

EDITORIALS.

GRASSHOPPER ANTIDOTES.

THE grasshopper is heard from this year not only in the Rocky Mountain regions, but through the Western and in some of the Southern States, as well as in Spain and other portions of the old world.

According to the *St. Paul Pioneer Press*, a little red bug is eating the grasshopper eggs thereabout and inspiring the farmers with renewed confidence in the extinction of the pests and in obtaining uninjured crops in succeeding years. Here is a description of the gentleman bug—

"This bug is of a deep red color, about the size of a flea, or rather a louse, resembling the latter somewhat also in its shape and movements. Ex-Governor Stephen Miller has forwarded to President Drake, of the St. Paul and Sioux City Road, a box full of earth which originally contained a mass of grasshopper eggs, but which has been transformed by these parasites into a quantity of loose soil, mingled with the remnants of discolored egg-shells, with a multitude of the fat little red bugs prancing around on the surface, apparently in pursuit of something more to eat. Now, as to the utility and complete success of these bugs as destroyers of the grasshoppers' eggs there would seem to be no doubt in the minds of those who have given the subject a general examination, as well as of those who have personally inspected their mode of operation and the places where they have already utterly destroyed the eggs laid by the 'hoppers a few weeks ago."

Governor Miller, in a letter from Windom, says—

"Last evening when we reached Worthington from Lake Shetek, there was quite an excitement in Worthington, owing to the fact that the citizens were generally convinced that a red parasite was destroying the grasshopper eggs. I examined the matter carefully myself, and became convinced that the destruction of the eggs in that immediate vicinity were well assured; but I determined not to write you and excite any hopes until a further and more complete examination could be had. We therefore furnished our Bohemian friends with a bottle of the eggs, and their pests, and the commission left in high spirits. We postponed further investigation until this morning, when I left and prosecuted the examination with vigor. The farmers in the vicinity knew nothing of these signs of deliverance until the visitors from Worthington reached them, and I feel safe in saying to you that in a circle of ten miles from Worthington there will scarcely be an egg left by to-morrow night. I send you a bottle herewith, containing the cones and the parasites. We could scarcely find a cone, or sack, except as they were indicated by the parasite on the surface; and each cone which was not entirely destroyed had from five to fifty of the red laborers at work upon the eggs. We found scores of cells with no eggs left except the shells. As fast as the bug finishes one cone, it starts upon an expedition for new worlds to conquer, and it instinctively finds and conquers the new world. I, of course, informed our station agents and others at Hersey and Heron Lake of this discovery, and they also promised to make a thorough investigation, as I will do here, and the results will be reported forthwith. If the matter is general, deliverance is nigh * * * I stopped for fifteen minutes one and a half miles west of Wilder, where section foreman Smith took me to that portion of his farm where eggs were deposited. We could find none by general digging, but wherever we found, as we frequently did, the red parasite on the surface, we found the cone beneath, with the parasite at work consuming the eggs. * * * I am aware that two years ago this parasite was found working upon the eggs at Madeira and other places, but here we have the remedy almost as soon as the eggs are laid, while in the former instances the parasite was only discovered in the spring."

In the Council Bluffs *Globe* is

the following concerning another means of preventing the ravages of grasshopper, also of potato bugs—

"Hon. D. G. Lane, of the West India Islands, who is visiting in this city with Rev. P. B. McMenemy, and who will locate next spring in Crawford county on a large tract of land, has kindly given us the following information in relation to grasshoppers and potato bugs. He says that the West Indies were troubled with them for years, but so soon as these remedies were ascertained there was no ravages by either. The western people will hail this information and preventive with delight, and we hope they will at once try the efficacy of these exterminators. The following is the communication—

"To the Editors of the Council Bluffs *Globe*:

"Gents:—For the last two weeks I have been in this country from the West Indies and I find the grasshoppers making great ravages in vegetation. In order to prevent this, burn one pound of sulphur on charcoal, in the centre of a field, and save what it has taken so much toil to develop.

"To prevent potatoe bugs from destroying the crop, plant two grains of flax seed in each hill. This will prevent them from injuring the potatoes, as they will not go near the flax.

"DANIEL G. LANE,
Hamilton, Bermuda, W. I."

THE EPISCOPAL METHODISTS NORTH AND SOUTH "SHAKE HANDS OVER THE BLOODY CHASM."

THE Methodist Episcopal Church and the Methodist Episcopal Church South have agreed to end their thirty years war, have smoked the pipe of peace, and have declared a formal fraternity. The Episcopal Methodists of this country divided into two churches in 1845, disagreement on the slave question being the exciting cause.

This reunion was accomplished by the labors of a joint board of commissioners, appointed by the General Conferences of the two sections of the Methodists, "to remove all obstacles to formal fraternity, and to adjust all differences between them." The commissioners held their sessions in Congress Hall, Cape May, lasting seven days, commencing on the 16th of the present month (August), and concluding their labors on the 23rd of the month, on which date they issued an address "To the Bishops, Ministers and Members of the Methodist Episcopal Church and of the Methodist Episcopal Church South." In this address the following basis of reunion is laid down—

"As to the status of the Methodist Episcopal Church and of the Methodist Episcopal Church South and their co-ordinate relation as legitimate branches of Episcopal Methodism, each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784, and since the organization of the Methodist Episcopal Church South was consummated in 1845, by the voluntary exercise of the right of the Southern annual conferences, ministers and members to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, in distinct ecclesiastical connections.

"It was next incumbent on us to consider the questions concerning conflicting claims to Church property and some special cases that could not conveniently be referred to the operation of a general rule. There were two principal questions to be considered with regard to the Church property in dispute between local societies and the two churches. First as to the legal ownership of said property; Second, as to whether it will consist with strict equity, or promote Christian harmony or the cause of religion, to dispossess those societies now using Church property, which was originally intended for their use and occupancy,

and of which they have acquired possession, though they may have lost legal title to it by their transfer from one church to another. We have considered the papers in all cases that have been brought to our notice. These arose in the following named States:—Virginia, West Virginia, Maryland, Tennessee, Louisiana, North Carolina, and South Carolina. In respect of some of these cases we have given particular directions; but for all other cases the joint commission unanimously adopted the following rules for the adjustment of adverse claims to church property—

"RULE 1.—In cases not adjudicated upon by the joint commission, any society of either Church constituted according to its discipline, now occupying the Church property, shall remain in possession thereof, provided that where there is not in the same place a society of more members attached to the other Church, and which has hitherto claimed the use of the property, the latter shall be entitled to possession.

"RULE 2.—Forasmuch as we have no power to annul decisions respecting Church property made by the State courts, the Joint Commission ordain in respect thereof—1st. In cases in which such a decision has been made or in which there exists an agreement, the same shall be carried out in good faith.

"In communities where there are two societies, one belonging to the Methodist Episcopal Church and the other the Methodist Episcopal Church South, which have adversely claimed the church property, it is recommended that without delay they amicably compose their differences irrespective of the strict legal title, and settle the same according to Christian principles and the equities of the particular case, and, so far as practicable, according to the foregoing rule. But if such settlement cannot be speedily made, then the question shall be referred for equitable decision to three arbitrators—one to be chosen by each claimant from their respective societies and the two thus chosen shall select a third person, not connected with either of said churches, and the decision of any two of them shall be final.

"In communities in which there is but one society rule first shall be faithfully observed in interests of peace and fraternity.

"RULE 3.—Whenever necessary to carry the foregoing rules into effect legal title to the church property shall be accordingly transferred.

"RULE 4.—These rules shall take effect immediately.

"In order to further promote the peaceful results contemplated by this joint commission and to remove, as far as may be, all occasion and especially to forestall all further occasion for hostility between the churches, we recommend to the members of both, as a wise rule of settlement where property is in contest, and one or both are weak, that they compose their differences by uniting in the same communion, and in all cases that ministers or members recognize each other in all relations of fraternity, and as possessed of ecclesiastical rights and privileges of equal dignity and solidity. They should each receive from the other ministers and members in good standing with the same alacrity and credit as if coming from their own church, and without interference with each other's institutions or missions. They should, nevertheless, co-operate in all Christian enterprises."

The Commissioners say that they believe no principle of honor on either side was invaded; that they struck the key note of brotherly love until it sounded high and clear, and they were enabled to reach the elements of perfect harmony; that they trust they arrived at the desired consummation of complete fraternity; and that the above quoted basis of fraternity was adopted without a dissenting voice. They expect the present action to inaugurate a new epoch in American Methodism, and they congratulate both churches that they have succeeded in uniting between them the broken cords of affectionate and brotherly fraternization, so that henceforth they may hail each other as from the auxiliary ranks of one great army, and they may be one in spirit, one in purpose, one in fellowship, not as one church, but as "dual churches of American Methodism," revolving in mutual fellowship and har-

mony, the complement of each other, like dual stars in the physical firmament, having no further occasion for sectional disputes or acrimonious differences.

The following are the names of the members of the joint commission—

M. D. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fisk, and John P. Newman, Committee of the Methodist Episcopal Church.

Edward H. Myers, Robert K. Hargrove, Thomas M. Finney, David Clifton and Robert B. Vance, Committee of the Methodist Episcopal Church South.

THE METHODIST EPISCOPAL REUNION.

THE reunion of the Methodist Episcopal Church and the Methodist Episcopal Church South, by a sort of Siamese twins arrangement, after thirty years of disputes and fightings, crimination and recrimination, appears to be regarded as one of the most notable signs of the times.

The *New York Herald* is disposed to regard this reunion as an event of very great importance and of controlling influence in American history, judging from the following utterances of that paper—

"It was idle to talk of maintaining a Union of love when a body like Episcopal Methodism was split asunder on questions of national polity.

"As the division of American Methodism was the most significant fact in our history previous to the rebellion so reunion is the most significant event since reconstruction. Division meant war; reunion means peace. The separation of the churches occurred because the hearts of the people North and South were estranged. Methodism has come together again in one strong and powerful body because sectional jealousies are breaking down. This event means political as well as Christian fraternization. It is the surest sign which has yet been given that the South accepts the situation and that the whole country is once more united in love for the Union.

"If the people of the South still refused to accept the results of the war, if they were still rebels, as so many demagogues assert, American Methodism would still be as divergent in 1876 as it was thirty years before. It was sectional jealousies and bickerings which led to ecclesiastical disunion. The separation of the churches only preceded the endeavor to separate the States. A breach in Methodism meant a breaking up of the Republic. Fraternization now means the reverse of all this, and shows how base and baseless are the charges of political adventurers, who would have us believe that the old spirit is still alive in the South. With these men, whether they are in the Senate of the United States or on the hustings, the wish is father to the thought. If the southern people did not mean peace, political and social, this bond of fraternization never would have been sealed; and it is because reunion means so much in its national and political aspects that this event has such great significance.

"In taking this great step American Methodism has bound the Union of the States together by a bond which cannot be broken; for it has demonstrated that the hearts of the people are reconciled, and in consequence both the Christian and the patriot will rejoice in the work which has been accomplished."

A special dispatch from Philadelphia to the *Baltimore Gazette* says—

"There is great rejoicing among Christians generally, and especially among the Methodists, over the publication of the address of the Cape May conference, announcing the union of the church north and south. Dignitaries of the church all agree that the commissioners on both sides are clothed with plenary powers in the premises, and have no doubt that the basis of union will be unanimously confirmed by the conferences in rapid succession, and approved by the united general conference, which will meet as soon as the preliminaries can be

arranged. It is known exactly what concessions are to be made in regard to the ownership of church property in the south, and there will be no serious disagreements in the settlements and decisions. These will be governed by the ordinary canon and common law, so as to make perfect titles. It is understood that congratulatory messages are going forward from all the bishops to the clergymen and commissioners at Cape May."

As an instance where the labors of the commissioners are not regarded with any great respect or sanguine expectation of wonderful resultant fraternity, we may quote the following from the *St. Louis Globe-Democrat*—

"Why ten eminent Methodists should have been appointed by the two General Conferences, and should have held a ten-days' session at Cape May in order to tell the Methodist world what it knew perfectly well before, and to prescribe rules, the observance of which is so natural that no one would think of doing otherwise, is a conundrum which the Commissioners and the Conferences only could solve. The societies now in possession of Church property would have held to it even had the Commissioners never been appointed; neither will any contesting society be likely to yield its claim to another community merely because the latter is larger in membership. The recommendation to carry out in good faith the decisions of a civil court is rather rich, particularly as processes of law are generally enforced whether the contesting party is willing or unwilling. The advice to 'love each other' is good enough, but as most Methodists can read it in their Bibles as St. John wrote it, the sending of ten men to Cape May as a prelude to its promulgation seems a vain and superfluous step. In short, the Commission does not appear to have been a success. It has told the Methodists nothing that they did not know before, and has advised them to do nothing which they would not anyhow have done. The two Methodist Churches are gradually approaching union, but it is doubtful whether union will be hastened by any more such commissions."

It appears that during the war, principally in Virginia, West Virginia, Maryland, Tennessee, Louisiana, and the two Carolinas, old settlers moved out, new settlers moved in, and the church relations of many communities were broken up. Northern Methodist preachers followed in the wake of the Union armies often occupied the deserted houses of the Southern Methodists, built up new churches and congregations, made various improvements on the property, sometimes exceeding in value the original property, remained in possession for years, and refused to give up the property, which resulted in divers squabbles and lawsuits, to the great discredit of the Methodist name. Hence the rules agreed upon concerning property by the commissioners.

It is a good thing to see brotherly love continue and abound, among Methodists or any other people, but we may be excused if we respectfully inform the Episcopal Methodists of the north and south churches that, if they really wish to be saved, they must believe in God, repent of their sins and their unbelief, be baptized for the remission of their sins, have hands laid upon them, by those having authority to do so, for the reception of the Holy Ghost, and continue to faithfully keep the commandments of God, and then they may read their title clear to an inheritance with the Saints in light, not otherwise.

THE INDIAN PEACE COMMISSION.

THE Commissioners appointed to treat with the hostile Sioux Indians were interviewed by a reporter of the *Omaha Herald* when they were in that city, Aug. 28. As a result of the interview it appears that the main object is to have the Indians relinquish their right to the Black Hills country; that the western line of the reservation is the 104th meridian, and the Government wishes it to be changed to the 103rd, so as to leave the mining