

## THE DECLINE OF PROTESTANTISM.

## A REMARKABLE LECTURE.

The *Witness* and *Chiniquy* are troubled at the progress of the Church, and the decline of Protestantism. They see Ritualism making progress in England, and conversions among the cream of her aristocracy and literatures becoming common. They see "Romanism" making giant strides in America, and one of them predicts, while the other fears, that the time is coming when America from sea to sea, will be under the sway of the "priests of Rome." They see Protestantism torn by a hundred conflicting factions, and its decline marking every chapter of its history. Macauley admitted that it was so in Europe, and Emerson admits that it is so in America; the one said that the Catholic Church shows no symptoms of decay, while Protestantism does; the other said that:—

"The Puritans of England and America," says Emerson, "found in the Christ of the Catholic Church and in the dogmas inherited from Rome, scope for their austere piety and longings for civil freedom. But their creed is passing away, and none arises in its room. I think to man can go with his thoughts about him into one of our churches, without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affection of the good, and the fear of the bad. In the country neighborhoods, half parishes are signing off, to use the local term. It is already beginning to indicate character and religion to withdraw from the religious meetings. I have heard a devout person, who prized the Sabbath, say in bitterness of heart, 'on Sundays it seems wicked to go to church.' And the motive that held the best there is now only a hope and a waiting." And again:—"Our forefathers walked in the world and went to their graves tormented with the fear of sin and the terror of the day of judgment. These terrors have lost their force, and our torment is Unbelief, the Uncertainty as to what we ought to do, and the distrust that the Necessity (which we all at last believe in) is fair and beneficent. Our religion assumes the negative form of rejection. A great perplexity hangs like a cloud upon the brow of all cultivated persons, a certain imbecility in the best spirits which distinguishes the period."

This was said thirty-six years ago, and the words have a prophetic significance to-day. And do Protestants ever ask themselves the reason why? Let us inquire. It is true that within a few years after Luther burned the Pope's Bull at Wittenberg—Protestantism carried almost everything before it. England, Scotland, Denmark, Sweden, Holland and Northern Germany were completely overrun; while France, Switzerland, Belgium, Bavaria, Austria and Poland nearly succumbed to its power. All appeared lost, and the Church which had rescued the civilization of the world at one period, and had made the civilization of another, appeared buried in its ruins. But here we shall pause and leave the subject in other hands. We are happily enabled to give the first instalment of a remarkable lecture given by Bishop Spalding of Peoria, upon this subject, and as the *Witness* does not deny that the DECLINE OF PROTESTANTISM is a fact, perhaps it will seriously consider this remarkable lecture. While speaking of the early conquests of Protestantism, he said:—

Ireland alone remained unshaken in her allegiance. Protestantism, borne forward on the wings of victory, confident of success, possessing the charm of novelty, holding out promises of liberty, of greater happiness and worldly power, threw the nations into a frenzy of delight and wild dreams. With open arms they welcomed the conqueror, looking back only to curse their fallen. So sickle is the crowd, so uncertain its favor, that they who had looked on the first attacks of Luther with sadness and grief, yielded to the current that seemed to bear all with resistless force upon its swelling bosom. And yet, in the very moment when its complete triumph seemed assured, the advance of the new faith was suddenly arrested, and for three centuries Protestantism has not gained a victory. A reaction in favor of the Church set in, and a hundred years from the time Luther began to preach, his religion was able to maintain itself even in Sweden and Denmark only by the support of Catholic France, governed by a Cardinal of the Roman Church. France, Austria, Bavaria, Poland, Belgium, were all Catholic; Switzerland and Holland were partly saved to the slavish violence; it spent its force in fifty years, and then settled down into the lifeless form of State and national religion. It ceased to be contagious, and during the two hundred and fifty years which have since elapsed, its spasmodic efforts to make an impression upon Catholic peoples have been futile. Opportunities the most favorable have not been wanting, as for instance, in France at the close of the last century. The old Church was in ruins; her priests in prison, in exile, her temples profaned, her worship forbidden, and the light of faith seemed to flicker. What a field was there thrown open to Protestant missionary enterprise! Or take Spain during the peninsular wars, when the country was held by English armies, upholding the popular cause. But in these rich fields

## PROTESTANTISM GATHERED NO SHEAVES.

The religious controversies of three centuries have not been wholly barren. Some truths at least have been made so manifest that the blind alone can fail to see them. Among these, I may mention the insufficiency of the Bible as a rule of faith. Without the authority of the Church it becomes, not God's word, but man's word, reflecting the prejudices and ignorances of the individual man. Christianity and the Church are inseparable; their union is as essential as that which exists between thoughts and language. To reject the authority of the Church is to deny the truth of the Christian religion. Hence, when Catholics lose faith, it is impossible that they should catch up a compromise with God's truth. Having abandoned the impregnable fortress of Christ, it would be folly to take refuge in a mere out-cast. If the Catholic Church loses God's religion, God has no religion.

The period of Protestant triumph, is the first half century that followed Luther's attack on the Papacy. Having ceased to advance, it grew rigid in the firm grasp of the temporal power. This is of great importance in the present discus-

sion. Protestantism remained stationary only when it ceased to be Protestant. The early sects having fallen under the temporal power, the rule of faith was no longer the Bible, but the State creed. The governments, without exception, had interfered with the evolution of Protestantism. The European sects were examples of arrested development; for even when dissent, in spite of the secular arm, succeeded in forcing its way to the light, the necessity of self-defence created strong ecclesiastical organizations which drew up and enforced Confessions of Faith. That the Bible interpreted by the individual mind is the rule of faith; was merely a theory which had never been put in practice; and the decline of Protestantism was impeded by the enforcement of State and Confessional creeds. In America a different order of things first arose, though even there, there existed a close connection between religion and the government. In all the colonies religious tests were enforced, and in some of them public worship was supported by taxation. We must also bear in mind that the sects were divided by strongly marked dogmatic systems and clearly defined symbols of faith, which were obstacles to the free interpretation of the Scripture. The Revolution marks the beginning of a new era in the religious as in the political history of this country. In the Declaration of Independence an appeal is made to God, the Supreme Judge of men, and Arbitrator of human destiny; but no recognition of divine authority is found in the Federal Constitution. This omission is significant—it points in the direction in which society was moving.

## CIVIL GOVERNMENT

henceforth was to be purely secular, and religion was to be left to its own resources, to develop itself without legal restraint in accordance with its inherent principles. Protestantism found an open field and the only obstacle to the free interpretation of the Bible was that which is inseparable from all ecclesiastical organizations and creeds. The religious history of this country is therefore all important in a study of the decline and dissolution of Protestantism. We will therefore examine the course of two or three of the more important sects during the last hundred years. A century ago the Congregationalists were the most numerous and influential religious body in the United States. They represented the original American Church, which had come over in the *May Flower*, which had made the wilderness blossom and had moulded the thoughts and habits of the people. It had been to the Puritans the cloud by day and the pillar of fire by night, and was blended with all the sweetest and most sacred memories of their descendants, who looked upon it as the chief national glory, the pure religion of a chosen race, not subject to change or decay. "A change in the solar system," said John Adams, "might be expected as soon as a change in the ecclesiastical system of Massachusetts." Its ministers were renowned for learning, their social position was the highest, and they inspired a reverence which has been accorded to the preachers of no other Protestant sect in this country. The authority which they exercised, will hardly be realized by the men of this generation. In 1740 when Massachusetts was without a legislature or executive officers, the entire people turned instinctively to their ministers for guidance and help. "From the sermons of memorable divines," says Bancroft, "who were gone to a heavenly country, leaving their names precious among the people of God on earth, a brief collection of faithful testimony to the cause of God and His New England people was circulated by the press, that the hearts of the rising generation might know what had been the great end of the plantations, and count it their duty and their glory to continue in those right ways of the Lord wherein their fathers walked before them. Their successors in the ministry, all

## PEOPLE OF HARVARD OR YALE.

lorded over by no prelate, with the people and of the people, and true ministers to the people, unsurpassed by the clergy of an equal population in any part of the globe for learning, ability and virtue, for metaphysical acuteness, familiarity with the principles of political freedom, devotedness and practical good sense, were heard as of old with reverence by their congregations in their meeting houses on every Lord's day, and on special occasions, of fasts, thanksgivings, lectures and military musters. Elijah's mantle being caught up was a happy token that the Lord would be with this generation as he was with their fathers." Another great advantage was given to Congregationalism by its local position. It was the religion of New England; and as the general influence of New England has been preponderant in the affairs of this country, we should naturally expect to see its religion prevail, especially as it happened to be more than any other of native growth and intimately associated with the struggles and triumphs of the nation. It was held to be a democratic and republican religion, in perfect harmony with American names and institutions, to the development of which it had powerfully contributed; and was thought to be indispensable to their maintenance. Had an impartial observer a hundred years ago taken a careful survey of the religious state of the country, he surely would have been led to the opinion that Congregationalism was destined to become more and more the dominant religion of the United States. This is in fact the judgment which Dr. Stiles, the President of Yale College pronounced in his election sermon, preached before the Legislature of Connecticut in 1783, "When we look forward," he said, "and see this country increased to forty or fifty millions, while we see all the religious sects increased to respectable bodies, we shall, doubtless, find the united body of the Congregational and Presbyterian churches making equal figure with any two of them."

## THE PROPHECY HAS NOT BEEN FULFILLED.

On the contrary, in spite of every favoring circumstance, Congregationalism has lost its vantage ground and has sunk into the position of a minor sect. Worse than this—the faith which was its life is dead. The absence of doctrinal unity was made manifest at an early period by internal dissensions, schisms, revolts, which often gave rise to the wildest and most extravagant theories. The Armenians appealed from human creeds to Scripture the Liberal Calvinists protested against the harsh ships and exclusion of Calvinism; and finally the transcendental school lifted itself above all authority and acknowledged no God but

## WHIM.

whose name its inspired prophet wrote above the entrance to this temple of a new faith. It was in vain Congregationalism sought to save itself, by refusing to recognize its own offspring. The orthodox mind of New England had been loosed from its moorings, the dogmatic basis of religion was swept away, and nothing remained but to declare that Christianity was not a theory or a doctrine, but a living process. The revolution which has taken place in the Congregational body itself was brought clearly to light in the council which met at Boston in 1865, in which an attempt was made to agree upon a doctrinal basis for the denomination. As a measure of compromise, the Confessions of 1648 and 1680, were "affirmed substantially," though a leading member of the Synod declared that there were articles in these old standards which no one any longer accepted as true. The proposition to draw up a new declaration of faith was declined by the committee, for the reason "that it could not be harmoniously agreed." Six years later, the Oberlin Council refused to condemn the denomination to "old and narrow confessions," and draw up a formula which was to contain substantially the great

doctrines of Christianity, and of which the remark was justly made that it did not express the exact sentiments of any party. Divided within itself, a prey to conflicting elements, without organization, without unity of aim or purpose, undermined by rationalism and infidelity, the Congregational body, the old "standing order of the Churches," which a hundred years ago was the great ecclesiastical organization of the country, venerable yet vigorous, enthroned in the hearts of the people, a part of the national glory, has fallen into decrepitude, while sects that were then hardly known have entered into the possession of a field which it thought its own.

## THE STATE OF SOCIETY

In New England in the first half of the present century, produced by the thaw and dissolution of Calvinistic Congregationalism, has been characteristically described by Emerson. "The church, or religious party," he says, "is falling from the Church nominal and is appearing in temperance and non-resistance societies, in movements of abolitionists and of socialists and in very significant assemblies called Sabbath and Bible Conventions—composed of ultraists, of seekers, of all the soul of the soldiery of dissent, and meeting to call in question the authority of the Sabbath, of the priesthood and of the Church. In these movements nothing was more remarkable than the discontent they begot in the movers. The spirit of protest and detachment drove the members of these conventions to bear testimony against the Church, and immediately afterwards to declare their discontent with these conventions, their independence of the methods whereby they are working. They defied each other like a congress of kings, each of whom had a realm to rule, and a way of his own that made concert unprofitable. What a fertility of projects for the salvation of the world? One apostle thought all men should go to farming, and another, that no man should buy or sell; that the use of money was the cardinal evil; another that the mischief was in our diet, that we eat and drink damnation. It was in vain urged by the housewife that God made yeast as well as dough, and loves fermentation just as dearly as He loves vegetation; that fermentation develops the saccharine element in the grain and makes it more palatable and more digestible. No, they wish the pure wheat, and will die but it shall not ferment. Others attacked the system of agriculture, the use of animal manures in farming, and the tyranny of man over brute nature; these abuses polluted his food. The ox must be taken from his plough, and the horse from the cart: the hundred acres of the farm must be spaded, and the man must walk wherever boats and locomotives will not carry him. Even the insect world was to be defended; that had been too long neglected, and

A SOCIETY FOR THE PROTECTION OF GROUND-WORMS, slugs and mosquitoes was to be incorporated without delay. With these appeared the adepts of homoeopathy, of hydropathy, of mesmerism, of phrenology, and their wonderful theories of the Christian miracles! Others assailed particular vocations, as that of the law-clergyman, of the scholar. Others attacked the institution of marriage as the fountain of social evils. Others devoted themselves to the worrying of churches and meetings for public worship; and the fertile forms of antinomianism among the elder Puritans, seemed to have their match in the plenty of the new harvest of reform. From this same New England hot-bed, pulpitated Mormonism, Free-love, Free Religion, Abolitionism, Communistic philanthropies, Women's Rights Association and other sentimentalisms more or less gross or refined. In the midst of this social fermentation faith was smothered; the special doctrines of predestination, original sin and justification, for the setting forth of which the Congregational churches rested their right to exist, either vanished or lost significance. Zeal died with the decay of the dogmatic teachings which had inspired it. Questions of God, of the soul, of salvation, were drowned in the confusion and noise of contentions debates or projects for the reform of the domestic, civil, literary and ecclesiastical institutions of the world. The Congregational ministers had long been noted for political preaching, and while the faith of the people was firm, they might with safety indulge this propensity. But allegiance to party had now become paramount to loyalty to the church; and large numbers abandoned the Congregational body because the political opinions of the ministers did not coincide with their own. From whatever side we view the subject we shall find

## THE SIGNS OF THE TIMES

all point in one direction. The process is one of dissolution, and not of evolution and the result is death not life.

An increasing passion for self-destruction keeps pace with the spontaneous decomposition of Protestant Christianity. In the midst of the almost universal decay and death of faith, the charm and virtue of life disappears, and that very material progress which once seemed so divinely good falls upon us; not that our minds have grown spiritual, but because the heart is hungry; and the soul that feeds on husks dies. To-day in the United States, with a population of some forty-five millions, there are, according to the census of 1875, but 323,000 Congregationalists; and this handful of unbelievers, or unbelievers without doctrinal unity, without organization, without zeal, is all that remains of

## THE OLD PURITAN FAITH.

At the time of the Revolution, "the Church of England in the Colonies," as it was called, was, after Congregationalism, the most powerful religious body in the country. In all the Southern colonies it was upheld by the law, and outside of New England it counted among its members most of those to whom wealth or social position gave distinction. Its stronghold was Virginia, whose influence upon national affairs was greater than that of any other single State. Washington himself was an Episcopalian, and the first chaplain to Congress was a minister of this Church. Its liturgical worship was performed at Jamestown before Plymouth Rock had been touched by the feet of the Pilgrims. We need not, however dwell upon its opportunities in the United States, since there has never been a time in our history when an attentive observer could have imagined that there was a future for the Episcopal Church in America. The Church of England was not born of religious enthusiasm or conscientious conviction. In its very origin it was political and mercenary; received its form from king and parliament, and not from the workings of the overwrought soul. It has ever borne the taint of this origin; has been worldly, comfortable and respectable; full of decency and without nice scruples. No divine indignation has shamed it; no rash enthusiasm has ever pushed it beyond the bounds of what is becoming. It is compromising, apologetic, deprecatory; a religion of good breeding, a worship of culture and propriety. It is

## PROTESTANT TO CATHOLICS, AND CATHOLIC TO PROTESTANTS.

and in reality neither. There has never been a place within the Church of England for heroic self-dedication to God, for the burning zeal which persecution only inflames, for the irresistible impulse which urges to the preaching of Christ to beggars and outcasts. A suggestive remark of Macaulay is this:—that Ignatius of Loyola, had he been an Anglican, would have been the leader of a formidable secession, while John Wesley, in the Catholic Church, would have been the first general of

a new society devoted to the defence of her honor and interests. There has never been a constructive agitation in the Church of England. All great movements within it lead fatally out of it, to Catholic faith, sectarianism, or unbelief. Opportunities for marvellous success were not wanting to the Anglican schism in this country, but the ability to use them was lacking. It was to no purpose that the Episcopal body, as it is called, renounced its allegiance to the mother country. To rise higher than its source was impossible. Like the Establishment, it remained formal and conventional, weak and respected. There was no contagion in its cold and dignified preaching; no power to move the hearts of the people. In the cities it formed a select audience among the wealthy half-devout, who hold that respectability is the first mark of the true Church, and who would as soon think of belonging to an unfashionable coterie as of believing in an unfashionable religion. It was paralyzed by the character of those who were drawn to it. No great religious movement has ever originated among the rich and cultured. The feeble manner in which they hold divine truths weakens the cause they seek to defend; and, therefore, a Church which loses the poor, loses the virtue and power of religion. The effort-made, St. Paul declares, shall not possess God's kingdom. Episcopalianism in the United States has developed no original thought, no new life. It has but reflected in a vague and feeble way, the movements and convulsions by which the Establishment has been agitated in England. The early history of this sect, which as a distinct ecclesiastical organization came into existence with the consecration of White and Provost in 1793, is remarkable chiefly for the mild and apologetic tone in which its claims were urged. The Convention of Maryland, held in 1783, had recognized "other Christian Churches under the Revolution," and the Virginia Convention, 1785, in expressing a preference for uniformity of doctrine and worship, had thought it necessary to soften this mild declaration by a warning against whatever is inconsistent with "liberality and moderation." Bishop White who was the first to introduce lay representation, thought a union among the Episcopallians and the Metho-ists might be brought about, which shows how completely dogma and Church authority had vanished. Higher views have gradually gained the ascendancy, but the chaos of opinion which is found inside the Church, deprives them of efficacy. Like the Establishment,

## THE PROTESTANT EPISCOPAL CHURCH.

is divided within itself. High and Low, Ritualist and Evangelical, Deist and Tractarian, all contend with its fold, which is an open arena for the pro and con, which is an open arena for the profession of opposite and contradictory religious opinions. In the United States, according to the census of 1875, there are but 273,000 Episcopallians. This is the outcome of a century's life and work in the midst of a thousand favoring circumstances. The Episcopal Church in the United States has never exercised any influence upon the masses of the people, and if we may judge from its character and temper as well as its past history, we can affirm without rashness that it is not destined to acquire greater power.

Next week we shall give the remainder of this remarkable lecture and meanwhile we hope that our Protestant friends will ponder over it.

## DANIEL O'LEARY.

## THE IRISH-"AMERICAN" PEDESTRIAN CHAMPION OF THE WORLD.

## GREATEST FEAT ON RECORD.

FIVE HUNDRED AND TWENTY MILES IN ONE HUNDRED AND TWENTY-NINE HOURS.

## BOUNDLESS EXCITEMENT AND ENTHUSIASM.

The great international six days' champion pedestrian competition, for £750 in prizes, guaranteed by Sir J. D. Astley, Bart., M. P., which was commenced on Monday morning, March 18, at the Agricultural Hall, Ilkington, at one o'clock, terminated on Saturday night at ten minutes past eight o'clock, by Daniel O'Leary, of Chicago, winning the £500 prize and the challenge belt valued at £100, he having accomplished five hundred and twenty and a trifle over a quarter of a mile up to that time, which is a quarter of a mile better than the best performance on record, besides his having two hours and twenty minutes to spare before the six days would have expired. Harry Vaughan, of Chester, who was second, retired at thirty-eight minutes past seven o'clock, after having completed 500 miles. When O'Leary stopped he was declared the winner amid boundless excitement and enthusiasm. H. Brown walked until half-past eight o'clock, scoring 47½ miles, and George Hyde also walked until half past eight o'clock, having accomplished 40½ miles.

The conditions which governed the affair and under which the pedestrians competed were as follows.—Sweepstakes of 10 sovs. each, for all comers; each competitor to make, by running or walking, the best of his way on foot (without assistance) for six days and six nights—i. e. to start at one o'clock A. M., on Monday, March 18, 1878, and finish at half-past ten o'clock P. M. on the Saturday following. The man accomplishing the greatest distance in specified time to be the champion pedestrian of the world, and to have entrusted to his keeping a belt valued £100, and receive £500; second, £100; third, £50 and any competitor covering a distance of 400 miles to receive back his stake, with an additional £10. Any competitor (other than the first three men) covering more than 500 miles to have an additional £5 for every three miles over the 500 miles, such amount not to exceed £40. The surplus receipts (if any) over expenses to be either divided between the competitors who have covered more than 400 miles in the same proportion as the prizes, or awarded in further prizes to encourage pedestrianism. Two tracks will be laid down—one for Englishmen and one for foreigners. Competitors must appear in University costume and they will be required to wear armlets (which will be provided them), bearing figures corresponding with their numbers on the programme. The start will take place precisely at the advertised hour, without any reference to absences. All will start with the left hand to the inside of the track, but any competitor may turn and go in an opposite direction at the completion of any mile by giving notice to the lap scorers a lap beforehand. Each competitor to be allowed one attendant, who may hand to his man refreshments at a specified part of the track, but attendants must keep on the side. Competitors will not be allowed to wear spiked shoes or boots. Any competitor wilfully jostling or hindering any of his opponents, or making use of bad language, will be disqualified. The judges to have sole control over the race and any questions that may arise, and their decision to be final and conclusive.

The Challenge Belt to be held by the winner, subject to have the following conditions:—1. The winner will have to defend his claim to the belt for

eighteen months, and should he wish to have it in possession he must give security to the appointed trustees and undertake to restore it when called upon in good condition. 2. In case of the Belt being won by any person resident out of the United Kingdom the trustees shall, if they think fit, demand the deposit of security to the value of £100 before permitting the trophy to be taken out of the country. 3. The holder of the belt shall not be called upon to compete in more than two matches within each current year, and in case of his winning the belt in three consecutive matches (or sweepstakes), it shall become his absolute property, providing that the whole of the said matches (or sweepstakes) have been *bona fide* in every respect. 4. The holder of the belt must accept all challenges (subject to the above conditions) for not less than £100 a side, and be prepared to defend his right to the same within three months from the issue of any challenge. 5. In the event of a match being made, anybody may join in by depositing £100 with the appointed stakeholder within four weeks previous to the day fixed for the fixed for the commencement of the race; the winner to take the belt and the whole of the stakes; the gate receipts (after all expenses have been paid) to be distributed among the competitors as may be agreed upon beforehand, with the approval of the trustees. 6. The committee of the A. A. C. are the appointed trustees. The editor of the *Sporting Life* is nominated stakeholder for any matches that may arise for the belt. 7. All appeals upon questions not provided for by these conditions shall be made to the trustees of the belt, whose decision shall in all cases be final, and subject to no appeal in a court of law or otherwise.

The pedestrians were each provided with a retiring room near the track, and the lavatory on the south-west side of the building was given exclusively for the use of the competitors and their attendants, and hot and cold water was supplied as it was required. There was also a military cooking stove stationed at the southwest end with a fire night and day.

## O'LEARY'S PREVIOUS PERFORMANCES.

O'Leary, the winner, in point of physique is a splendid fellow, and has a style of walking which is unequalled. He stands five feet eight and one half inches, weighs about 145 pounds, and was born in County Cork, 1846, but is now an American citizen. In this country he has walked many wonderful trials, among the first being a journey of 500 miles, in May, 1875 at the West Side Park, Chicago. Next came the notable victory over Weston at the Exposition Building, Chicago. This was a match of 500 miles, occurring November 15 to 20, 1875. Weston was beaten 61 miles, O'Leary accomplishing as nearly as possible 503 miles in the six consecutive days. After several exhibition walks in St. Louis, San Francisco and other places of prominence in the far West O'Leary went to England, for the purpose of meeting the noted pedestrians of that country. He was not long idle, for in November, 1876, he was matched with Peter Crossland, at Manchester, again winning, walking 113½ miles in the first twenty-four hours, 185 miles in forty-eight hours, and 258 miles in seventy-two hours. During December of the same year he walked W. Howe, at Cambridge Heath, the match being of 300 miles, which strange to say, O'Leary lost, although the performance of the winner was in nowise remarkable. O'Leary next walked another 300 miles match with Crossland, at the Palace, Manchester, February 28 to March 3, 1877, when the Sheffielder turned the tables and won, but without showing a performance unprecedented, and beating record time from 142 miles up to 287 miles (69 hours, 22 min. 23 sec.). His next performance was the memorable match with Weston, at Agricultural Hall, London, from April 2 to 7, 1877. The six days' task was for £500 a side, and O'Leary walked 520 miles to Weston's 510. O'Leary made 300 miles in the best time then record d, and the miles from 287 up were the fastest. A short while after the latter event O'Leary came back to the United States, and in New York he attempted to walk 520 miles in six days, July 2 to 7, 1877. Owing to his poor physical condition he failed. In November of last year O'Leary beat John Ennis in a match of 100 miles for \$500 a side. It was walked at the Exposition Building, Chicago. O'Leary accomplished 60 miles in 8 hours, 41 min., 30 sec. and the full distance in 19 hours, 59 min., 40 sec. Ennis quit after walking 54 miles in 17 hours 49 min. 53 sec. O'Leary subsequently appeared in two or three exhibition walks in Cincinnati and other towns in the West, where he prepared himself for the undertaking as above, reaching London just in time to take part in the great exhibition of physical endurance.

## THIS MORNING'S NEWS.

The Pope's new Encyclical, it is said, will dwell upon the desire of the Papacy to unite with Italy in order to secure a position better suited to its ecclesiastical character.

The Serbian troops have evacuated Wranja, the Turkish inhabitants of which have asked permission to migrate into Serbia, since the place has been occupied by the Russians.

The London *Post* says that unless Russia yields, the brewing storm will break out. The Berlin *Post*, in an apparently inspired article, justifies England's demand, and says Russia should be wise enough to be moderate.

200,000 men of the Russian Landwehr were called out on Monday, and it is believed that a war with England is being prepared for.

The Paris *Temps* thinks the Congress has failed. France stipulated from the first that she would not enter it unless all the signatory Powers of the Paris treaty were represented, and the Council of State have now renewed this resolution.

The Grand Duke Nicholas, accompanied by 12 Russian Generals, visited the Sultan at the Palace of Dolma Baghtche, on the Bosphorus, yesterday, afterwards proceeding to the Palace Beglerbeg, where he was visited by the Sultan. Adverting to the Sultan's apprehensions of an Anglo-Russian conflict, the Grand Duke is credited with the statement that he hoped the Congress would effect an arrangement.

Agents of the British Government are buying horses, for cavalry service, in the South-western States—particularly in Illinois and Kentucky; 1,800 are to be purchased and shipped by way of Canada. Each horse purchased is branded by the letter "S" which signifies "Service." Five to ten carloads of horses, daily, are shipped on the Chicago and North-western Road consigned to foreign agents.