

and follow the veins of metalliferous rock, which seem to occupy old fissures or clefts in the strata, nearly perpendicular in their position. From galleries driven into the vein at different depths, the miners work upward, removing the metalliferous rock, and throwing beneath them the rubbish, until the whole vein is removed.

The copper lies in abundance round the pits, in large "chunks" mixed with the rock, in small pieces, lumps and "strings," and in thin sheets. The larger masses are sent off entire, the smaller separated from the rock by heating it and pounding it under the "stamp."—The large masses sometimes met with, ten or twelve feet wide and a foot thick, are cut up by the slow process of sledge and chisel, and removed in blocks weighing from one to three tons. Piles of such lie on the landing at Sault St. Marie.

The mines produce a considerable quantity of silver, for which the Minnesota mine in the Ontonagon district is especially famous. It is perfectly pure, and often found attached to the copper. A miner showed me specimens where the metals were in contact with each other mixed with spar, both perfectly pure and bright. A great part of this silver is purloined by the miners, some of whom are said to have obtained a thousand dollars worth or more, before its occurrence in any important quantity was known to the owners of the mine. A close watch is now kept, and the precious metal saved for its legitimate owner.

We are agreeably surprised to find in the Bowden House at Eagle Harbour, an excellent and most comfortable hotel. There is another of good appearance. At other points on the lake good accommodations are ready, and a large summer "pleasure travel" is expected. Doubtless the trip up Lake Superior will be a frequented one as soon as the canal at the Sault is completed, and first class boats run up from the lower lakes. At present, the boats are but second rate and slow, and though there is much to interest the explorer who has weeks to spend among the mines, a short trip like ours is hardly satisfactory.

We were too early by a month, for Summer hardly begins till July, and even then, this vast and deep lake, with its waters at the temperature of the cold springs of New York, 40 degs. to 48, casts a chill over the air around. The whole influence of the region seems depressing. The vast width of the lake, over which the laboring steamer paddles for days, the wild and forbidding aspect of the shores with their Northern vegetation, the chilly temperature, the loneliness and the sense of remoteness from all civilization, give to an excursion on this far interior sea, a feeling of melancholy; and the traveller is glad once more to see the bold outlines of Mamsing and Gros Cap; and to gain at the Sault, to waters which are one step nearer to the homes of men, to cultivation and abundance.

—From the Albany Register.

GIRARD COLLEGE, PHILADELPHIA.—Mr. Girard, by the provisions of his will, forbade clergymen to enter this institution. It will be seen from the following extract from a speech made by President Allen in connection during the Anniversary week, that this attempt to divert the College entirely of a Christian character proved futile:—

"Dr. Allen remarked, that his reverend and learned friend, Dr. Lathrop, had asked him some questions with regard to the school, and he had that gentleman's permission to answer these questions to the audience. The Girard College for orphans was instituted under regular restrictions, which had brought upon it a great degree of odium from large classes of our community. The institution was opened six years ago, with many misgivings; its proceedings had been watched with the deepest interest; it had gone abroad at this was to be an infidel institution, and that the school could not be read there—and that there was to be no moral or religious instruction. But though they said 'no religion to be taught,' yet they tried to give moral and religious instruction as laymen could give. He would try to explain their system. Girard's will required that the pupils of the institution should be instructed in chemistry and natural philosophy—and it named no text-books in these sciences—and they had assumed that they must use the books recommended by the highest authority in that department of learning. So the same will required that the boys should be instructed in the purest principles of morality; but no text-book was prescribed—and the officers of the college took it for granted that, here also, they were to use the book recognized as of the highest authority by the greatest number—the Bible, and also the Bible was read daily there without note or comment. The board also required the teaching of astronomy,

and the other high sciences; but this could not be done without a previous instruction in the elementary departments of mathematics necessary to enable a boy to understand astronomy; so they had assumed the right to teach conic sections, in order to teach astronomy. On the same principle, in order to teach morality, we must first teach that without which morality can have no basis or sanction—and therefore we teach religion. This might be termed whipping a certain person, not to be named, 'round the stump,' but no matter round what he is whipped, provided only he be soundly whipped. President Allen then proceeded to give some account of the religious exercises in Girard College on the Sabbath. These consisted of family worship, in singing hymns and reading a portion of Scripture, and in prayer, sometimes written and sometimes spontaneous; using no sectarian forms, and giving no sectarian instructions; and also in religious services, including discourses on moral and religious subjects. Although clergymen were not allowed to officiate, yet laymen could conduct such services and exercises. The boys also had appointed hours for reading, and for walking and recreation; and these exercises were varied with the view to make the Sunday both interesting and profitable to them. They recognized Christianity as the law of the land; and if a Jew or a Mohammedan pupil should enter their institution, he would be required to conform to these regulations."

BURNING THE BIBLE.—In the July number of "The American and Foreign Christian Union" we find that the quiet little town of York, Pa., has been agitated for some time by a controversy between a Romish priest and a Presbyterian minister, having reference to two instances of burning the Bible. The first occurred about two years since, and the latter a few months ago. The fact relating to the recent case are set forth in a statement made by a meeting of the executive committee of the York County Bible Society held in April last, by the Rev. S. Oswald, treasurer of the society. Mr. Oswald says:—

Some few weeks ago I was informed by a Christian brother, who is deeply interested in the cause of Christ, that the German Roman Catholic priest of this place had burned the Bible belonging to a poor Catholic family, and requested that if the old lady called on me for another I should give her one. I requested that he should send her to me as soon as possible, and I would attend to her. A few days after she came, I inquired whether it was a fact that the priest burned the Bible? She said it was, but that she had better not say much about it—however, as I wished to know all, she would tell me; and she went on to state, that they are very poor, that her husband was sickly and had been confined to the house all Winter, that he had a Bible, and that during the tedious hours of his sickness he enjoyed himself very much in the reading of God's Word, for she thought it was the word of God, whether published by Catholic or Protestant.

She further stated that on a certain day the priest called to see her sick husband, and seeing the Bible on the bed, picked it up and inquired what they were doing with that book, and saying that it was not a fit book for them to read, he threw it into the fire. This poor woman said further, that she would like to have another, that she could not read herself, but that her husband was a good reader, and that he was fond of reading it. I gave her a Bible after writing in it as follows:—" loaned to Gregory Berger, by the Pennsylvania Bible Society, Feb. 24, 1854;" and I told her that the Bible was loaned to her as long as she and her husband lived, and all I asked of her was, that if the priest burned it, she would let me know it. I think she promised that she would; at all events she said that she would take care the priest should not get it into his hands.—He did however get it into his hands, and in a few weeks after the above promise was made, the Bible loaned to Berger, with the following letter (printed just as written) was sent to me by the priest:—

York, March 19, 1854.

Sir,—I send you back the Bible you loaned to Gregory Berger. The reason I do so is, because that book is against Christianity itself. I pray you shall not judge me as opposed to the reading of the Bible, supposing that what pretends to be the Bible, is really the Bible. But that book which I send you is partly adulterated; partly interpolated, partly mutilated in those parts of which you and your fellows and masters can not and could not understand, or which are opposed to that which you call faith.

I ask you therefore that you should spare yourself the trouble of having books of that kind in people of my congregation. If I should find more such Bibles

I would not send them back, but I would burn them, for they are worth it.

Respectfully, FRANCIS JOSEPH WACHTER
Pastor of St. Mary's Rom. Catholic Church

After the reading of this statement, the following preamble and resolutions were adopted and ordered to be signed by the president and secretary, and published in the newspapers of the place:—

Whereas the Bible has been twice burned, in this place, within the last two years, by the Papists; and whereas this recent act of sacrilege was perpetrated by the Roman priest, of Austrian birth and recent immigration, we feel, as Christians and friends of the Word of God, that it is our imperative duty respectfully to express our views of such outrages committed against the religious feelings of this community, therefore,

Resolved, That we do not only consider the act of burning the Word of God, and the priest's avowal to repeat the act, as blasphemous, but hereby declare that as Christians and American citizens, we will no longer passively submit to such outrages against Christian morality and the fundamental principles of our free American Institutions.

Resolved, That the above statement of facts calls upon the friends of the Bible for increased devotion to, and greater diligence in the noble work of circulating the Holy Scriptures without note or comment, and therefore we will endeavour to furnish to every man, woman, and child in this town and county, a copy of God's Word, in the language in which it can be read, notwithstanding the opposition and threats of a Bible-burning papal priesthood.

SAMUEL SMALL, President.

S. Oswald, Sec. pro tem.

MODERN EDUCATION.—Parliament and the professions, commerce and handicraft, form the pursuits of the three classes into which our population is divided. Each requires a separate appropriate education. The primary object of the grammar-schools, and the universities to which they form nurseries, was to train a body of learned ecclesiastics. To this purpose the course adopted at those institutions was admirably fitted. The logic of Oxford, the mathematics of Cambridge, and the classics of both, were and are the intellectual arms necessary to force, defend, and explain a revelation given to man in languages no longer spoken. Humanly speaking, classical learning is the citadel of the Christian church. A man may be a very powerful divine—that is to say, he may play upon the passions of his hearers—and he may also be a very pious man and a very useful pastor, although he know not the Greek alphabet; and so may he be, although he happen to exercise at the same time some lowly calling, and to be in habits and mind upon a level with the lower classes. But such a man can never be a theologian, and can be of no use to defend Christianity. The Jesuits, who were never accused of doing hard work without an object, although banded by a soldier, were the best classical scholars in the whole world. It will be a sad time for the Christian Church when her priests and deacons shall cease to be scholars.—*New Quarterly Review.*

MR BENNETT AND THE POPE.—The following anecdote has been related by an admirer of the Vicar of Frome:—"While Mr. Bennett was in Rome his holiness, who had been informed of the reverend gentleman's visit, caused it to be intimated to him that he would be a welcome guest at the Vatican, which honour, however, Mr. Bennett declined. On this, the Pope, who took a warm interest in Mr. Bennett's conversion, wrote to him expressing his willingness to remove any doubts he might entertain, and his desire to welcome him into the fold of Rome; whereupon the Anglican clergyman returned for answer that he (Mr. Bennett) entertained no doubts as to his religion; but if the Pope had any as to his own, he should be very happy to discuss the matter with him. Pío Nono declined to put the matter on this footing, and the interview we believe, never took place.—*Bristol Mirror.*"

CHURCH BELLS.—The great bell of St. Paul's, London, weighs 8,400 pounds; the great bell of Lincoln, 9,694 pounds. Great Tom, in Christ Church, Oxford, the largest bell in England, weighs 17,000 pounds. The great bell at St. Peter's at Rome, weighs 18,600 pounds. The bell at Erfurt 28,000. But large as are these bells, they shrink considerably when compared with those of Russia. The bell in the tower of St. Ivan in Moscow, weighs 100,000 pounds; and the fallen great bell which lies at the foot of the same tower, 443,723 pounds. Its height is over 21 feet, and its diameter at the rim is 22 feet. The metal in it is estimated to be worth about £70,000.—*Banner of the Cross.*