

The Evangelist.

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HENRY M. FIELD, } Editors.
J. G. CRAIGHEAD, }

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THE REVOLUTION IN SPAIN.

Retribution for Former Errors and Crimes.

The late revolution in Spain has just attracted the attention of the civilized world: not that kind of attention, however, which was excited by the first French Revolution. That struck Europe with terror. It was the convulsion of a strong nation, a giant in his agony. But Spain is weak. She has been miserably misgoverned; under which she has sunk from a very high to a very low position among the nations, and her condition challenges our pity, not our fear.

What is her future to be? It certainly cannot be more gloomy than her past. For more than two centuries and a half, with intervals, only that were like transient gleams lighting up the darkness of her prospects, she has been, like Egypt, "the basest of kingdoms," and like Egypt too, the victim of foreign dynasties. Under Philip II. her national life was crushed out. The merciless policy that attempted to stifle liberty in the Netherlands, reacted terribly on Spain itself. If ever a nation was murdered by inches, Spain experienced that fate under the dominion of the imbecile race to which the great Emperor Charles V. surrendered his sceptre and crown.

We must pass beyond the limits of civilization, to discover a parallel for Spanish misgovernment and Spanish degradation. Even Italy does not afford it. A more suicidal policy it is scarcely possible to conceive. An untaxed nobility left the burdens of the State to fall with such crushing weight on the laboring classes, that they were almost exterminated, while industrial enterprise was accounted a disgrace. Idleness, robbery, superstition, and ignorance everywhere prevailed.

And yet in the early days of Charles V. no nation in Europe could boast of fairer prospects than Spain. The New World was pouring into her lap the treasures of its mines. Her fleets almost ruled the ocean, while her armies were equally powerful on the land. Spanish veterans were the terror of all the battle-fields of Europe. Nor was Spain destitute of schools and scholars. Her universities were celebrated, and among her ecclesiastics were many worthy to be named with Cardinal Ximenes.

How then was the change wrought? What has brought her down from that height of majesty and power to the depth of humiliation in which she has been for the last two centuries? History gives the answer. She may charge her debasement to the mad policy of her monarchs, and to the incubus of Romanism in its most bigoted form. Spain is preeminently the land of the Inquisition, the land of the *auto da fe*. Free religious thought she refused to tolerate. She drove out Protestantism, as she drove out the Moors, with ruthless hate. Priestly domination triumphed everywhere. From the palace to the hovel, it brooked no opposition, and crushed out the first symptoms of it with merciless severity. Spain became the Paradise of Romanism and the desert of civilization. The conscience of her rulers was in the keeping of priests, and they inspired the terrible maxim of Philip II—"Better a wilderness than a land of heretics!"

Like an iceberg floating down to warm latitudes, Spain, with her icy torpor, intellectual and social, has floated on to this last half of the nineteenth century, a specimen of what Rome, with her priests and Jesuits, can effect, when left to themselves, and with the consciences of princes and nobles in their keeping. It was impossible for her to rise. She was a bed-ridden patient in the hands of physicians who were bleeding her to death. Her patience for generations, has been the patience of despair. Load after load was laid upon her. One ruler after another refined upon the vices and follies of his predecessor, till human nature could endure no more. To the last moment all freedom of thought was suppressed. The circulation of the New Testament was accounted a crime. Men were thrown into prison in contempt of the public sentiment of Europe, for attempting to instruct their fellow-beings from the Word of God. No nation in the world has ever more rigidly shunned all taint of what is accounted heresy, and none has ever borne upon its brow such a brand of blind and infamous persecution of evangelical truth.

But a change has come at last. We cannot but hail it with hope; for no change for the worse was possible. The nation had drunk the cup of degradation to its dregs. Whether a brighter political future for it has yet dawned, remains to be seen. But one thing is evident from its own history—without freedom of thought, without the dissemination of religious truth as well as scientific knowledge and political wisdom, it can only retrace its past experience. We rejoice to know that efforts are begun to spread among its people the truths of the Bible, efforts which are welcomed by many of its patriotic citizens. The evangelization of Spain would be its regeneration. It would open a new chapter in her history, which would be as life from the dead.

Conybeare & Howson's Life and Times of St. Paul seems likely to become familiar to the American public from the rival editions

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WHOLE NO. 2034.

which are contending for the popular favor. The complete edition can now be had of E. B. Treat & Co., at the low price of \$3.

THE AMERICAN SWITZERLAND.

In the heart of Europe, far away from the sea, occupying a central position between France, Italy, and Germany, is a country small in extent, but which by its lofty mountains and the bold and hardy character of its people, has long had a place in history, and is to-day one of the most interesting of countries to the traveller. There the great rivers of Europe take their rise. There the Rhine begins its course, trickling down from Alpine heights, fed by snows and glaciers, its volume swelling as it rolls, till it becomes the lordly river on whose banks stand the castles of the Middle Ages; while the Danube, starting from the same mountain region, takes its course eastward through the dominions of the Austrian and the Turk, till it pours its mighty flood into the Black Sea.

In the heart of our country, midway between the two great oceans, which wash our eastern and western coasts, is a territory not unlike this central mountain region of Europe—having the grandest natural features—and which, as the Pacific Railroad now pierces its heart, is about to attract us more and more to its scenes of majesty and beauty. A few years ago we heard of Pike's Peak as a mountain somewhere in the interior of the continent, a part of the chain of the Rocky Mountains, a lofty summit which the solitary caravan slowly making its way to the westward marked standing against the horizon, but which we never expected to see more than the Mountains of the Moon in Africa. But such has been the progress of railroads in our country, that even this distant peak is now visible even from our eastern coast. It is in fact more easy of access than were the White Hills half a century ago. Soon a trip to Colorado will be a common holiday excursion, a resort to which our jaded New Yorkers will go—as they now go to Saratoga—to take their Summer vacation. We are interested in knowing about a region which is thus coming nearer every day.

The best book yet written on the subject—at least the one which gives in small compass what we most want to know—is a thin volume by Mr. Samuel Bowles, of the *Springfield Republican*, made up of letters written on the spot last Summer, while he was reveling in the glorious scenery of the mountains. Mr. Bowles is a capital writer, having been long trained in that severest of all schools, the daily press, a discipline which leads one to cut off useless words, and to point a chapter, as he would point a paragraph, dropping long phrases, and going straight to the mark. With such a clear and sparkling style, he would make anything interesting, even a dry bundle of statistics. He has given us an admirable resumé of the information needed in regard to that new region of our country. But beside this, Mr. Bowles is a born traveller. He is at home in the camp and in the saddle, and loves to climb mountain heights, and wind down into picturesque little valleys and pitch his tent beside the running streams. He knows too how to describe what he so keenly enjoys. He can draw a picture with his pen as neatly as an artist with his pencil. Church has not more perfectly transplanted us into the heart of the Andes, than has the writer of these letters into the heart of the Rocky Mountains. He designates Colorado—as Bayard Taylor had done before—as the Switzerland of America, from the similar mountainous character of both; and yet, as the latter gentleman has described them to us, the Swiss Alps are more imposing than our American Alps, because they are relatively, though not actually, higher. In Colorado the whole country is elevated. It is a vast table-land—like that of High Asia, the region of Thibet—in which the valleys are as high above the level of the sea as the top of Mount Washington; and it is from this general elevation that the loftier summits rise to the clouds. In Switzerland the Alps are often cleft in twain by deep valleys which go down to the very bottoms of the mountains; so that it is from a profound depth that one looks up to the snowy pinnacles above, as from the Vale of Chamouni at the "bald, awful head" of Mont Blanc. But in Colorado the traveller is among the mountains, almost on a level with them, and this near approach somewhat robs them of their majesty. Yet there is a grandeur in these elevated plateaus (called "Parks"), some of which are as large as New England State, and which are girdled round by ranges of snowy summits.

As Colorado is so high, and at the same time is far inland, so that the vapors of the ocean cannot float over its mountain tops to settle on its upland plains, the atmosphere is dry and clear, so transparent that one may see objects at a distance of many miles, and so light and pure as to give a feeling of buoyancy to the most jaded frame. Hence it is likely to be a resort for invalids.

But we cannot trust ourselves to enlarge on the attractions of a region which we long to see more than almost any other portion of our country. We hope we shall not "die without the sight." We advise our readers to get hold of Mr. Bowles's instructive and entertaining book; and if they can find the time and the means, let them break away for a few weeks next Summer, and make an excursion to Colorado, not to invest in gold mines, but to lay in a stock of health, while breathing the pure air of that mountain region, and enjoying the beauties and sublimities of this Switzerland of America.

THE EXCISE LAW IN DANGER.

We have before referred to the efforts which the opponents of this law are making at Albany to have some of its most important provisions repealed. The efficiency of the law now, is due mainly to the fact that its execution is entrusted to the Police of this city and Brooklyn, whose officers are authorized to arrest all persons found violating it; and whose licenses the Police Commissioners are empowered to revoke. It is these provisions that stand most in the way of "free rum," and therefore the liquor interest is spending large sums of money and using all its political influence to have them repealed. These men know full well that if they can have the power of making summary arrests taken away from the police, and oblige them to first obtain a warrant from a Magistrate before they can seize the violator of the law, they have but little to fear. With Magistrates of their own selection, and in full sympathy with the offenders, there would be few or no arrests. With this clause out, the law would be powerless, and might almost as well be wholly repealed.

We are glad, however, to see that the friends of good morals and good order have at last taken the alarm, and are adopting measures to counteract the liquor dealers' efforts. They mean to let our legislators at Albany know that they wish no modification of the Excise Law that would in any way impair its present usefulness. At a recent Preachers' meeting of the Methodist ministry of New York and Brooklyn, some sixty or seventy being in attendance, an earnest protest was made against any change in the law which would lessen its efficiency, "as alike opposed to the peace and good order of these cities, and their moral and pecuniary interests." And on Friday evening last a mass meeting in the Academy of Music, Brooklyn, responded to this most hearty protesting "against any modification of the law, and regarding the attempt to reduce the fees for licenses as being an effort to defeat the operation of the law"; and further, that they would in future "vote for no man who favors the removal of its restrictive clauses, and with no party which would open our Sabbaths to rum desecration." Stirring addresses were delivered by Dr. Theodore Cuyler, Hon. Gerritt Smith, and Rev. W. H. Boole; all of whom deprecated the proposed changes in a law which had proved so effectual in drying up this fruitful source of crime and misery.

This action is not a moment too soon. The liquor dealers are bold, active, and unscrupulous, and will leave nothing undone to have the present restrictions on the traffic swept away. And who does not know that the rum interest controls the politics of this city and Brooklyn, and that it elects nearly every man who represents them in Albany? It is a great political power, controlling thousands of votes, which are given as a unit to any person or party that will favor it in the way of legislation. Already, as we learn from Albany, it has succeeded in having a bill reported to the House containing certain "amendments" to the Excise Law, all of which are concessions to the liquor interest, and which we fear may lessen the efficiency of the law. It is true that the bill in its present shape does not do away with summary arrests, nor open dram shops on the Sabbath. It however extends the time for selling liquors three hours, graduates the scale of prices for licenses, and authorizes the Police Commissioners to permit parties under certain circumstances to keep their bars open all night. This is not all we dread. Still we fear it is but an entering wedge, and will lead to more important concessions. For it is not to be supposed that the efforts of the opponents of the law will cease with this. They will never be satisfied until it is robbed of all power to interfere with their wicked business. Could they have all arrests placed in the hands of magistrates elected by their own votes, and the Sabbath-day given up to riot and drunkenness, they would be content; but with nothing less. This too they will eventually secure unless the moral and religious part of the community are vigilant and active. Any one can readily see by comparing the strength of the two political parties, that it would require the change of but a few votes in the Senate and the House to open again the flood-gates of rum and Sabbath desecration. And when we remember the political and money power of the "Liquor Dealers' Association," who can assure us that the needed votes will not be secured?

We believe with the *Christian Advocate* that if the present barriers to the liquor traffic are broken down, the responsibility will rest upon the Republican party, who are in a majority in both Houses. But looking at it in this light, as the latter suggests, there are grave reasons to fear the final result, since it says:

Nor is the Republican party, as such, committed against free rum and Sabbath desecration. Like other political parties it cares for itself, and favors or disfavors "side issues," according as it is presumed that in doing so it will gain or lose votes. Its leaders are well aware that its strength has largely consisted in the favor of the religious and moral portions of the community, and therefore they have listened to the demand for such measures as this Excise Law. But there is another element in that party—the Germans—which opposes all restrictions upon free drinking and Sunday amusements. To propitiate that element the Republican State Convention last Fall adopted a resolution directly antagonistic to our Excise Laws: and if not restrained by the fear of the loss of votes on the other side, we have no doubt the Republican leaders are ready to sacrifice the interests of temperance and morality to its demands. In the absence of any

principles upon the subject, that party finds itself in a somewhat perplexing condition. On one side it must propitiate the friends of *Sunday Lager* or lose their votes; on the other they know that their success as a party depends on the continued support of the members of the Protestant churches and temperance associations. They probably expect that the latter class will be less watchful and exacting than the former, and therefore that it will be less perilous to offend them, and so the cause of order in our cities will go to the wall.

In view of such a betrayal of the interests of morality and religion, as would be the striking down of the most effective barrier against intemperance and crime which the State has ever had, the same party counsels the dominant party to consider the matter well before thus alienating many of its early founders and its best friends.

It may be wise for you to look well to it whether in purchasing the favor of one class by such a course you may not lose much more on the other side. As you have been trusted and supported by the friends of temperance and good order, if now you shall betray them, to conciliate their enemies, there are many of them that would rejoice at your overthrow. Nor is it a thing at all impossible that, if you shall be found untrustworthy, a temperance party will be organized; in which case your party, rather than your opponents, will be the chief loser. We are aware that some of you are complaining that the cause of temperance is a greater burden than you can bear before the people; then, if you think well of it, cast it off, but remember that with it you cast off your most reliable supporters. Your old men may remember when it was said that the Whig party could not carry the odium of anti-slavery, and accordingly that so-called political heresy was denounced by it; and that action was the death-knell of the Whig party. It now remains to be seen whether your party will be guilty of like folly. The friends of good order may be sacrificed by you; but let not the fate of Judas Iscariot be forgotten.

REBUKE TO FEMALE EXTRAVAGANCE.

Rev. Dr. Crosby of this city, has recently given to the public a sermon, which, as it has a very practical application, ought to have a very wide circulation. It attempts to hold the mirror up to nature, by the aid of certain "Spiritual Looking-glasses," the idea of which is taken from Exodus xxviii. 8, "And he made the laver of brass of the looking-glasses of the women." Regarding the laver as a symbol of the cleansing work of Christ in the soul, this emblem of purity and holiness seemed to say to the women of Israel "Beware of vain show. Rather use your time and energy, which might be wasted in selfish adornment, in promoting the cause of holiness in your own hearts and the hearts of others." Following this train of thought, he directs the whole force of his argument against the folly and extravagance of the day, as shown in adorning the person with costly silks, laces, and jewels. Against this he utters the following emphatic warning:

The diary of a fashionable Christian woman would be a sad history to read, if we only looked at the one item of the use of time. Look over the day from nine in the morning to twelve or two at night—fifteen or seventeen hours—and if it is a fully fashionable day, with its hollow visiting, its dinner and its evening party, you have at least four hours of the looking-glass, while all the rest (except ten minutes given in all to running over a chapter and a form of prayer in the morning and at night) belongs to the world as distinct from and opposed to God. This is the full-blown, fashionable Christian woman. Preserve the principle, but reduce the dimensions, and you have a very common type of Christian lady. As with time, so with money. The quality and quantity alike empty the purse. By actual computation, a fashionable lady's garments and adornments (taking the average) would neatly clothe twenty of the most refined of her sex. She has put upon her person twenty times more than was necessary to give her the modest and becoming appearance God requires. Where the waste can be afforded, it is a fearful misplacement of value; but alas! where in one case it can be afforded, in a thousand it produces debt, domestic jar, and often bankruptcy.

I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands they sought to have been thrown around them for protection; I see the influence of this self-decoration by the force of example extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity, and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin.

Such warnings as these are sadly needed in this age of folly and extravagance. We wish this sermon, which is printed in miniature form, so that it might be carried in the pocket, might be put in the hands of thousands of our rich and "fashionable" Christians. It might save them from further acts of selfish vanity and display, and lead them to spend a portion of the money, thus worse than wasted, in acts of charity, in doing good to the bodies and souls of their fellow-beings.

In another column we publish an interesting statement, giving the history of the "True Doctrines," a paper which holds an important place in the history of the division of the Presbyterian Church in 1837. It is sometimes spoken of as the Auburn Declaration, from the fact that it was adopted by the Auburn Convention, which met subsequent to the Assembly, and was composed of delegates from the four excised Synods, together with many others who regarded their exclusion as unequalled for and unconstitutional. It will be seen by the testimony presented, that the authorship of the paper is no longer left in question. Any one wishing to see the document in full, both the false and the true doctrines, will find it in THE EVANGELIST of July 2d, 1868.

WHAT IS THE MATTER WITH THE QUEEN?

Our English correspondent writes to us thus of the recent opening of Parliament, which was marked, like similar occasions for the last few years, by the absence of the Queen:

"Our new Parliament, under the extended Reform Act of last year, was opened on Tuesday. The meeting of our Legislative Assemblies is at all times a matter of deep interest to the British public. This year, as might be expected, arising out of the fierce electoral contests of the closing months of 1868, and the feverish anxiety prevalent as to the fate of the Irish Church Establishment, the interest was much greater, and still more profound. In Ireland especially, the Queen's speech was awaited with almost feverish anxiety. In Dublin, Belfast, Cork, Derry, and in all the large towns, North, East, South, and West, every telegram conveying a portion of the Royal Message was eagerly devoured in the news-rooms, and conveyed to the crowds outside by the excited readers. The evening editions of the leading newspapers had a rapid sale, and at night scarcely a household could be said to be ignorant of what her Majesty had been pleased to say touching the Irish Church and other great questions affecting the national weal. Of course you understand that it is a mere fiction to call the Message by the Queen's name, when it is opened her Majesty's Speech. It was always a fiction, and it is more so every year. The time was when the Queen *did* present herself in *propria persona* in the House of Lords, and did from the Throne utter the stilted and commonplace words which her advisers are accustomed to put into her mouth. That time, however, has long since gone past. For reasons known only to those who are in the secret, the Queen does everything by commission now. Some say she is still so sadly oppressed with grief about the loss of her Royal Consort, that she cannot muster spirit enough to appear in public; others allege that neither mentally or bodily she is in a state of health to undergo the ordeal of reading a hundred or two hundred lines of large print to her faithful Lords and Commons; while there are not a few who honestly or maliciously insinuate that if she were a little more abstinent before and after dinner, her nervous system would soon be in a sounder condition, and her ability to discharge a very simple annual formality equal to everything she was accustomed to before. I am not in a position to judge as to the real causes which prevent her Majesty meeting her Parliament as she was wont to do; of this, however, I am assured, that nobody here believes that "a bad headache," as the Prime Minister expressed it, was the only reason of the Queen deputing her work to commissioners this year, and of this I am also assured, that the British public will ere long grow out fiercely if her Majesty continue to draw £183,000 a year, with all sorts of pensions for all her children and relatives, and refuse to spend it in those Royal receptions and displays, to support which it was originally given. There have been murmurs loud and deep for a long time on this subject, and if we were not as a people devout worshippers of princes and thrones, or if we could bring ourselves to speak out all that we think or say in private, we should soon work a salutary change."

Tired of Strife.—Some fifty ruling elders and laymen of the Presbyterian churches of Kentucky met in Lexington, on the 24th of February, to devise, if possible, some method by which the present divisions of the churches in that State might be healed. Most of the persons present had been identified with the Declaration and Testimony party, but not all. As the result of their deliberations, a memorial was adopted to be presented to their Assembly at its meeting in this city in May next, with the hope that it may receive such attention from the Assembly, as will do away with the causes for the sad alienations which have existed among brethren, and which have led to the most painful results, as seen "in divided households, vacant congregations, and barren ordinances."

The memorialists ask the repeal or modification of the Pittsburg orders of 1865, chiefly on the ground that the occasion for them has passed away; the reconsideration of the action of the Assembly which was taken during the rebellion, defining the duty of citizens to the Government, and if any of its past deliverances are found to be in conflict, or inconsistent with the principles laid down in the Confession of Faith, they be disapproved; and the doing away with the enactments of the St. Louis Assembly, by which the Declaration and Testimony men were excluded from the Church.

The Presbyterian, commenting on the above, has no doubt that the requests of the memorialists will be treated with becoming consideration by the Assembly; that their first request has already been virtually complied with, and that there will be a disposition in all parts of the Church respecting the others, to do whatever may be right and proper in order to secure "unity and peace to the divided churches of Kentucky."

My Lord the Bishop.—The editor of the Episcopal Church organ at Chicago says: "Under no circumstances are these columns open to discuss any official act of any Bishop in the Church, or any expression of opinion which a Bishop makes, or any advice which he gives. As Bishop, he is utterly above any judgment of ours, or any other man's."

HISTORY OF THE 'TRUE DOCTRINE.'

A few days before the meeting of the General Assembly of 1837, there was held, in Philadelphia, a large convention of Old School ministers and laymen from different parts of the country. As a part of their action they prepared a list of errors charged to prevail extensively in the Presbyterian Church, understood, to mean the New School portion of the Church. This list and a remonstrance, urging action on the subject, were ordered to be presented to the General Assembly about to convene; and they were accordingly put before the Assembly. During the exciting scenes of that memorable Assembly the New School members were in the practice of holding separate meetings, in the evening, for consultation. On one of those occasions I stated that it seemed to me due to ourselves and the New School body at large to disavow the errors, and say distinctly what views we held, as opposed to the errors charged. The suggestion was at once approved, and by way of carrying it out, I was requested to prepare a paper to be laid before a future similar meeting. In the preparation of this paper, under the several errors were put down what was regarded as the Scriptural truth in the case. The whole, when finished, denominated "Errors and True Doctrines." This paper, thus prepared, is the original draft in my own handwriting, and was presented by me as my report at a subsequent meeting of the brethren. It was discussed at length, amended somewhat, and unanimously approved as a correct expression of the theological views held by the New School generally on the points of doctrine presented in the list of errors. I was then requested to get it before the Assembly, as part of a speech on any appropriate subject brought up for consideration. This I attempted the next day, but was defeated in the attempt, the Moderator persistently calling me to order on the ground of irrelevancy to the matter in discussion; and I was obliged to desist. Subsequently the errors charged by the Convention came up in the Assembly for consideration. And on that action Dr. George Duffield gave notice of a protest, and, obtaining a copy of this paper, embodied it in his protest, and thus got it before the Assembly, and secured its publication in the Minutes of the Assembly. It is an exact copy of the original draft of the "True Doctrines." In this form it, of course, became public. It was adopted by the famous Convention of ministers and laymen at Auburn, N. Y., in August, 1837; and it has been published several times since, commonly perhaps under the designation of the "Auburn Declaration." The paper, in its original form, with its many emendations and interlineations, has been lying quietly to the present time, with other private papers deemed as of possible historical importance. As the question of authorship has at length come to be made a matter of inquiry somewhat extensively, I have thought myself called on provisionally to make this historical sketch of facts in the case.

BAXTER DICKINSON.

135 EDITION ST., BROOKLYN, N. Y., March, 1869.

The Rev. Baxter Dickinson, D.D., has put into my hands the paper above described, in his own handwriting, with many erasures and interlineations, and I have compared it with the record in the Minutes of 1837, pp. 484-6, and with the (so-called) "Auburn Declaration." They are *verbatim et literatim* the same.

EDWIN F. HATFIELD,

Stated Clerk of Gen. Assembly.

NEW YORK, March, 1869.

I was a member of the General Assembly of 1837, and hereby certify that the above is a correct history of the document called the "True Doctrines." ANSALOM FITZENS.

NEW YORK, March, 1869.

Being a member of the General Assembly of 1837, and acting with the minority, I was familiar with all the proceedings relating to the sixteen errors charged as prevailing widely. The corresponding list of (so-called) "True Doctrines," adopted by the minority and published in the Minutes, was prepared by the Rev. Baxter Dickinson, D.D.

THOMAS BROWN.

PHILADELPHIA, Tenn., March, 1869.

The Case of the Expelled Nun.—We published last week a strange exposure of a certain life in England, brought out in a trial that has just closed, and which produced a great sensation. The result has been already announced by telegraph to be a verdict for the plaintiff. It is just, however, to say that the course of the examination disclosed some facts which, while they did not reflect on the character, certainly did reflect on the temper, of this persecuted nun. Our English correspondent, writing before the trial was concluded, says:

"The extraordinary Nun case, of which I wrote you fully last week, still 'drags its slow length along.' It has occupied the court for fifteen days, and is not likely to be over till the end of next week. The witnesses in defence were numerous, and the *animus* they displayed against Miss Saurin intense. It seems now abundantly clear that, whatever may have been the indignities or persecutions to which Sister Scholastica was exposed, she brought most of these upon herself by her own remarkable idiosyncrasies of character. She is evidently, with a mild and modest look, a bit of a Tartar in spirit; she was resolved to have her own way, and to carry out her own whims and caprices, irrespective of the rules of the order, and thus she kept the whole sisterhood in hot water."

This is very likely, but what shall we think of the system, which shuts up such incompatible tempers together within the walls of a convent, to fight with each other like cats and dogs? Even with all this provocation it is quite evident that the Lady Superior and her assistants behaved in an outrageous manner. The jury showed their sense of the persecutions to which the unhappy girl had been subjected, by giving a verdict in her favor, with damages of five hundred pounds. We hope the case may serve as a warning to other romantic young ladies to keep out of such enclosures.