

TEN THOUSAND MILES BY RAIL.

(Continued.)

Again taking the Delaware and Hudson Railway at Albany, a pleasant trip through the old Dutch settlements of the Hudson and Mohawk valleys,—not forgetting one charming glimpse of the Falls at the latter river at Cohoes,—brought me towards six o'clock to Saratoga Springs. This, unquestionably the most fashionable of all the many summer resorts in America, is not at first sight a very attractive place. The springs are, of course, the nominal *raison d'être* of the village; but probably nine-tenths of the many thousands of visitors who yearly crowd its monster hotels care little for such innocent attractions as these medicinal waters can afford. The country itself is as flat, dull, and uninteresting as can anywhere be found. True the Adirondack region is within easy reach by rail; but the relation between that rocky wilderness and this aristocratic resort is not much more definite than the connection between Goodwin Sands and Tenterden Steeple.

The fact is, Saratoga lives upon its reputation, and upon its hotels. There are no hotels elsewhere such as the unrivalled four that front upon the Broadway of this back country village. The most convenient, though perhaps not the most magnificent of the four, is the United States, just across the road from the railway depot. This immense building occupies three sides of a block, enclosing an extensive piece of ground laid out in walks and terraces, with fountains, trees and shrubs, encircled with plots of velvety turf, and fringed by well-kept flower-beds, fair of hue and fragrant of scent. All the parlors and drawing-rooms open into this central square, with broad verandahs and corridors forming a continuous terrace all around. Here, the whole day long, may be seen a crowd of the idle gathered together from every State of the Union, lounging lazily in rocking chairs, intently poring over the latest French novel, or drowsily inhaling the fragrant essence of the bewitching weed of Cuba. At the dinner hour they saunter lazily over to the big dining-room across the square, where a phalanx of coloured waiters serve up every delicacy that the most epicurean taste can desire. Towards evening, sounds of music are heard from the grand public drawing-room, and scores of fair ladies, robed in ultra-Parisian splendor of costume, promenade fastidiously along the gravel walks or around the terraces, brilliant with innumerable gas-lights. These evening concerts afford the opportunity for a display of resplendent jewellery and costly attire, that could not in all probability be rivalled by the most spendthrift court of Europe.

The evening is the time to see Saratoga at its best. The great hotels are a perfect blaze of light; their open verandahs facing on the broad street are thronged with idle loungers. Broadway, the one street of Saratoga, a thoroughfare of immense width, with long avenues of shade trees on either side, is crowded with a host of promenaders, who lazily lounge along, arm in arm, to and fro. The shops and stores are brilliantly alight, saloons and billiard-rooms all alive, restaurants and oyster-rooms as busy as if eating and drinking were the sole object of life. Fashionably-dressed ladies mingle with the pedestrian throng. The scene is almost like a Roman street in carnival week. Nor does a Sunday evening make much difference in the gay pageant. On one such evening I spent an hour in seeking some more profitable employment of my time than was presented by the open-air concert which had drawn almost the entire colony of visitors towards the public gardens. There is a church in a prominent locality on the main street, but its gloomy and deserted appearance at once dispelled all hope. Continuing my researches, at a remote quarter of the village I caught the sound of a deep-toned organ in the distance, and soon found my way to what proved to be a Roman Catholic Church, crowded to the very doors with a most attentive congregation. I noticed lingering around the entrance several others, evidently as little accustomed as myself to worship at Romanist shrines, who nevertheless appeared to find even in that elaborate ceremonial of censer-waving and genuflection, some more congenial indication of devotional sympathy than was to be looked for elsewhere in that city so wholly given over to pleasure.

Bidding farewell, with no atom of regret, to Saratoga, I took the train one evening for Schenectady, thence going west by the night express of the New York Central Railway. Early next morning the Niagara river was reached, and one experienced the pleasant home-like sensation of being again on Canadian soil. Then followed a fortnight of busy every-day life in the midst of familiar scenes which need not be recounted here. Once more the order of the day was "Westward Ho!" Early one morning in the last week of September, I crossed over from Windsor to Detroit, and twelve hours later was the occupant of a berth in the Pacific Express of the Michigan Central Railroad. At day-break of the following morning a surly growl went round the car at the discouraging announcement, "only just past Kalamazoo, two hours late!" There was no help for it but to study for so many hours longer the barren sand hills that fringe the southern limit of Lake Michigan, reflecting meanwhile over the fortunate lack of enterprise exhibited by western men in not tapping that great inland sea by a short length of canal which would drain off its waters to the Mississippi, leaving Niagara shorn of half its glory, and rendering the Welland Canal a work of supererogation. The only other idea suggested to one's mind by the next instalment of the journey is a feeling of admiration at the clever device by which the railway engineers have made each of the roads centring on Chicago cross all the others successively within a distance of a few miles. Any spare time unemployed in these philosophical speculations can be profitably utilized in a visit to the dining car which accompanies this train from Niles.

(To be continued.)

GEOGRAPHICAL DISTRIBUTION OF MAMMALS.—Great impulse seems to have been given to this branch of biology of late years, and particularly since the publication of A. R. Wallace's great work. The latest essay on the subject will appear in the forthcoming Bulletin vol. iv., No 2) of the U. S. Geological Survey, from the pen of J. A. Allen, of the Museum of Comparative Zoology at Harvard, than whom no one in this country is better qualified to write on this theme. The title of the paper explains its scope and is as follows: "The Geographical Distribution of the Mammalia, considered in relation to the principal Ontological Regions of the Earth, and the Laws that Govern the Distribution of Animal Life." Mr. Allen is also at work on a history of North American *Pinnipedia* (seals, whales, walrus, &c.), to be published as one of the volumes of Hayden's "Miscellaneous Publications." He would be glad of any information as to the range, particularly southward, or habits of any of the animals treated.

THE POPES.*

(Continued.)

(62.) PELAGIUS, 555-559, had distinguished himself during the exile of Vigilius in administering the affairs of Rome at the time of its siege by Totila, King of the Goths; and when the city at length capitulated he prevailed upon that monarch to spare the people. The Goths, however, pillaged the city, and threw down its walls. Pelagius was afterwards sent into exile, but on the death of Vigilius he returned to Rome and was selected for Pope by the Emperor. During the long absence of Vigilius the church at Rome had become disorganized and divided. Pelagius devoted his efforts to the task of restoring its unity and discipline; but at his death a portion of the Western church still remained in schism.

(63.) JOHN III., 560-572. Very little is known of the events that occurred during the time of this Pope. It is, however, recorded that he reinstated two bishops in France who had been condemned by a council; and that a few years later the same two bishops were convicted of crimes against the laws and imprisoned for life.

(64.) BENEDICT I., 573-577, was elected after an interval of six months. The Lombards were now devastating Italy. The records give little information as to ecclesiastical matters at this period.

(65.) PELAGIUS II., 577-590, was elected at a time when the city was closely besieged by the Lombards. After long delay, the Emperor sent an army to the relief of the Roman citizens. Pelagius exerted himself to effect a reconciliation with the Churches of Istria (a district of northern Italy) who held aloof from the Roman Church; but they remained intractable. He then induced the Exarch or Governor of Italy to take summary proceedings against them, deposing several of their bishops. A Council held at Constantinople in the year 589 gave the Patriarch of that city the title of "Universal Bishop." The Pope immediately wrote letters protesting against this, declaring null and void the action of the Council, and condemning absolutely as "too proud and unworthy of any bishop" the title of Universal Bishop. A contagious disease began to cause great distress throughout Italy; and Pelagius, who had permitted his house to be used as a hospital, took the disease and died on the 8th February, 590.

(Britain was now over-run by the Saxons, who drove out the native tribes from the east and south of the island, compelling them to take shelter in the mountainous country of Wales. In the year 586, the Bishops of London and York, who were the last to remain at their posts, abandoned their churches, taking refuge in the Welsh monasteries.)

(66.) GREGORY I., 590-604, was a Roman Senator and Praetor, or chief officer of the city. On the death of his parents he came into possession of immense wealth, which he employed in founding six monasteries. He also gave up his own house for the same purpose, and distributed all his rich clothing and furniture among the poor; then taking the monastic vow, he applied himself to the study of the Scriptures. Passing through the market one day he saw some youths offered for sale as slaves, and being informed that they were from a district of Britain called Deiri, and that the people of that country were ignorant of christianity, he went to the Pope (Pelagius) and obtained permission to go to Britain as a missionary. But the people of the city raised such a disturbance on hearing he was gone that the Pope was compelled to send messengers with instructions for him to return.

On the death of Pelagius, Gregory was unanimously elected bishop. He at once wrote to the Emperor begging him not to confirm this election, for which he held himself entirely unworthy. His letter however was intercepted, and the Emperor approved his election in due course. Gregory was consecrated on the 3rd of September, 590. After holding a Council at Rome he wrote synodical letters to the four Patriarchs of the Eastern Churches, declaring his adherence to the orthodox faith, and adding that he received and revered the four General Councils as the four Evangelists, and that he bore the same respect for the fifth. He also testified his own deference to the authority of Councils.

The Pope now turned his attention to the Istrian Churches, and succeeded in bringing them into communion with the Roman see. The Donatists again causing trouble in Africa, he wrote to the Governor of that province urging him to deal severely with these heretics. In the following year he reinstated Adrian, Bishop of Thebes, who had been deposed, after inquiring into the charges brought against him. Shortly afterwards he sent to Constantinople as Nuntio to represent him at the Imperial Court, a priest named Sabinien; and also wrote to the Emperor protesting against a law which had been enacted forbidding soldiers or other public officers to embrace the monastic life. In the year 593 Gregory wrote a book which he styled the "Dialogues," which attracted so much attention that it was translated into both Greek and Arabic. He also sent missionaries into Sardinia. In the same year he instructed his Nuntio at Constantinople to protest against the title of Universal Bishop, assumed by the Patriarch of that city. The Lombards were now advancing again towards Rome, but the Pope succeeded in making a treaty of peace with them.

He then organized a mission for the conversion of England, placing at the head of it a priest named Augustine, Abbot of St. Andrew's Monastery at Rome. The missionaries met with many delays on their journey, but in the year 597 they landed on the coast of Kent. Ethelbert, King of that part of England, had married Bertha, daughter of the King of France; and she, being a Christian, incited her husband to allow the missionaries to remain in his country. Augustine then established himself at Canterbury, where his mission soon made so many converts that the King became anxious to know what this new teaching was. Ultimately, the year after their arrival, he was baptized, and then large numbers of his subjects acknowledged the Christian faith. The Pope then wrote to Augustine, giving him authority to act as Archbishop, placing the entire island under his jurisdiction. Augustine thereupon called an assembly of the British bishops, and endeavoured to induce them to submit to the Pope's authority. They, however, refused to do so; the Abbot of Bangor finally declaring that they would acknowledge no other authority than that of the Bishop of Caerleon (in South Wales) to whom they were accustomed to look for

* This portion should have followed on from No. 10, but was passed over by a mistake.