

National Republican.

MONDAY MORNING—SEPTEMBER 24, 1866.

Hancock's Description of the Puritan.

They mistook their own indignant feelings for smokes of piety; encouraged in themselves, by reading and meditation, a disposition to brood over their wrongs, and when they had worked themselves into hating their enemies, imagined they were only hating the enemies of Heaven. In the New Testament there was little, indeed, which, even when perverted by the most disengaging exposition, could seem to countenance the indulgence of malevolent priests.

But the Old Testament contained the history of a race selected by God to be witnesses of His unity and ministers of His vengeance, and specially commanded by Him to do many things which, if done without His special command, would have been atrocious. In such a history it was not difficult for fierce and gloomy spirits to find much that might be stored to suit their wishes. The extreme Puritans therefore began to feel for the Old Testament a pretense which, though they did not distinctly avow it, nevertheless, but which shrouded itself in all their sentiments and habits. They paid to the Hebrew language & respect which they refused to that tongue in which the discourses of Jesus and the epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors.

In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourses run much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king; the rebel general who gave the blood of a queen to the dogs; the matron, who, in defiance of plighted faith and of the laws of eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, who was sleeping under the shadow of her tent, were proposed as models to Christians suffering under the tyranny of princes and prelates.

Morals and manners were subjected to a code resembling that of the synagogue when the synagogue was in its worst state. The dress, the language, the deportment, the studies, the amusement of the rigid sect were regulated on principles resembling those of the Pharisees, who, proud of their washed hands and broad phylacteries, taunted the Rabbis as a Sabbath-breaker and a wine-bibber. It was a sin to hang garlands on a May pole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to put starch into a shirt, to touch the virgins, to read the Fairy Queen. Rules such as these—rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingli—overset all life a man than monastic gloom.

The learning and eloquence by which the great Reformers had been eminently distinguished, and to which they had been in no small measure indebted for their success, were regarded by the new school of Protestants with suspicion, if not with aversion. Some precisians scrupled about teaching the Latin grammar, because the names of Mars, Bacchus and Apollo occurred in it. The fine arts were all proscribed. The solemn peal of the organ was superstitious. The music of Ben Johnson's *Takes* was dissolute. Half the fine paintings in England were abhorrent and the other half indecent.

The Puritan was at once known from other men by his gait, his garb, his lank hair, and the sour solemnity of his face, the upturned whites of his eyes, the nasal twang with which he spoke, and, above all, his peculiar dialect. He employed, on every occasion, the imagery and style of scripture. Hebrewism violently introduced into the English language, and metaphors borrowed from the boldst lyric poetry of a remote age and country, and applied to the common concerns of English life, were the most striking peculiarities of this cant, which, moved without cause, the derision both of prelates and libertines.

CHURCH DIRECTORY.

CATHOLIC.

The oldest Catholic church is St. Patrick's, on F street, not far from Tenth street west.

Rev. J. A. Walter, pastor; Father O'Farrell, assistant.

St. Peter's Church, Capitol Hill, about three squares from the southeast corner of the Capitol grounds. Rev. Mr. Boyle is the pastor.

ORTHODOX. No. 453 North Ninth street, two doors south of F street, was late. Sabbath services at 11 a.m.

Meeting House, North I street, (north side), between Eighteenth and Nineteenth streets west. Meeting every Sabbath at 11 a.m.

UNITARIAN.

Rev. E. W. Allen, of Salem, Mass., is expected to preach in the Unitarian Church, corner of D and Sixth streets.

LUTHERAN.

German Evangelical Congregation of Trinity, United Augsburg Confessio, Fourth street, west side, second square north of the Patent Office and Department of the Interior. Service Friday evening at sunset, and Sabbath morning at 8 a.m.

Friends' MEETING HOUSE.

Orthodox, No. 453 North Ninth street, two doors south of F street, was late. Sabbath services at 11 a.m.

Meeting House, North I street, (north side), between Eighteenth and Nineteenth streets west. Meeting every Sabbath at 11 a.m.

EVANGELICAL.

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METHODIST EPISCOPAL.

East Washington, Fourth street east, between G street south and South Carolina avenue. Services at 11 a.m. and 7 p.m.

Founders' Meeting House, Rev. B. Peyton Brown, pastor, corner of G and Fourteenth streets. Services morning at 11, and evening.

Wesley Chapel, corner of F and Fifth streets, Rev. F. H. Deas, D. D., pastor. Services at 11 a.m. and 7 p.m.

Methodist Protestant, Congress street, Rev. M. E. Hyers and D. A. Sherman, services morning and evening.

Episcopal Mission, South High street, Rev. Mr. Brown. Sabbath school instruction and preaching at 11 a.m. and evening.

Fletcher Chapel is on New York avenue and Fourth street. Rev. Job Lambeth, pastor. Services at 11 a.m. and 7 p.m.

First Presbytery, 11th and I street, Rev. H. M. Lemon, pastor, is on Twentieth street, near Pennsylvania avenue. Services at 11 a.m. and 7 p.m.

Rydland Chapel is on the Island, Tenth corner of D street, two squares from the passenger railway. Rev. William Hamilton, D. D., the oldest active presbyter in the Baltimore Conference, is the pastor. Services at 11 a.m. and 7 p.m.

Methodist Episcopal, Rev. J. T. Leftwich pastor; Rev. J. C. Campbell past.

Methodist Episcopal, Rev. Joseph R. Wheeler pastor, services at 11 a.m. and 7 p.m.

Methodist Protestant, Rev. Henry Nice pastor; service 11 a.m. and 7 p.m.

Methodist Protestant, Rev. Dr. McDermott pastor, services at 11 a.m. and 7 p.m.

Grace Church, Episcopalian, Rev. G. W. Norton pastor; service 11 a.m. and 7 p.m.

Baptist Church, Rev. C. C. Biting pastor; services 11 a.m. and 7 p.m.

Catholic Church, Rev. P. Krosz pastor; services 11 a.m. and 7 p.m.

O'RPHANS' COURT.

DISTRICT OF COLUMBIA, WASHINGTON COUNTY—To W.

In the case of Christopher L. Landau, administrator of Thomas Conner, deceased, the administrator affirms, with the approbation of the Orphans' Court of Washington County, deceased, that the said deceased, in his will, left his entire estate to the said Conner, and the distribution of the personal estate of said deceased, as well as the assets in trust, as far as the same have been distributed, to the said Conner, and that he has retained a copy of this order published once a week for three weeks in the *NATIONAL HERALD*, previous to the said day.

Episcopal Methodist Chapel, on M street, near Ninth. Rev. W. V. Fulmer pastor. Divine services Sabbath mornings and evenings.

Hancock's Descriptive Manual of Divinity School, is now opened on the corner of Ninth and F streets. Rev. J. R. Elmer pastor. Services at 11 a.m. and 7 p.m.

St. John's Church, opposite the President's House, was erected in 1814. Rev. John L. Lewis, rector. Services on every Sabbath at 11 a.m. and 7 p.m.

Services every Sunday, at 11 a.m. and 7 p.m.

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