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[From the Nashville Christian Advocate.]  
LETTER FROM BISHOP MARVIN.

THE SEA OF GALILEE.

What a contrast with the time when Tiberias was a flourishing city, and Capernaum almost rivaled it; when Chorazin, Bethsaida, and Magdala, were bustling towns; when there were at least two Roman garrisons, one at Tiberias and one at Capernaum; and when hundreds of boats dotted the sea with their white sails. Death, death, death! 'Woe unto thee, Chorazin! Woe unto thee, Bethsaida! You have rejected Him, and his mighty works. The bolt that is to smite you is already forged, and thou Capernaum—exalted to heaven—shall be cast down to hell.' This is one instance, at least, in which prophecy has taken effect, not only on persons, but on stones. Not one has been left upon another. All these silent and desolate shores are under the rejected Messiah. The most fearful thing in the universe of being is love when it flames into jealousy. The wrath which is the most consuming is the wrath of the Lamb. 'Let it alone this year'—it is the voice of Incarnate Love—of the Intercessor. 'I will dig about it and dung it—I will exhaust all the resources of cultivation upon it—it is the labor of Incarnate Love. 'Then, after that, if it remain unfruitful, thou shalt cut it down.' Works that would have brought Tyre and Sidon to repentance were done here to no avail—and then came the ax, which was already lying whetted, at the root of the tree. 'Cut it down.' Death, death, death! Yes, the doom has fallen, and DEATH reigns over the sea and its shores where the Lord of life came and offered himself to man, and was despised and rejected. Thistles six feet high, and as thick as barley in the field, cover and hide the ruins of Capernaum; and as for Bethsaida, there is no trace even of any ruin. Indeed, the same is true of Capernaum if Kahn Minyer be the true site.

Poor patches of wheat dot the slopes which once waved with a universal harvest—and even Gennesaret, that fed its thousands, is little more than a mass of rank bramble. It has been, indeed, more tolerable for Tyre and Sidon, even in the judgments of time; for, smitten as they are, they still exist. Our object in visiting Tell Hum was not only to get a good stand-point from which to survey the lake and its shores, but to get a sight of the locality and ruins as well. The rim of the lake here is composed of round stones, some the size of a man's head, some larger, some smaller, yorn smooth by the waves, but evidently of volcanic origin. A very few steps brought us up to the edge of a level plot of ground of perhaps a hundred acres, with a rather gentle ascent of the ground around it on all sides except the front. This was covered with a mass of weeds and shrubs in which the thistle prevailed. The growth was exceeding rank. A few tourists who had proceeded us had broken a narrow path to the ruins. Some archaeologists assign a portion of these ruins to the beginning of the Chastain era. The most massive are supposed to be the remains of a synagogue, and if this was Capernaum, it may have been the work of that pious centurion of whom they said, 'He loveth our nation and hath built us a synagogue.' They are very massive, and in good style of art, but I cannot undertake any description of them.

There are other remains supposed to be those of a basilica, built on the traditional site of Simon Peter's house, in the sixth century. These I did not examine particularly. The ruins of a massive public edifice raise a strong presumption in favor of this as the site of the principal city on this part of the lake, and especially as there are no such remains at any other place. It would be a most singular thing that the only building of such size and material as to resist the ravages of time should be found in a village, and none such in the only city of the neighborhood. But whether this ought to outweigh the considerations which favor Kahn Minyer as the place where Capernaum stood, or not, I leave others to determine. Tiberias, built by Herod, and named for the Emperor of Rome, was never, so far as we know, visited by our Lord. It was some eight miles south of Capernaum, on the west side of the lake, and was the largest city in that region. Having been built on a grave yard, the Jews refused to settle in it, and so the King had to get strangers to occupy it. It was essentially a heathen city, and noted for its wickedness. I remember only one passage of Scripture that speaks of it, and that in an incidental way. The site of the old city was nearer to the Baths than that of the present town. There are some considerable ruins there, but I had no time to examine them, though I took a moonlight walk to them.

It is probable that our Lord was never in the streets of this city, and that therefore it never had the opportunity of rejecting him in any formal way. Does this account for the fact that it still exists? Who can tell? Yet even it, barely exists. The glory of it is all gone. It is one of the very strange facts of history that the place so abhorred by the Jews at first should have become a sacred place with them at a later day.

Yet so it was. There are two places, one on the lake—Tiberias—and one perched high upon the mountains above it to the northwest, and overlooking it—Safed—which are held by many Jews now, and have been for many ages past, in as high regard, or nearly so, as Jerusalem itself. How it came about that the Rabbinis connected the Sea of Galilee with the coming of Messiah, I know not, but the fact is certain. Whether this belief led to the establishment of the great university of that people in Tiberias in the early part of the Christian era, or whether its location here rose out of that fact, I know not; but for three centuries that university was the great center of interest and sacred learning among the Jews scattered over the whole earth. Here the great Maimonides was buried. Here the most distinguished Rabbins were trained, and here they taught the Law and the Targum. Here also was the seat of the Patriarch, who exercised an almost papal sway over the wide extent to which his exiled country men had been scattered.

It became a received tradition among them that Messiah would rise out of the Sea of Galilee, land at Tiberias and fix the seat of his kingdom at Safed. Thus this sheet of water became as dear and sacred to them as to the Christians, and to this day many of them make their home in Tiberias, and in Safed, looking for the day when the Delivered shall come. They cherish the words of the Rabbinis, "I have created seven seas, saith the Lord, but out of them all I have chosen none but the Sea of Gennesaret."

After a brief examination of the ruins of Tell Hum, we returned to the boat, for we had no time to spare. At the water's edge we found a few oleanders, but they were not so large as I expected to see. Our boatman toiled at the oars with hearty good-will; we passed near the mill which they call Bethsaida, and saw our luggage train coming up through the plain of Gennesaret. Landing a few rods below Kahn Minyer, our good-natured fisherman accompanied us out a quarter of a mile to the place where our horses were already awaiting us. Coming to a brook too wide to step over, one of them—stepped into the water, and putting his strong arm around me lifted me to the other side as lightly as if I had been a child. We passed through a jungle, and then came to a patch of the rankest wheat I ever saw, though it had evidently been planted in the most slovenly way. What land this plain of Gennesaret is! Our horses were now in sight but our friendly boatman did not leave us. They held our stirrups when we mounted, and shook hands with us with an unmistakable cordiality. It was the only instance of any attention being paid us in a special way by the natives, in all Palestine, that did not seem to contemplate backbiting. For one, I felt gratified that this exceptional instance should appear in the case of fishermen, on the Lake of Galilee.

Passing northward, we ascended out of the plain, and soon reached the summit of the mountain, where we had the lake in full view again. We paused upon our horses to look upon it for the last time. Perhaps it is natural, if not excusable, in writing about these hallowed places, after having seen them, to exaggerate the emotions which were felt at that moment. But of that one sin I have not been guilty. Any statements of the sort that I have made have been well considered, and certainly this last sight of the waters so often traversed by the Master, and around which so great a portion of his teaching and his mighty works were done, I did experience the deepest sensibility. Standing upon the shore, just down there, with the lake spread out before him, and the harvest covered slopes in the background, he had called Simon, and Andrew, his brother, from among just such fishermen as we had been with this morning, to be fishers of men. He had cast his commanding eye on the sons of Zebedee, in the boat with their father, mending their net, saying, "Follow me," and they "left their father and the ship and followed him." There in Capernaum sat Matthew "at the receipt of custom," when the charm of the Divine voice withdrew him from his money-bags, and he, too, forsook all, and making a feast at which the friends he was leaving and the Master he was going with should meet, thenceforth followed him withal. There he was, but there, in such a boat as we had been in, he was asleep on a pillow in the hinder part of the ship—much in the same position as we had seen one of the boatmen asleep to-day—when a fierce storm swept down from the mountains, and the disciples, affrighted, called him, and he arose to rebuke the wind and the sea. There, in the dead of night, he had come to his disciples in the boat, walking on the tempestuous waters. Overlooking it, probably on the heights of Hattin, he had delivered the Sermon of Sermons. In sight of its waters, whether on Tabor or Hermon, he had been transfigured. There his gifts of healing were showered among the people with a divine beneficence. All its hills and all its ripples had been made radiant by his presence. Even after he suffered he had met his heart-broken disciples there, after their night of fruitless toil, feeding them, with human tenderness, with fish broiled upon a "fire of coals," and with divine compassion restoring the

apostate Peter. For a few hours my eyes had feasted themselves upon its scenery, lovely—so I think—in itself; unutterably so in its history. I had bathed in its waters, and gathered pebbles upon its beach, slept upon its surface. At Jerusalem I had touched upon his sacrificial death, here I had communed with his all gracious life. As I sat there on the mountain, on horseback, gazing upon it for the last time, the whole scene entered too deeply into my heart to be forgotten. I am sure it will never fade. I turned my horse's head and left it—or rather, in a deeper sense, I carried it away, a rich possession of the soul forever. E. M. MARVIN. Baalbec, April 27, 1877.

## THE REASON WHY.

Why does perspiration sometimes become visible in drops on the skin? Because in such cases it generally arises from some violent exercise or excessive heat, and is produced too copiously and freely to be immediately absorbed by the atmosphere.

Why is a person less apt to catch cold from being wetted by salt water than by fresh?

Because water impregnated with salt evaporates more slowly than fresh water, in consequence of which the heat of the body is more gradually abstracted; and also because the saline particles have a stimulating effect on the skin.

Why is the hand better adapted for applying soap to the face than a towel or a sponge?

Because the hand is not only soft and smooth, but is also endowed with properties which render it capable of imparting a gentle friction to the skin, more effectually than any other agent.

Why should a moderately rough towel be used for drying purposes?

Because the skin requires a moderate amount of friction, which too rough a towel would exceed, and too soft a one be inadequate to produce.

Why should persons not suffer their bodies to cool previously to going into a cold bath?

Because the temperature of the body being lowered, it possesses less nervous energy to resist the depressing influences of cold.

Why should sea-bathing not be had recourse to when the frame is greatly debilitated?

Because the organs have become too feeble to produce that reaction which gives rise to the glowing warmth on the surface of the body after immersion. And hence the shivering and sense of chilliness which persons under such circumstances commonly experience.

Why is the appetite keener by the seaside than under ordinary circumstances?

Because the usual degree of exercise in the open air, together with the bathing, augments the amount of insensible perspiration, and occasions a greater waste of the body, which must be proportionately supplied.

Why is a sensation of thirst, especially for the first few days, generally felt at the seaside?

Because the sea air impregnates the atmosphere with saline particles, which are inhaled and communicated to the blood.

Why is bathing injurious after a full meal?

Because the process of digestion requires a uniform degree of heat, which is rendered irregular by the alternate chill and glow which bathing produces.

Why, when high water occurs in the afternoon, is the temperature of the sea much higher than it was at low water in the morning?

Because the early retiring tide leaves the sand uncovered, which continues for many hours to be exposed to the rays of the sun. During this period it acquires a considerable degree of heat. As the tide rises, the particles constituting the lower stratum of the advancing thin sheet of water, as they successively come into contact with the heated sand are warmed, expanded, and arise to the surface.

Why, on a second immersion in the water, does the body feel colder than it did on the first?

Because, on leaving the bath, the sudden transition to a cold and dense medium, creates an effort in the body to produce heat or resist cold, and the continuance of this action, for some time after leaving the bath, occasions a second immersion to feel colder than the first.

Why, after cold bathing, should the clothes be resumed as speedily as possible?

Because the body is not restored to its accustomed temperature until it is clothed, and by exposure to the air is liable to become chilled.

Why is violent exercise after bathing injurious?

Because the pores of the skin having been recently cleared, their functions are thereby stimulated and calculated to throw perspiration more copiously than ordinarily.

Why is bathing sometimes succeeded by headache?

Because the blood-vessels on the surface of the body become contracted by the diminished temperature of the bath, and impel an unusually large portion of

the vital fluid towards the head; but thick substance of the brain prevents its interior vessels from being influenced by the variations of the external temperature, and hence a fullness, or congestion, is caused.

Why, during a course of sea-bathing, do the ankles sometimes swell and retain the mark of the impressed finger? Because the coldness of the bath occasions a temporary torpor of the absorbent vessels of the extremities.

## FROM FATHER HYACINTHE.

From the N. Y. Observer.

Sir: In your Journal of Sept. 13th your correspondent "Ireneus," writing from Geneva, devotes a part of his letter to my mission chapel and to me.—I have not the habit of replying to the calumnies of my enemies, nor to the errors of my friends. The task would be gigantic. And in this case I shall certainly not attempt to correct the numerous inaccuracies of this letter of your correspondent, nor discuss its very questionable tone and taste, but I must, in all Christian forbearance, refuse to accept one of the sins he imputes to me,—that of idolatry;—which is the most gross and unpardonable with the Christian, whatever his status may be.

Even though your correspondent be not an over correct observer, and entirely ignorant of my principles or my work, and though he may possess little knowledge of Biblical truth or Church history,—and still less of theology,—he cannot fail to understand, if he be capable of sober reflection, that this is a grave charge to bring against a partaker of the Redemption and Grace of our Blessed Lord and Saviour Jesus Christ,—and especially against one who believes himself called, and is ordained to preach the gospel. And I can only refer him, in all brotherly charity, to the Divine command which is a serious matter for the Christian to ignore: "Thou shalt not bear false witness against thy neighbor."

I remain Mr. Editor, Yours most sincerely,  
In Xio.

HYACINTHE LOYSON,

Priest.

GENEVA, SWITZ., Oct. 1877. It is worth of supererogation to publish the above letter, inasmuch as it does not specify a single erroneous statement in the letter of "Ireneus"; it simply denies the propriety of applying the term "idolatry" to the Romish celebration of the mass, about which he has a different opinion. But we give place to the letter, lest Father Hyacinthe should feel further aggrieved; and in connection with it we reprint just what "Ireneus" wrote of what he saw:

"The service was begun when we arrived, but the room was not more than half full when we entered. Others came in, until the hall was nearly filled. Very few of the audience were Roman Catholics, as was very evident from the number who understood the order of the service, when to rise and when to kneel, &c. The assembly was composed of strangers, travellers mostly, attracted by curiosity to see and hear the celebrated orator and reformer. Mass in a church where the altar and pictures, and vestments and music may give effect to it, is a very different thing from what it is in the naked idolatry with which Father Hyacinthe celebrates it in his pretended reform. He stood behind a table on which four candles were burning. Before him was placed a crucifix about two feet high. A boy brought in the censer and swung it with the burning incense. Father Hyacinthe consecrated the wafer and ate it, after elevating and adoring it in the presence of the people. He did the same with the cup, and, having drunk it, washed it thoroughly and rinsed it, that no particle of the divine essence might remain in the chalice. And he went through all the mumery of the most absurd superstition of the real presence, teaching the congregation by his every action, that he holds to the doctrine of the real presence as cordially as he ever did. He said no word to guard the hearer against the idolatry of the mass, and the whole performance was as Romish or pagan as if it had been done in Notre Dame or St. Peter's."

## AT THEIR OLD TRICKS.

Romish priests are at their old tricks in this city. Mrs. Caroline A. Merrill, widow of Nathaniel W. Merrill, died here on October 18, leaving a large estate. She seems to have been an eccentric person, and of weak mind during the latter part of her life. Of this the Roman Catholic priests, who knew of her wealth, took advantage, and, although she was reared and had always lived a Protestant, they persuaded her to make a will, leaving the bulk of her property, about \$340,000, to Cardinal McCloskey. The will is to be contested by the relatives, and while we are opposed to the practice of contesting wills, which is growing alarmingly frequent, we are equally opposed to priestly influence upon feeble-minded and aged persons in order to get possession of their money.—N. Y. Observer.

Some sweet, dreamy poet tunes his lyre to the refrain of "Love's Long Ago;" but what the youth of this generation want to get hold is a quantity of reliable hints on the subject of love's immediate present.—Worcester Press.

[From the Raleigh News.]  
LIFE INSURANCE.

Life Insurance took such a sudden hold upon the South immediately after the war, absorbed and still absorbs so much of our net earnings, and latterly has been so much shaken in the estimation of the public by the fall of certain of the larger companies that it is well to look both to the foundation of our faith and our fears. With a view of giving the public some light on the subject we have compiled the following data. An examination of it will show that while Life Insurance, in good companies (and there are, we are glad to say, several such) is prudent and advisable, the insuring of lives without properly examining into the safety of the company, and the hasty insurance by persons who over estimated their ability to keep up policies, which subsequently lapsed, have entailed a loss of dollars and cents to the country and especially to the South, which if put in one lump would appal us. A devastating storm sweeping over the country and doing the same amount of damage to fences, houses and crops would render itself memorable in history as a great disaster. Below are the figures. We commend the lesson they teach to our readers. If profited by, we will feel a consciousness of having done at least some service to the public. It is an appalling display of loss. Bankrupt companies 69 per cent. Liabilities of bankrupt companies \$46,000,000 with \$736,000,900 of insurance on their hands. This is exclusive of the lapsed and forfeited policies in good companies.

The following abstract will serve in a general way to show the condition of the companies:

Total number of companies	205
" that have failed	144
" now in existence	61
Sixty-nine per cent. of the whole have failed.	
Average age of all companies in round numbers	10 years.
Average age of the solvent companies	17 "
Average age of the bankrupt companies	6 "
Assets of the solvent companies	\$422,715,067 14
Assets of the bankrupt companies at time of failure	93,234,183 22
Total	\$515,949,250 36
Liabilities of the solvent companies	\$338,547,989 39
Liabilities of the bankrupt companies, at the time of failure	46,198,878 26
Total	\$384,746,867 65
Surplus or balance over all liabilities, solvent companies	64,036,582 48
Surplus or balance over all liabilities, bankrupt companies, at time of failure	5,255,124 27
Total	\$69,291,706 75
Amount of insurance carried by solvent companies	\$1,702,249,673 76
Amount of insurance carried by bankrupt companies, at time of failure	736,248,715 00
Total	\$2,438,498,388 76
Number of policies in force, solvent companies	613,453
Number of policies in force, bankrupt companies, at time of failure	239,911
Total	853,364
Average amount of policies in solvent companies	\$2,655 00
Average amount of policies in bankrupt companies	2,189 00

Shepherd Homans, the well-known life insurance actuary, is the authority for saying:

It is a startling fact that, in round numbers, nine policies lapse by forfeiture and surrender where one is terminated by death, also that the average duration or life-time of a policy is about seven years only.

Taking the average life of the insured at 40 years, and the average premium at \$25 per \$1,000, will show that the policy-holders in those bankrupt companies were paying, in round numbers, annually \$12,000,000 for what?

Taking a similar average for the companies now in existence will show that over \$35,000,000 is being paid annually by policy-holders. And according to Shepherd Homans, only one-tenth of it will ever be required to pay death claims.

Sixty-nine per cent. of all the companies that have done business in the United States for the past twenty-five years have (to use the slang phrase of a notorious stock gambler) "gone where the wood-bine twined." And it amazes the Hon. Commissioner of New Hampshire "that the subject of insurance should have met, during the past year, with such a merciless onslaught of criticisms, strictures, and denunciations," with the failures at only 69 per cent. of the whole. Instead of "dissolving like lumps of sand" it is more like an immense land slide.

No war is here made upon the principle of life insurance. In season and out of season, all who have families dependent upon them are urged to effect an insurance upon their lives for the benefit of those they hold most dear. The particular system is of little consequence com-

pared with the importance of being insured.

To give confidence and security to the policy-holders the assets should be looked upon as trust funds, and it has been suggested that Congress compel by law all companies and associations to invest in 4 per cent. bonds and deposit with the U. S. Treasurer, who should publish quarterly a statement showing the lowest amount held for each company during the quarter.

We hesitate to give our endorsement to this suggestion. "It smacks rather of being in the interest of the holders of United States bonds than of life insurance. We are, however, firmly of opinion that stronger safeguards should by law be thrown around an institution which absorbs so large a portion of the earnings of the public and so prevents failures which when they come fall most hardly on the most helpless class—the widows and orphans. No class of swindling is more nefarious than that which stunts the strong man of his earnings that it may rob the helpless beings he leaves behind him.

Every sound company will welcome legislation of this kind, for every failure of a fraudulent corporation recoils to some extent on them.

When legislation shall have done its best, even then the lesson remains to every one desiring to make a provision for his family. 1. To be very careful in choosing a company. 2. To take no more insurance than can certainly and easily be carried.

Let these lessons be heeded and many a dollar will be saved that is more needed in the scanty purse it leaves than in the swollen coffers of the corporation whose assets it goes to swell.

## HAYES HOLDS THE FORT.

COLONEL FORNEY'S TRIBUTE TO THE PRESIDENT—HIS POLICY THE HOPE OF REPUBLICANISM.

[From Forney's Washington Letter to the Press.]

Three years are a long time for a party out of power to adjust itself to the possibilities of an uncertain campaign, and three years are a very long time to an honest man in the Presidency fighting for such a mission as that of President Hayes. He has gone beyond the precepts of Abraham Lincoln; he has faced multitudes pledging himself that his professions were to be riveted by his practices, and in doing these things he has, as I have said, terribly shaken the organization of his own party. But he holds the fort, and he told me the other day that he intended to hold it and to maintain its position. The American people are just now ready to give such a man a full, fair chance. His integrity and firmness, extending through more than three years, will still further warm the hearts of this people. Parties can no longer cohere upon the old traditions; there is really nothing for them to adhere to to-day better than the policy of President Hayes. The Republican party has only to bide its time and to place full confidence in President Hayes, and if it does not succeed in the next Presidential election it will have so modified the other party as to make all future administrations of the government faithful interpreters of the wholesome and patriotic policy he so conscientiously inaugurated and resolutely maintained.

When Mr. McKee, the editor of the St. Louis Democrat, the leading Radical organ of the West, was in the penitentiary last year on account of his connection with the Whisky Ring, he employed an attorney named Williams to get a pardon for him from President Grant. He paid Williams part of his fee. Williams got the pardon of his fee, but Mr. McKee could not see the thing as Mr. Williams saw it. The value of Williams' services seemed much greater to McKee a convict in the Penitentiary than to McKee a free man out of the Penitentiary, by grace of Grant. Williams brought suit and McKee pled that even if he did promise to pay Williams money, as alleged, to secure his pardon that he ought not now to be made to do it because such promise was unlawful and contrary to good morals, and on Monday Judge Wickman, of the Circuit Court at St. Louis, sustained it, using the following language: Contracts of the nature of the one set out in the petition are illegal, as they tend to encourage the use of improper means to accomplish the object, and tend to interfere with the proper exercise of the pardoning power, and are therefore against public policy.—Raleigh Observer.

The impurities that make water injurious to health are organic matters, such as are abundantly supplied by barnyards, drains and cemeteries, where the decay of animal and vegetable substance is going on. Some families who live on farms, and who fancy they are drinking the best of water, are, in fact, constantly imbibing poison that will appear, perhaps, in the dreaded form of diphtheria or typhoid fever.—Scientific American.

Recreations should not be expensive, lest the pain of purchasing them exceed the pleasure of their enjoyment.

In Yucatan and Honduras musk is extracted from alligators. Their fat is used for oil, and their skin for shoe leather.

From an old English Magazine.  
A HOMILY ON PREACHING.

How oft, when Paul has served us with a text, Has Epictetus, Plato, Tully preach'd! Men, that if now alive, would sit content, And humble learners of a Saviour's worth; Preach it who might, such was their love of truth, Their thirst of knowledge, and their candor too!

It should be brief, if lengthy it will sleep Our ears; in apathy, our eyes in sleep; The dull will yawn, the chapel-lounger doze, Attention flag, and memory's portals close.

It should be warm, a living altar-coal, To melt the icy heart and charm the soul; A spass, dull harangue, however read, Will never rouse the soul or raise the dead.

It should be simple, practical and clear, No fine-spun theory to please the ear; No curious lay, to tickle letter'd pride, And leave the poor and plain undified.

It should be tender and affectionate, As his warm theme who wept lost Salem's fate:

The fiery law with words of love allay'd, Will sweetly warn, and awfully persuade.

It should be manly, just, and rational; Wisely conceiv'd, and well-express'd; Not stuff'd with silly notions, apt to stain A sacred desk, and show a muddy brain.

It should possess a well-adapted grace, To situation, audience, time and place; A sermon form'd for scholars, statesmen, lords,

With peasants and mechanics ill accords.

It should with evangetic beauties bloom, Like Paul's at Corinth, Athens, or at Rome; Let some Epictetus or Socrates esteem, A bleeding Jesus is the gospel theme!

It should be mixed with many an ardent prayer,

To reach the heart, and fix and fasten there: When God and man are mutually address'd, God grants a blessing, man is truly blest.

It should be closely well applied at last, To make the moral nail securely fast: Thou art the man, and thou alone will make A Felix tremble and a David quake!

## Decline of Ecclesiastical Magnificence.

The decay of ecclesiastical magnificence all over the world has been so rapid of late years that men begin to forget that magnificence of the Church, men who vied with the greatest nobles in the "sustained splendor of their stately lives," ever existed. They read Dr. Liddou's account of Bishop Strossmayer's grandeur; of his income of £50,000 a year—\$250,000—exceeding in that region the revenue of a Duke of Northumberland in England; of his palace, much grander than Fulham; of his picture-galleries, gardens and farms; of the 100 horses in his stables, and his open tables, with 75 guests daily; of his almost princely rank among Catholics in Croatia and Bosnia, and of his immense political power, with a kind of dreamy feeling, as if it could not be true, or as if the good bishop had in some way wrongfully acquired all this magnificence. Bishop Strossmayer, however, only lives as his predecessors lived, on the proceeds of lands granted to his see, and his splendor is only remarkable because it is now retained by so few ecclesiastics.

The Primate of Hungary is, we believe, still richer, and one or two of the Austrian bishops have still princely revenues and estates; but outside the Hapsburg dominion there is no ecclesiastical grandeur of the old, full-bodied kind remaining in the world. Less than a hundred years ago, Europe was full of great clerics; five or six of them were sovereign princes, twenty at least were ruling viceroys and statesmen, and some scores ranked in wealth and position and influence on affairs with the greatest nobles and ministers of state. Now there is not one ecclesiastic left in Europe, except the Bishop of Urgal, who retains some feudal rights over Andora, possessed of power to send an offender to prison, or of any direct share in the government of a state—unless the Bishop of Vizen is still in the Cabinet of Lisbon—or of any legal immunities not belonging to the meanest subjects.

The clerical electors no longer rule, the sovereign bishops have been secularized, the cardinals no longer reign as absolute viceroys in the legations, and outside Austria, and we fancy one or two South American dioceses, the Archbishop of Canterbury, shorn and impoverished as he is, is probably the richest prelate. Great bishops in Germany are content with £1,200 a year (\$6000), many in France live on £600 (\$3000), most of those in Spain do not get their stipends, and the Italian bishops are hardly better off than fairly-paid civil officers.—London Spectator.