millionaire;" "Kifrogan Cottage," by Matilda Despard; "Blush Roses," by Clara Frances Morse; and "Old Slip Warehouse," by Mary A. Denison, written long before the latter lady became famous for infamous of infamous of infamous of meanthing surprising, and the number of manuscripts its announcement has called for this still more remarkable. The series, it should be added, will be in octavo, at from 50 to 75 cents, according to size. oppearance, a unique cover having been designed by

## AMHERST TOPICS.

AMHERST, May 15 .- The members of the enior class who are appointed to speak original orations for the Hyde prize of \$100 are as follows: G. H. Wilams, Utica, N. Y.; A. H. Wellman, Malden, Mass.; G. W. Stearns, Boston, Mass.; W. A. King, Stafford Springs, Conn.; A. P. White, Danvers, Mass.; E. O. Dyer, Shrews bury, Mass. The appointment for the department of English Literature after some delay was given to W. D. P. Bliss, of Constantinople.

The Senior Promenade Concert will be held on Tues day evening of Commencement Week. It is to take day evening of Commencement week. It is to that
place in the gymnasium, and for that purpose the
apparatus will be removed and the floor covered with
feiting. The collation will be furnished by the college
in Walker Hail, the two buildings being connected by a
covered walk. The music will be by Southerland's

Orchestra.

The College Glee Club will take charge of the Class day concert, and will farnish part of the music them G. N. Whipple, Byfield, Mass., is to be the Ivy Odist

A REDUCTION IN ALL DEPARTMENTS. H. O'Neill & Co., at Sixth-ave. and Twen tieth-st., announce a reduction of stock in all departnents, and will give a "benefit" to their customers in the shape of a 20 per cent reduction of prices. In the hat department a great change in prices is noticed, nats formerly held at \$2 and \$3 being now offered for \$1.25 and \$1.95. In the prices of ribbons, feathers, and flowers a similar reduction has been made. The entire importations of flowers of two of the largest importers in this city will be offered on Monday at half their original cost. Trefousse and Jouvin kid gloves are shown in abundance, the aristocratic "six-button" being offered for \$1.24. In the tie and lace departments the display is very attractive. A special feature is made of black dress silks. Cambric lawn and percale suits, English and French organdies, embroidered capes, fichus, dolmans and worsted suits haveful been included in the general reduction of prices. The hostery and housekeeping goods departments show a large and varied assertment, the display in both being note worthy. the shape of a 20 per cent reduction of prices. It

Mott Haven will be the place of the third field meeting of the Inter-Collegiate Athletic Association, to-day. There are eighteen colleges in the associa

INTER-COLLEGIATE ATHLETIC SPORTS.

ion, Harvard, Yale and Princeton among them; bu tion, Harvard, Yale and Princeton among them; but from the published order of sports it does not appear that all will be represented in these games. Undergraduates from Columbia, Harvard and Princeton largely predominate. The games will include a standing broad jump, two one-mile runs, potting the shot, running high jump, half-mile run, pole vaulting, 100-yards dash, running broad jump, quarter-mile run, standing high jump, 220-yards dash, hurdle race, two-mile walk throwing the hammer, 100-yards dash and one-mile walk for graduates.

Barnum's portrait is painted on a part of his cages. When his show was in Hartford the other day, an honest-minded chap was looking about the camp as the workmen were packing up. Seeing Barnum's full face on the side of the cage of the stuffed hippopotamus, he asked the man in charge if Barnum was in there. "Yes," was the reply, and the door was partly opened. The stranger pecked in, and exclaimed. "Oh, law! Is that him! He is fatter than I supposed, and is of darker color." The door was shut suddenly.—[Hartford Times.

Barnum's portrait is painted on a part of his

A cynical old practitioner says: "A lady who practices medicine commits two facilis: she in-creases the number of doctors and diminifices the num-ber of women."

SCIENCE FOR THE PEOPLE.

TESTING FOR A DISTANT EARTHQUAKE.-Pro fessor Richard Owen, of Bloomington, Ind., is engaged in a series of experiments on the magnetic currents of the earth in that locality, and has sent to The Tribune some account of his results. Daily observations are taken of account of his results the magnetic currents of both the earth and air, and these are kept on record. The news of a severe earthquake at Paerto Cabello, extending to Caracas, on the night of April 12, having come to hand, Professor Owen consulted his record for that day and nearest hour, and found that the magnetic flow from S. S. E. to N. N. W. was then more variable than on any former observed occasion. This indicates a magnetic storm at that time in the earth's crust, having a direction along a line from the locality of the earthquake to the place of observation in Indiana, a distance of 1,600 miles. There was no unusual disturbance of the galvanometer on April 12 in other currents than the one named. The needle settled to its place readily with currents from E. to W. and from S. E. to N. W. The coincidence of the disturbance with the earthquake in time and direction is not conclusive evidence of a connection, but it is certainly noteworthy. Professor Owen has been able to predict storms from 24 to 48 hours before their arrival, by means of his magnetic observations. The range of deflection of the galvanometer which is observed in the atmospheric currents, is from 6° or 7° in quiet weather to 35° or 36° in storm. In the earth currents, when a storm is approaching, the needle settles for a few moments only in any given deflection, and keeps up a rapid oscillation for the most, part through 50° to 60° of arc. The apparatus for obtaining the direction of earth currents consists in part of an underground fron tank, and eight fron rods. The rods are driven six feet into the ground, at distances of 75 to 100 feet from the tank, and disposed at the compass points from the tank as centre. When one wire leading from the tank and another from a rod, meet in a galvanometer, the earth current is indicated in respect to a given direction. The prevailing current at the locality is 8, E. to N. W. It is a resultant of comparatively weak currents from E. to W. that give a deflection of 89 to 12°, and of currents from S. S. E. to N. N. W., which usually give 20° to 25° deflection. storm is approaching, the needle settles for a few mo-

NEEDLESS ALARM ABOUT SHAD .- Dr. Glendenin, of Fort Lee, N. J., recently occasioned considerable anxiety by announcing the presence of a parasite in the North River shad as the occasion of some peculiar sickness among his patients. The parasite was described as differing from the trichina of pork principally in the fact of its being larger, and hence less daugerous, since it is only the small parasite that can pass through the walls of the human intestines and penetrate the muscles. Dr. Glendenin thought that the fish had acquired the parasite by feeding on offal or sewage while near this city, and the good people of Northern New-Jersey were warned to cook their shad very thoronghly, in order to destroy the dreaded pest. But another physician has come to an entirely different conclusion. The matter was brought to the attention of Dr. T. F. Azpeil, of the United States Army, and he finds the shad parasite is not only six times as long as the Prichina spiralis, but it is a trichocephalus and not a triching. If swallowed without cooking, the shad parasites, if sufficiently numerous, might possibly produce some inconvenience, but at worst no serious disease. The specimens examined were found to be of a kind not at all infrequent in the intestines of the larger animals, neluding man, but easily disposed of by medicines if they should become annoying. A queer objection to the Fish Commissioners' work has been raised by the North River shad fishermen. They complain that they find a smaller fish in their nets, which is said to be a hybrid-a emulier as in a their nets, which is said to be a hybrid—a cross between the shad and the herring. Hence they allege that the fish-hatchery has deteriorated the breed of shad. To which Mr. Seth Green replies that the hybrid is good to eat; that it is just so much added to the fishermen's catch; but that if there is any objection to the small fish, there is a simple and effective remedy—to use nets of larger meches, by which only full-sized shad of unmixed lineage will be secured.

HEALING RAW SURFACES .- Nearly a year ago, Dr. G. F. Waters, of Boston, made the discovery that the bicarbonate of sods, if applied to a burned or scalded surface, promptly subdued the pain. He performed a omewhat impressive experiment, to prove his discovery; he scalded himself severely, on a space seven centimetres broad, all around his wrist. The application of the bicarbonate immediately relieved the pain, and if all had gone well the burn would have been cured in a week. But the Doctor was careless, and permitted his cuff-button to catch and tear the blistered skin, and further trouble of the same sort was caused by friction on the edge of the cuff. The result was that while the rest of the burn was soon cured, the part thus torn became a troublesome, suppurating wound. Studying the subject, Dr. Waters thought that possibly vegetable albumen might answer the same purpose that animal albumen is osed to, in the formation of dermal scales. He proceeded to test this theory by removing the seab from a portion of the wound, drying the surface with blottingpaper, and then immediately applying the white juice of the common milkweed (Asclepias syriaea). Space after space of the sore surface was thus treated, each portion being allowed to heal successively before the ext part was tried. According to the depth of the sore, the time of healing varied from twenty-four to thirty-six the time of heating varied from twenty-four to thirty-six hours; but in each instance new skin formed completely across. The Dector states, as to this new discovery, that the only essential point is to dry the wounded surface gently and thoroughly with blotting-paper before apply-ing the milkweed juice. From the description, it appears that after the juice was applied, and while the heating was in progress, a piece of blotting-paper was also used to cover the surface.

THE STRENGTH OF WROUGHT IRON.-A series of experiments has been carried on at the Washington Navy Yard, by Commander L. A. Beardsice, of the United States Test Board, to ascertain the strength of ron used in chain cables. It had been suspected, with just reason, that the British Admiralty tables for the trength of wrought iron needed revision. Not less than 2,000 tests of the tensile strength of iron have been unde at the Navy Yard, to determine the elastic limit, elongation and reduction of area of the various specimens; and forty-two complete chemical analyses have also been performed. Some of the conclusions which have been reached are remarkable. The Admiralty tables are declared unsafe, and new ones have been prepared. The Board finds that the tenacity of two-inch par for chain cables should be between 48,000 and 52,000 pounds per square inch; one-inch bar, between 53,000 and 57,000; and that stronger irons than these make inferior cables, because they have less ductility and capacity for welding. The strength of wrought ron, and its welding power, are influenced quite as much by the reduction it has undergone in rolling as by ordinary differences in its chemical composition. In general, the processes for making wrought fron give an certain quality to the product, while the methods of uncertain quality to the product, while the methods of making cheap steel confer certainty and uniformity. The ordinary practice of welding is capable of great im-provement, by being performed in an atmosphere freed from extgen. The importance of the subject will be conceded, since the safety of human lives must often depend upon the strength of a ship's cable, or of the links in a bridge chain.

AN ANCIENT CRUSTACEAN .- Lieutenant-Colnel Grant, of Hamilton, Ontario, has discovered recently a Canadian fossil that is of great interest to almontologists. It is a gigantic crustacean of the genus Pterygotus; a maxilliped of about 32 inches in length, and having twelve dentides. In size it is comparable with the great Pterygotus anglicus of the Scotch Devonian rocks; but the new species, for which the name P. canadensis is proposed, was of a much earlie geological period, being found in the Niagara limestone. geological period, dense A small species of Pierygotus has been found by Frofes-sor Hall, in the waterline formation of this State, and some fragments of an undescribed species in the Chiton rocks; but the present is the first of the larger kind from an epoch of such great antiquity.

SUMMER SCHOOL OF SCIENCE.-The popularity of Summer schools is evidently on the increase.
At Bowdoin College the experiment has reached its third year, and the school will open with an elaborate programme on July 15. The session is to last six weeks, and three courses are included: Chemistry, nineralogy and zoölogy. Brunswick, Me., is a con venient as well as a pleasant locality for studying marine forms, since the neighboring seacoast supplie excellent material. The rule for Summer schools, which the late Professor Agassiz laid down at Penikese, is evidently to be enforced in this instance, as the circular states that "books will be employed solely for refer-ence." The student must learn for nimself, practically, and from nature.

A DESTRUCTIVE BEETLE .- Maryland people are complaining of a new prank of the "June bug" er "May bug," as they call it in different parts of the State Its scientific name is Lachnosterna fusca. Hitherto it has given no trouble of the sort, but this year the bug is busying itself by cutting off the leaves of trees. The object of the performance is as yet unknown, and the matter has been brought up for consideration before the Maryland Academy of Sciences. The Rev. Dr. Merris states that the beetles gather by hundreds at night upon trees, and proceed to cut through the leaf-stalks, so that the leaves drop to the ground. Several trees have thus been found almost bare of leaves, and the general domage is regarded as somewhat serious. The beetles do not, apparently, eat the leaves or the stalks. The Marylanders are advised to shake their fruit trees for beetles now, if they wish to shake down fruit in the Autumn.

VALUABLE GEMS IN CALIFORNIA .- An addition to the mineral wealth of California is reported. On Bear Mountain, Calaveras County, the cat's-eye opul has been found, and the finest of the specimens was recently presented by Mr. J.W. Glasse to the Academy of Sciences at San Francisco. Hitherto the chief if not the only

localities where this gem is found have been-Ceylon and Malabar.

PRESBYTERIANISM.

MEETING OF GENERAL ASSEMBLIES. SESSIONS AT PITTSBURG, KNOXVILLE AND LEB-ANON-THE QUESTION OF FRATERNAL RELATIONS -GENERAL CONDITION OF THE CHURCH.

The three largest Presbyterian churches in

the United States opened the sessions of their General Assemblies on Thursday, the Northern in the City of Pittsburg, the Southern in Knoxville, Tennessee, and the Cumberland in Lebanon, Tennessee. Taken together, they number about 800,000 communicants, Since the union of the Old and the New School wings of Presbyterianism in 1870, the Northern Presbyterian Church has grown with great rapidity. In 1872, there were reported for the united church, 4,441 ministers, 4,730 churches and 472,023 communicants; in 1877, at the date of the last General Assembly, there were 4,801 ministers, 5,153 churches, and 557,674 communicants. The contributions for all purposes last year aggregated \$8,295,361. The question of fraternal relations between the Presbyterians of the North and the South is of the greatest moment to the public, inasmuch as it has to do with the general pacification of the country. While there is a growing friendliness perceptible in the inter-

course of Northern and Southern Presbyterians, the establishment of formal fraternity has not been quite accomplished. Both assemblies adopted in 1876 retions containing the same terms, as a basis of agreement, and a beginning of renewed friendly intercourse As passed by the Northern body, the resolution was in these words: "In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the Assembly explicitly declares that while condemning certain acts and deliverances of the Southern General Assembly, no acts of the Northern Assembly, or of the historical bodies of which the present assembly is the successor, are to be construed or admitted as impuguing in any way the Christian character of the Southern General Assembly, or of the historical body or bodies of which it is the successor." This declaration had already been adopted, with the necessary verbal changes, by the Southern body. Great rejoicing followed in the North consummation of this agreement, but the Southern Assembly, at its session last year, insisted that its original demand of an apology for language naed during t e war had not been met. "If," say the Southern to the Northern Presbyteriaus, "Your Ass could see its way clear to say in a few plain words to this effect, that these obnoxious things were said and done in times of great excitement, and are to be regretted, and that now, on a calm review, the imputations cast upon the Southern Church (of schism, heresy and blashemy) are disapproved, that would end the difficulty at once." And at this point the negotiations for the establishment of fraternity rest at present. There is little probability that either body will, imme diately, recede from its position.

The large size of the Northern Assembly and its conse quent unwieldiness, have created a demand for reduced quent unwieldiness, have created a demand for reduced representation; but the method of reduction has not yet been made clear. Two overtures on this subject, sent down to the Presbyteries by the Assembly of 1876, were rejected; two more were sent to the Presbyteries by the Assembly of flast year, and are likely to share the same fate. Meanwhile, there has been saided to the assessment for mileage an assessment of two cents per member, for the expense of the entertainment of the commissioners, where such expense is incurred. This somewhat relieves one of the difficulties of a large representation. The Assembly has, however, committed itself to the principle of reduction, and waits only for the devising of a satisfactory plan.

The denominational work of the Presbyterian Church the principle of reduction, and waits only for the devis-ing of a satisfactory plan.

The denominational work of the Presbyterian Church

what relieves one of the discover, committed itself to the principle of reduction, and waits only for the devising of a satisfactory plan.

The denominational work of the Presbyterian Church is done by boards, which are directly responsible to the Assembly. The Board of Home Missions reported hast year receipts amounting to \$274,052, and ald given to 1,019 enurches. The scheme of sustentation, placed under this board's care, by which it was intended to secure a minimum salary of \$1,000 to every pastor, has only imperfectly succeeded. It is to be regreited that plans of ministerial seatentation are not carried out in the United States as they have been by the Presbyterians of Great Britain. The Foreign Missions Board reported receipts amounting to \$473,371, and the extinction of the debt by the sift of \$50,000 from Mrs. John C. Green, of this city. The Assembly is its own publisher, through a board and publishing house in Philadelphia. The receipts of the house for 1876-1877 were \$236,833. Connected with the work of the publishing board is a missionary and colportage department, to aid which collections are taken in the churches. In thuroughness of theological culture the Presbyterians of the United States have always been preciminent. An Education Board takes charge of the collection and distribution of funds in aid of students of theology. As an illustration of the interest fell in theological culture, it may be stated that there have been eighty-one scholarships founded for the benefit of the students of Princeton Seminary. The Assembly has supervision of thriteen theological sections; wo of them for the training of German and two for the training of solored ministers. And yet, withal, the astonishing fact is stated "that the number of preachers furnished by the theological seminaries is barely sufficient to supply the newly-organized churches," leaving no surpline for foreign missions and other requirements. The Board of Church Erection has a permanent fund of \$150,000 ; it reported to the last assembly the and Hoge. Its latest statistics show 12 synois, 63 pres-byteries, 1,115 ministers and hecotrates, 1,830 churches, 112,550 communicants, 22,582 baptized non-commu-cants, and 66,624 Sunday-school scholars. The total contributions for the year ending with May, 1877, were \$1,110,971. Of this sum \$512,590 was contributed for pastors' salaries, and \$392,093 for congregational purposes. This church has had since 1865 a severe struggle with poverty. The people, exhausted by the war, have only imperfectly supported their pastors; the work of ecclesiastical reorganization has nevertheless been entered upon with spirit, and good results have been achieved. Executive committees perform the ser-vices rendered in the Northern Church by boards, and are classified in much the same manner. The Committee on Foreign Missions reported \$59,483 contributed for their use. No foreign inssionaries had then been sent out for two years. The Executive Committee on Educa-tion disbursed in the same period \$30,000. Two theo-logical schools are maintained—one at Columbia, S. C., and another at Farneviile. Va. A training school for colored ministers also has been opened at Tuscaloesa, Als, but it has as yet reported only six sindents, and an and another at Farmville. Va. A training school for colored ministers also has been opened at Tuscaloesa, Ala., but it has as yet reported only six sindents, and an annual revenue of only \$1,029. The Sustentation Committee is charged with a variety of duties, having charge of a sustentation fund, two evangelistic funds, a relier rund and an invalid rund. The receipts of the Committee last reported to the Assembly were \$54,772. The facts which it is the duty of this committee to meet must severely tax the faith and courage of its members. One-half, and probably two-threds, of all the churches, when grouped into pastoral charges, are unable, without assistance, to support a stated ministry. Perhaps more than 400 churches are vacant because they cannot receive aid in supporting pastors.

support a stated ministry. Periags more than 400 churches are vacant because they cannot receive aid in supporting pastors.

The affairs and troubles of the Southern Publishing House, at Richmond, have become well known to the country. It should be said that since the adjournment of the Assembly of 1877 the proceedings in the courts against the late manager of the House nave failed. The Assembly ordered the Excentive Committee on publication to sell the Publishing House as soon as this could be done without too great sacrifice, and to conduct the sale and publication of books hereafter by contract. The fraternal correspondence of the Southern Assembly with other churches will henceforth be carried on by letter only, instead of by the personal attendance of delegates. A revised book of church order has been prepared for the churches, and its publication directed.

The Cumberland Preabyterians are Presbyterian in government, but hardly followers of Calvin in doctrine. They maintain, however, fraternal correspondence with the Southern General Assembly. As the name indicates, they originated in Kentucky. They have spread widely over that State and Tennessee, and are established in California. In the management of the pastorate, and in their partiality for camp meetings, they resemble the Methodists. A few years ago overtures were made to them for a union with the Northern Presbyterian therefore the proving came of it. Their ministers number considerably over 1,000, and their communicants about 135,000. This is an active, growing cinurch, and has five colleges, besides numerous religious periodicals.

## RELIGIOUS INTELLIGENCE.

The General Synod of the (German) Reormed Church of the United States began its triennial session, with a sermon, on the evening of the 15th inst., a Lancaster, Penn. This church has 6 district synods, 80 ministers, 1,368 churches, and 146,901 members.

The Philadelphia Annual Conference of the African Methodist Episcopal Church, at its session on the 13th inst., adopted a resolution strongly condemning the contemplated exodus of the colored people to Africa. The resolution expresses "an unqualified disapprobation of anything like an organized effort to ex-patriate them from the country dear to the African race by every memory of their lives."

On last Monday morning, communism was discussed by the Methodist ministers of Chicago. The Rev. Mr. Parkhurst, who was once a coachmaker and had worked for small wages, said: "It is not the honest independent class that belong to the Socialists, but the disorderly not-willing-to-work class. The men who attend the Communist meetings are those who are able to pay for beer, and then how about starvation."

The Baltimore African Methodist Episcopal Conference, which closed its session a few days since, finally adopted the resolution condemning the exclusion of colored teachers from the schools for colored children by the Board of Education of that city. While the reso ution was pending the subject was freely discussed in the Baltimore papers. The conference claimed the appointment of colored teachers for their schools as a right, and insisted that teachers of their race, abundantly competent, could be found.

The third annual meeting of the Protestant Episcopal Free Church Association was held in Philadel-phia, on the 12th inst. The secretary reported rapid growth during the year; 103 clerical and 18 lay members, and 7 contributors have been added. There are

now 285 clerical, 13 life and 126 annual members and contributors. Twenty-one of the bishops of the church are now patrons. It is the object of the association to churches; help is given to feeble parishes that adopt the free seat system. In the annual sermon, delivered by the Rev. Dr. Kellogs, pewing was denounced in strong terms. The late William Weish was one of the vice-presidents of this association. liscourage the practice of selling and renting pews in

The Methodists of Boston have paid off a debt of \$17,000 upon their City Mission; the Methodis Church at Hyde Park, Mass., has reduced its debt of \$30,000 to \$10,000; that at Winthrop has paid its debt of \$4,000. The Protestant Episcopal Church at Corning. New-York, has recently paid off its debt. The Baptist Churches of Newark, New-Jersey, have united to pay the mortgage debts upon them all, amounting to \$65,000. The St. Ann's Protestant Episcopal Church in this city (Dr. Gallandet, pastor), in which a service for deat mutes has been maintained for twenty-five years, is enmutes has been maintained for twenty-five years, is endeavoring to clear off a deficiency dobt of \$5,000. The mortgage of \$50,000 has been reduced to \$20,000; this remainder with be discharged by two legacies of \$10,000 each. The dobt on the McAuley Water Street Mission of this city has been reduced from \$5,000 to \$6,000. The \$100,000 debt on the Church of the Puritans, in One-hundred-and-thirtieth-st., is nearly all paid off. The Rev. Mr. Hepworth Paised, recently, \$30,000 toward paying off the debt of \$100,000 on the Church of the Disciples. The Trinity Lutheran Church of this city, on Twenty-first-st, between Fifth and Sixth-aves., has paid a debt of \$32,000.

The text of the encyclical delivered by Pope Leo XIII. April 21, has arrived by the mails. The docu ment excites great attention in Europe. On the restoration of the temporal power the Pope says: " It is neither by a passion for ambition, nor a desire for domination, that we seek this restitution, but solely account of the duties of our charge, and the terms of the eath which binds us. addition, we are actuated not only by the consideration that the temporal power is necessary to us in order to defend and protect the full freedom of the spiritual power, but also because it is clearly shown that in the overeign temporality of the Holy See are involved the public well-heing and safety of human society. Consequently, in virtue of the duty of our mission, which obliges us to defend the privileges of the Holy Church, when the temporal power of the Holy See is in question we cannot avoid reaswing and confirming in these let ters all the protestations and declarations that our predecessor, Pins IX. of holy memory, has on many occasions made and reiterated, as much against the occu-pation of the temporal power as against the violation of the rights of the Church."

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THE ART OF LANDSCAPE PAINTINGS IN OIL COLORS, By W. WHIERINS, Edited by Susan N. Carter, 12mo, pp. 74. (G. P. Putnam's Sons) 

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THE READING CLUB AND HANDY SPEAKER. Edited by George M. Baker. No. 5, 16mo, pp. 97. (Boston: Lee & Shepard).....

THE INDIAN QUESTION. By Elwell S. Otis. 12mo, pp. 283. (Sueldon & Co.).

MISS CRESTIGNY. A Love Story. By Mrs. Frances Hodgeon Burnett. 12mo, pp. 252. (Philadelphia: T. B. Peterson & Bros.). FE AND ADVENTURES OF NICHOLAS NICKLEBY, By Charles Dickens, 12mo, pp. 909. (Phila-delpaia: T. B. Peterson & Bros.).....

NATIONAL BANK CASES, CONTAINING ALL DECISIONS OF BOTH FEDERAL AND STATE COURTS RELATING TO NATIONAL BANKS. By Isane Grant Thomp-son. 8vo, pp. 989. (Albany: John D. Parson,

NATIONAL ARCHITECT. By Gop. E. Woodward. Vol. 2. 4tc, pp. 100. (The American News Company.).

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