PULPIT TEACHINGS.

SERMONS AND SERVICES IN TWO CITIES. MR. BEECHER ON LOVE TO GOD AND TO MAN—A SERMON BY THE REV. WILLIAM M'KINLEY ON VICARIOUS SACRIFICES—INDEPENDENT CATHOLIC MOVEMENTS.

Easter was observed yesterday with elaborate musical services and display of flowers in many churches. The congregations were smaller than usual on Easter Sunday, the unfavorable weather keeping many persons at home. Among the noteworthy sermons delivered yesterday was that of Mr. Beecher on Love to God and Love to Man. The Rev. William McKinley, of the Church of the Christian Endeavor, in Brooklyn, preached on vicarious sacrifices. The "Independent Catholic Church" changed its place of meeting yesterday from Clarendon Hall to Steinway Hall, and some of its members made improbable statements about efforts to turn it into a Grant organization. The "American Independent Catholic Church," an offshoot and rival of the body just named, also held services yesterday.

THE CENTRAL ELEMENT OF THE UNIVERSE.

The Rev. Henry Ward Beecher, at Plymouth Church.

There was nothing in the appearance of Plymouth Church yesterday morning to indicate the Easter anniversary, the display of flowers being scarcely more abundant than on any other Sunday in the year. A handsome vase of flowers rested on the pulpit table, to which Mr. Beecher once in his sermon turned an addressed his remarks. A bouquet was also placed in front of the pulpit.

Mr. Beecher took for his text Colossians iii., 1-3: "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." It is assumed here, he said, that there has taken place a spiritual unity, and that the disciples of Christ have come into a mystic relation with him—mystic only as all high and compelling love is mystic. We are said to enter into others' lives. A mother lives in her child. We know that friendships have risen up and endured in which each lived in the other. It was toward some such unity that all Christ's teachings tended. He was to enter into His disciples and abide in them, and they were to be to Him as the branch to the vine. For this He prayed. This was the drift of His instructions. And so, in a figure, one lives in Him so that he is dead to Himself, and his real life is hidden in Him. His disciples are supposed to enter into this life, and when such a day as this comes to its morning, all Christians should have a resurrection of life and spiritual power and glory. Seek those things that are above. There is a great centre of the universe where the effluence of love rules over all else. Everything is moving in this direction—love to God and love to men. The whole unfolding of the life of Christ is of this one central element—the predominance of the effluence of love over physical power and all secular, earthly and temporal forces. Toward this all things are moving.

Let us look first into Christ's earthly disposition—what may be called the genius of His life and ministry. We are to bear in mind that He was a peasant's son in His outward life, and came up with rudimentary instruction—without what is called technically an education. He came up in the midst of poverty and labor, in an age of confusion, in a land disrupted, and in a province which was the wash-basin of nations. Galilee was the Delta of ancient nations. If there was any one thing likely to be felt by a teacher under such circumstances it would be the grindings of poverty, the dislocation of society. His "local coloring" would come from the poverty of himself and his people. But there is nothing on this subject in Christ's teachings except, "Having food and raiment, be content; trouble not yourselves about these things; blessed are the poor, and the poor in spirit." There was no appeal to them as against riches. Contented poverty? No. Contented riches? No. Something higher than either—contented manhood. There were universal suffering and oppressive rulers; but nothing in the Master points to discontent or encourages it. He was no "Sand-lot" orator—no provoker of anger and rage. There was not a syllable that broke the concord or sympathy of universal brotherhood. Around Him existed a system of external morality without spirituality, but He did not set himself against it. He did not set himself against the Synagogue or the Temple. In no single instance did He speak of recklessly putting away the religious institutions which existed. He sought to make them stronger by making them better. In His career there was not one single appeal to ambition. "He that would be chief among you," He said, "let him be your slave." There was not one single incitement to vanity and conceit in His teaching and example. He taught humility and exemplified it. Nor was there one single effort of partisanship. He did not found a school, or a sect, or a church. He did not gather a party. Nay, whenever men tended to organize around him He repelled them. His genius was individual. It was an instance of pure, high, spiritual teaching—to reconstruct the inward and spiritual man. Under intolerable wrongs there was nowhere the slightest hint of an avenging spirit. He laid down a doctrine that was not understood by His age or ours, "Love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them that despitefully use you and persecute you." This is so impossible that the endeavor to do it seems like affectation—this which is a blossom from the very centre of the tree of life. Divine beneficence was the centre of His life and teachings—the all-conquering power of true beneficence as against the crash of nations, the all-devouring sword, the rude hand of coarse justice—all the animalism of men's passions.

Next look at the purposes of Christ, as interpreted by Him and His disciples. This principle of benevolence was to become the root of all laws and institutions. The time is to come when governments are to be controlled by benevolence, as they are now by insensate selfishness; when laws are to be framed by men's higher natures; when policies and laws are to be the evolution and development of this great principle of benevolence. Benevolence is the ground-work of character—when has this ever been seen? Christ is dead yet. The nations do not know that He has risen. There is hardly a nation yet that is not organized animalism; and they are as if there had never been a revelation from heaven. Where are we? There are wrangling and internal feuds. On our western coast immigrants are despised, hunted and hounded; politicians are looking to see which way votes go. And on our either border we stand like the dog in the manger—not cutting a canal nor letting anybody else. What is the condition of Europe? England is spreading its power through India and the southern coasts of Africa—true always to the lion, but not to the Lion of the tribe of Judah; as we are true to the eagle, but not to the eagle that bore up St. John, according to tradition. France lies in peace, meditating war. What is Germany? Pushing this way and that, and meditating war or peace as the case may be. Austria has swallowed provinces and is lying still to digest them, and calls it peace. After 1,900 years, where is the change that has taken place in institutions, and laws, and the conduct of men on earth?

Christianity has redeemed and exalted the household. This is but the morning star; let us thank God for it, but the sun has not yet risen. How slow the progress of the Kingdom of God! The great forces among men are repellant. On this continent God has sounded the trumpet and brought men hither from the North, the South, the East and the West; all complexions, tongues, manners and customs are mingled, that they may grow together and teach the nations that all can dwell together in unity. This is the experimental ground of God. But under the least provocation the old nature—the beast—breaks out in anger and discords. But the work goes on and is to go on until the animal passions are entirely subdued.

But communities are divided up into conflicting interests. Sects are hot internally with dislikes and prejudices. The time is to come when no one shall be disturbed by his fellows on account of his beliefs; when a man brought into a genuine Christian life under the Pope shall be just as sweet and beautiful as if under Congregationalism or Popery; when the man who loves and rejoices in ordinances shall be just as sweet and beautiful as those silent men who have no ordinances. Men are to be judged by their likeness to Christ, and the most orthodox will be set down as bad if his disposition is bad. Man in the image of God is superior to churches, ordinances, doctrines, and beliefs of every kind. But all this is but the porch of the temple. The imminence of God! The morning brings Him and the evening does not drive Him away. God, the non-understandable, the infinite, working by wonderful ways that we cannot understand, whom angels cannot compass in their thought—God, who is unspeakably larger and further beyond our reach than the philosopher is above the child in the cradle, the infinite, eternal, all-glorious—He was everywhere to Christ. This fact was like the atmosphere above the head of Jesus. He was absent-minded often; His head was above the mists of time and His heart was still in the eternities. If ye be risen with Christ can ye enter into His disposition and His purposes—the spiritual realm and range? Can you hide yourselves in the vastness and delight in the beauty of Christ? Nineteen hundred times hands have strewn white flowers on the altar. Nineteen hundred times the bells have rung in the air rejoicing. Nineteen hundred times men have laid down the sword for an hour, and then lust and ambition and greed and pride have gone thundering on through the rest of the year. Is this entering into unity with Christ? Is your life hid with Christ? Do you desire Christ in you, the hope of glory? These flowers fade in the plucking. Beautiful they are and worth renewing. Christ loved them living, and slept in a garden when in the rock-hewn sepulchre. They are memorials of your zeal. You are as the grass, the morning cloud or the evening dew.

Oh, for the impulse of settled dispositions! Oh, for the enthronement of the principle of benevolence! Oh, for the comprehension of it! Never yet hath the world seen this. History has dripped with blood. When we speak of benevolence men say that we are enervating the doctrines and call it the "mush of magnanimity." Give the world a chance. Suffer for it. Wait for its rectification. Be Christ-like. This is what He does. God bears this world in His bosom, and waits for the fulfilment of His purposes, until there shall come forth a glorified race, and God's will shall be done on earth as it is in Heaven. Let us enter into the spirit of the Lord Jesus Christ. Slay your prejudices. Destroy your enmities. Set up the altar of love. Seek the things which are above, and set your affections on the things which are above, where Christ sitteth.

VICARIOUS SACRIFICES.

The Rev. William McKinley at the Church of Christian Endeavor.

The Rev. William McKinley, the new pastor of the Church of Christian Endeavor in Brooklyn, yesterday morning preached a sermon on the doctrine of vicarious sacrifice. He took his text from I. Peter, iii. 17, 18: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

This text, said the preacher, suggests two questions: first, what did Christ suffer? and secondly, why did he suffer? The common answer to the first question as generally accepted is that Christ suffered the punishment due for men's sins; that He took our place, and was punished for our sins in our stead. There are three objections to that view of the text. It is unjust, unscriptural and impossible—I mean in its bald, naked, unqualified form; and I think that most people who accept the general theory qualify it in their own mind. To reverse the fundamental principle that the innocent are protected and the guilty suffer is to unsettle the very foundation of justice. It is unscriptural, because Scripture teaches expressly that every man shall bear his own burden, and that no one shall be punished for the sin of another. There are natural and physical consequences which come to the child through the sin of the father, but they are not punishments, but the misfortunes of the child. This is a thing to be pitied, and God does so, and provides the child compensation in another form. Scripture says distinctly that the father shall not bear the iniquity of the child, and the son shall not bear punishment for the father's sin. "All souls are mine," said God, "and being mine, I care for them all," and though those children suffer they are His. There are passages in the Bible which seem to teach, at first glance, that Christ was punished for our sins; but, making proper allowance for figurative language, we shall find on examination that nowhere is it so taught. He bore our sins, but not our punishment. He suffered to bring us to God.

The third objection is that it is impossible in the nature of things that the innocent should be punished for the sin of the wicked—under God's law I mean; for I know that under man's administration the innocent sometimes suffer. It is one of the impossible things under God's government that a guilty man should escape. The penalty of sin in its worst form cannot be separated from it. Sin is as the opaque body which casts a shadow. It and punishment cannot be separated. The penalty of sin is of man, is in man, and remains in the body as a poison until it has been extirpated or expelled. Sin is a moral poison, and will continue to produce disease until it is removed. The penalty of sin is the shadow between the soul and God. It is reflected on the background as a black cloud and hides the face of the Father from the selfish man. The man may talk cant, philosophical or skeptical, or worse than all, theological cant; but he does not know God if he lives in opposition to Him. In the nature of things a sinless man cannot feel the curse of separation.

Jesus's own words were, "Into Thy hands I commit myself." Is that the language of conscious guilt? I have known abnormal cases where men imagined themselves guilty of some other person's sin. I knew a case where a man of high judicial position, who in his old age sank into a state of insanity, thinks he suffered greatly from the belief that he had committed some crime, when everyone knew that he was a most blameless man. It was a disease with him. But the Son of God could never by any possibility imagine that He was being punished, that God's hot wrath was being put on Him for others. What then did He suffer? I answer in the light of Scripture and human experience that His sufferings were natural and were necessary to His position as a Saviour. It is a universal law of nature that nothing exists for itself alone. All are parts of one great whole. Men suffer for one another, and in the family we find vicarious sacrifice first illustrated. We are born into the world to suffer, and our well-being is procured by sacrifice and suffering. The mother suffers for her child. Her care and devotion are vicarious. In the same way the father suffers. He grows prematurely old because on his head and hand and heart are laid the burdens of his children. He toils for them, suffers for them, thinks for them, and often dies for their welfare. The unselfish mother does not turn over the care of her child to a hireling, and the more motherly she is the more she suffers. You must look for the best people where the greatest sorrow is found. Under the social law the good suffer for the bad. Think of the suffering of the poor mother over her fallen child, and the agony of the father who bears his boy in his heart. Whenever great achievements are to be made somebody must suffer, and in all instances the best and bravest are the victims. Not long ago a chasm opened across this Continent and 400,000 lives were sacrificed to close it. Who suffered most on that occasion, the best or worst of the land? Did the contractors who made money out of the nation's blood suffer? No. The best men and women of our country paid the penalty. All over this land the cry of Rachel weeping for her children was heard. But we need not go back so far for an illustration of the great principle. At midnight, standing on the threshold of its home, is the brilliant but profligate lawyer. He has returned from scenes of debauchery, and finds darkness throughout his house. Halting at an open door he hears a low, soft voice, and within discovers, on her knees, at his child's bedside, his Christian wife, with tears in her eyes and uplifted hands, appealing to the great God in behalf of the father of the child. She bore on her heart the sin of the man who could not feel for himself. The man was sobered by the sight. Before daylight the bad man was behind him and the good future before him. That man to-day occupies one of the highest positions in the Nation, and he owes it to the fact that his soul was summoned from the sepulchre of sin to life.

Jesus Christ came and put Himself under the burden. He took the iniquity of all and bore it as His before God. It was the natural and necessary condition of His work that He should suffer. The text tells us that Christ suffered for us to bring us to God. When we were told that God could not love the world until man's redemption had been purchased, Christ answered that God so loved the world that He gave His only begotten Son for it. When Wilberforce was fighting for human liberty some one said to him, "How is it with your own soul?" "To tell the truth," he replied, "I am too much concerned about others that I have not given it a thought." Wilberforce was near Jesus then. The love which sacrifices self brings extreme felicity. Self-indulgence brings a curse, but self-sacrifice a blessing. The cross is the everlasting symbol of self-sacrifice. Darkness vanishes as light comes in and floods the soul. On Easter morning I commend to you this great truth—He that loves as Christ loves hastens to bear His cross.

OPPOSING THE CHURCH OF ROME.

Services of the "Independent Catholic Church" and of an offshoot from it.

The Rev. Father McNamara, the founder of the "Independent Catholic Church," and the Rev. Father O'Connor, his colaborer, preached for the last time at Clarendon Hall yesterday morning. Father O'Connor said before the sermon: "We move to Steinway Hall to-day. The reason is that the proprietor of this hall has been persuaded to turn us out. Certain political influences have been brought to bear. But we do not propose to have our church turned into a political machine for the benefit of any faction. We are priests, not politicians. We have providentially been able to secure Steinway Hall, where in the future we shall hold two services every Sunday. Let all present return to this place at a quarter before 2 this afternoon, and we will proceed together to take possession of our new quarters.

Father McNamara took for the subject of his discourse the story of the resurrection as related in the xxiiith chapter of St. Mark, his address being a running commentary upon the different verses of that chapter. "The Italian Church has rolled up huge blocks of stone," he said, "to keep our Lord in the sepulchre of its dogmas and superstitions. But He is not there. He has risen. He is in Heaven, where we can commune with him directly, without the aid of Popes and confessionals. An Italian priest, who calls himself Pope, assumes infallibility, an attribute of Divinity. He might as well claim all the attributes of God—omniscience and omnipotence; and in fact he must be wholly God if God is part." He spoke of the ignorance in which he said the Church of Rome kept its adherents, and closed with an account of his labors in Boston.

Inquiry was made by a TRIBUNE reporter as to the nature of the political interference referred to by Father O'Connor, and he was told an absurd story to the effect that an attempt had been made by promises of large amounts of money to turn the "Independent Catholic Church" into an organization for the election of Grant. A prominent Methodist clergyman, it was asserted, had endeavored to persuade the chief men of the church, to do this but they had refused. Services were held in the afternoon and evening at Steinway Hall.

Several meetings were held yesterday in the interest of the "American Independent Catholic Church." This is a branch from the "Independent Catholic Church" formed under Father McNamara, and was established last week with Father Quinn as president. The division arose, it is stated, from dissatisfaction on the part of some of the members with Father McNamara, who, they say, persisted in having himself elected bishop against the wishes of the majority of his associates. A meeting was held in the afternoon at the University Building in University-place. Father Quinn Mullen, Wood and Broderick, all of whom claim to have been formerly priests in the Roman Catholic Church, took part in the exercises. The first address was made by Father Quinn. The charge, he said, that the new organization had been formed for political purposes was utterly untrue. They had never been working in the interests of any political party and did not propose to do so now. The church headed by Father McNamara was becoming a second edition of Romanism and it was his desire to break away from Romanism entirely and forever. There was a great and growing dissatisfaction among the priests nuns and people of the Roman Church, and if the Pope did not do something to remove present wrongs a great change would take place. It was proposed to establish missions in this city, and it was hoped that Protestants of all denominations would help them in their work. As soon as possible a convention of converted priests and Protestant ministers would be called, for the purpose of adopting a creed and form of government suitable for the church.

The R. V. E. N. Fleishblatt followed with some statements concerning the organization. He said it would be guarded by the counsel of an advisory committee consisting of seventeen Protestant ministers of New-York, among whom were the Rev. Drs. Newman and Morrow. There was a prospect of receiving the gift of a lot for the erection of a tabernacle.

A meeting was held in the morning at Wesley Chapel in Attorney-st., near Delancey-st., and one in the evening in the Bleecker Building in Bleecker-st. The exercises were similar at each meeting, and were all conducted by Father Quinn. Meetings will be held every Sunday in Clarendon Hall.

BAD USE OF A MATCH BOX.

The liquor store at Tenth-ave. and Thirty-sixth-st. on Saturday night was the scene of a quarrel, in which Francis Merkel, age twenty-five years, of No. 480 West Thirty-sixth-st., struck Jacob German, age thirty years, of No. 441 West Thirty-sixth-st., over the left eye with a large marble match-box. German's skull was fractured. The police sent him to the Roosevelt Hospital, and arrested Merkel.

THE COURTS.

DECISIONS—MARCH 27.

Supreme Court—Chambers—By Judge Donohue.—Broadway and Seventh Avenue Railroad Company agt. the Mayor, etc.; Eighth Avenue Railroad Company agt. the Mayor, etc.; Ninth Avenue Railroad Company agt. the Mayor, etc.—Orders granted continuing injunction. Gentman agt. Clark.—Motion granted, case set down for April 9, 1880. In the matter of Lord.—Motion denied. Connolly agt. Connolly.—Motion denied without costs; see memorandum. Samuels agt. Goldbacher.—Granted.

By Judge Lawrence.—Panzerbreter agt. Waydell.—The affidavit of the stenographer seems to put the question involved in this motion beyond all doubt and the motion to resettle the case is granted, therefore, without costs. Collins agt. the Reynolds Card Manufacturing Company.—The cases of the People agt. New-York and Staten Island Ferry Company, 68 N. Y. Rept. 82 and the Atlantic Dock Company agt. Lisby, 45 N. Y. p. 500 sustain the position taken by the defendant's counsel on the argument of this motion. The allowance must therefore be computed upon the sum of $117, the amount reported by the referee, as the damages sustained by the plaintiff by reason of the infringement of their trade-mark by the defendants. In the matter of Bernheimer; In the matter of Loew; In the matter of Caldwell; In the matter of Hunter; In the matter of Hunter; In the matter of Cavill; In the matter of Bernheimer; In the matter of Webber; In the matter of Weil; In the matter of Seidenberg; In the matter of Hardy; In the matter of Jackson.—Orders granted denying motion. Lewis agt. Saidmore.—Order granted. Hall agt. Hebbard; In the matter of the Fifth Avenue Presbyterian Church.—Granted.

Circuit—Part I—By Judge Lawrence.—Allison and others agt. Abendroth.—The motion to postpone the trial of cause until the October Term is granted.

Circuit—Part II—By Judge Donohue.—Rosenthal and another agt. Plumb and another.—Findings signed.

Circuit—Part III—By Judge Donohue.—Rich agt. Salomon and another.—Motion denied; see memorandum.

Common Pleas—Special Term—By Judge Larremore.—Lieber and another agt. Kavanagh.—Complaint dismissed. In re accounting of Markewitz, etc.—Report confirmed and distribution ordered. In the matter of the final accounting of Moving, etc.—Assignee discharged and sureties released. Henderson agt. Henderson.—Order for accounting of Wizzik and another; In re application of Kootz; In re Baer; In re Strauss; German Savings Bank agt. Schuler; In re, etc., of Fermant, etc.; Rosant agt. Shaw.—Applications granted. In the matter of Roger.—Application granted.

By Judge Van Hoesen.—Candy agt. Bernstein.—Order signed.

Marine Court—Chambers—By Judge McAdam.—Leeman agt. Hegman; Wood agt. Kohner; Nichols agt. Broadway and Seventh Avenue Railroad Company; Grandenwitz agt. Mallahan; Kerrigan agt. Shanahan; Wachmann; Eisner; Edey agt. Moodie; Chase agt. Interst; Lewis agt. Brown; Walsh agt. Davidson.—Motions denied. Thyson agt. Miller.—Motion granted. Goldsmith agt. Solomon; Dobson agt. Bowe.—Orders settled. Schmuck agt. Leperin.—Judgment for plaintiff, $228. Savage agt. Magnes.—Action continued against public administrator; see section 757 of New Code as amended. Schoonman agt. Trogeser.—Judgment. Hilap; Hammond agt. Alvarez; Hall agt. Parcell; Harlem agt. Cline. Moraney agt. Peck; Wyman agt. Leiber; Shea agt. Hanson; Ward agt. Van Pelt.—Judgments filed. Kneibler agt. Rosberger.—Defendant put in custody of connel. Lusoha agt. Charlesburg.—Judgment for plaintiff, $142. Kappes agt. Lipper.—Motion denied without costs. Galway agt. Wilherlein.—The demurrer to the complaint may be argued on the list at 2 p. m. Richards agt. Chase Hasser Company.—G. S. Stilt's polished receiver. Dunsmith agt. Hindeman.—Arrest vacated. Merritt agt. Kelbert.—Five per cent allowance granted. Lipps agt. Thompson; Sandford agt. Robinson.—Tried and judgments filed. Ullman agt. Reynolds.—Defendant discharged; bail bond offered.

CALENDARS THIS DAY.

SUPREME COURT—CHAMBERS—Brady, J.—Court opens at 10:30 a. m. Calendar called at 11 a. m.—Nos. 1, 18, 31, 57, 58, 86, 92, 96, 99, 116, 135, 136, 137, 171, 196, 237, 238, 254, 255, 267, 271, 276, 280, 287, 292, 294, 295, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327.

GENERAL TERM—Adjourned until April 7.

SPECIAL TERM—Beach, J.—Court opens at 10:30 a. m.—Demurrer.—Case on, No. 14.—McNamara agt. Lynes. No day calendar.

CIRCUIT—PART 1—Adjourned for the term.

PART II—Donohue, J.—Court opens at 10:30 a. m.—Case on, No. 1876, Rothbrandt agt. Burke. No day calendar.

SUPREME COURT—GENERAL TERM—Adjourned for the term.

SPECIAL TERM—Curtis, C. J.—Court opens at 10:30 a. m.—Calendar called at 11 a. m.—Case on, No. 47, Booth et al. agt. Edmondson. No day calendar.

TRIAL TERM—PARTS I, II and III—Adjourned for the term.

COMMON PLEAS—GENERAL TERM—Adjourned for the term.

SPECIAL TERM—Larremore, J.—Court opens at 10 a. m.—Case on, No. 4—Fordyce agt. Smith. No day calendar.

TRIAL TERM—PARTS I and II—Adjourned for the term.

MARINE COURT—GENERAL TERM—Speir, J.—Motions and appeals. Court opens at 10 a. m.—Appeals from Orders—Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Appeals from Judgments—Nos. 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

MARINE COURT—TRIAL TERM—PART 1—Adjourned for the term.

PART II—Gross, J.—Court opens at 10:30 a. m.—Nos. 2370, 2867, 3306, 3306, 3375, 3414, 3419, 3427, 3467, 3483, 3484, 3485.

PART III—Adjourned for the term.

GENERAL SESSIONS—PART 1—Recorder Smith, J.—The People agt. Louis Koch, Michael Kenny, Martin Adams, felonious assault and battery; James Harris, Ward for rape; Quigley; Porter V. Williams, Edward Nelson, Hugh Adams, grand larceny; John Kenny, Henry Livingston, John Warne, James Dunn, larceny from the person; William Weigand, Lizzie Weigand, attack upon the person; William Weigand, Lizzie Weigand, larceny; Patrick Quinn, Thomas Lowery, John Moses, false pretences; David Costran, manslaughter.

PART II—Common Pleas, J.—The People agt. George Smith, homicide; William Kelly, William O'Neill, August Leubner, Dore Lyons, Cornelius Leary, felonious assault and battery; Cornelius Leary, John Lowery, John Moses, false pretences; Edward Lustman, Mary Jane Kee, Thomas J. Sullivan, assault and battery; William Kelly, false pretences; Ann Roberts, John Heisey, Maggie Noonan, Eliza Larkin, Anna Brown, Sarah Brown, disorderly house.

Judge John Rice was a very violent secessionist, and in a speech urging secession said, "Why, the Yankees? I tell you they shun fight we can whip them with pop-guns!" A short time after the war Judge Rice was making a speech at the same cross-roads where he had made his boasting speech before the war. One of the audience asked him if he was not the same Judge Rice that spoke there in 1860. "Yes," he replied, "I am; I didn't you say I at we could whip the Yankees with pop-guns?" "I did; and we could have done it; but they wouldn't fight us that way!"—[Boston Transcript.

"No, William," she mournfully uttered, still allowing him to retain her hand. "No, William, I can't marry you. I don't believe you can provide a wife with butter upon your present salary, and I can't eat shoe margarine."—[Philadelphia Chronicle.

Proposals.

PROPOSALS for LABOR and MATERIALS. OFFICE OF SUPERVISING ARCHITECT, TREASURY DEPARTMENT, WASHINGTON, D. C., March 19, 1880.

SEALED PROPOSALS will be received at this office until 12 m. on the 5th day of April, 1880, for all the labor and materials required for excavating, piling, concreting stone and brick work, &c., for the foundations and cellar of the U. S. Barge Office at New-York, in accordance with drawings and specification, copies of which and any additional information may be had on application at this office or the office of the Superintendent. JAS. G. HILL, Supervising Architect.

SEALED PROPOSALS will be received at the office of the Clerk of the Board of Education, corner of Grand and Elizabeth streets, until Thursday, April 1, 1880, at 12 m., for supplying the coal and wood required for the public schools in this city, for the ensuing year—say ten thousand (10,000) tons of coal, more or less, and eight hundred and fifty (850) cords of oak, and five hundred and fifty (550) cords of pine wood, more or less. The coal must be of the best quality of white ash, furnace, egg stove and nut sizes, clean and in good order, two thousand two hundred and forty (2,240) pounds to the ton, and must be delivered in the bins of the several school buildings at such times and in such quantities as required by the Committee on Supplies.

The proposals must state the mines from which it is proposed to supply the coal to be furnished from the mines named, it accepted, and must state the price per ton of two thousand two hundred and forty (2,240) pounds.

The quantity of the various sizes of coal required will be about as follows, viz.: Eight thousand one hundred (8,100) tons of furnace size, nine hundred and fifty (950) tons of egg size, three hundred and fifty (350) tons of egg size, and six hundred (600) tons of nut size.

The oak wood must be of the best quality, the stick not less than three (3) feet long. The pine wood must be of the best quality Virginia, and not less than three (3) feet six (6) inches long. The proposals must be for the number of one hundred and twenty eight (128) cubic feet, solid measure, for both oak and pine wood, and also the price per cord per load for sawing and the price per cord per mile for splitting, the quality of oak wood to be split only as required by the Committee on Supplies. The wood will be inspected and measured under the supervision of the Inspector of Fuel of the Board of Education, and must be delivered at the schools as follows: Two-thirds of the quantity required from the 1st of May, to the 15th of September, and the remainder as required by the Committee on Supplies; said wood, both oak and pine, must be delivered sawed, and, when required, split, and must be piled in the yards, cellars, vaults or sheds of the school buildings, as may be designated by the proper authority. The contracts for supplying said coal and wood to be binding until the first day of May, 1881. Two sureties for the faithful performance of the contract will be required, and each proposal must be accompanied by a signature and residence of the proposed sureties. No compensation will be allowed for delivering said coal and wood at any of the schools, nor for putting and piling the same in the various cellars, vaults or bins of said schools.

Proposals must be directed to the Committee on Supplies of the Board of Education, and endorsed "Proposals for Coal," or "Proposals for Wood," as the case may be.

The Committee reserve the right to reject any or all proposals received.

FERDINAND BRAUD,
RENJ. F. MANIERRE,
DAVID WILMOT,
CHARLES PLACE,
HENRY P. WEST,
Committee on Supplies.

New-York, March 24, 1880.

THE LONG BRANCH OCEAN PIER CO. will receive proposals for steamboats to run between New-York and its pier at Long Branch; also between Long Branch, Coney Island, Rockaway, Newark, and other places. The pier is now being extended 200 feet and will be provided with the most improved and complete facilities for the landing of large boats and the embarking and discharging of passengers and freight.

Proposals will also be received from responsible parties for segars, candy, soda water, fruit and other privileges on the pier. Apply on or before April 10. WM. OTTMANN, Chairman Executive Committee, Fulton Market, N. Y.

Excursions.

STARIN'S EXCURSIONS. For Saloon Steamers, Tugs, Barges, and Glen Island, Hudson, Alpine, Alderney Park, and Highland Park Groves, apply at Pier 18, N. R., between Cortlandt and Dey-sts.

Board and Rooms

West Side.

A.—SUPERB LOCALITY, 138 57th-st., near 6th-ave., "L" road; pleasant ROOMS for gentlemen; also second floor; private bath; furnished or unfurnished; permanent tenancy; American family; middle aged; references unexceptionable.

A SMALL PRIVATE FAMILY will let, with board, their back parlor, to a responsible physician; references. 28 West 30th-st.

CHOICE of nicely-furnished front rooms near elevated-station, first-class hotels and restaurants; junction Broadway and 42d-st., 520 7th-ave., opposite Rossmore.

PARTIES suffering with mental or nervous diseases can find good board and proper attention in a private family. Address EXPERIENCE, Tribune Uptown Office, 1,238 Broadway.

SMALL private American family will let nicely furnished front room, to gentlemen only, without board; all conveniences; hot and cold water, &c.; house and furniture first-class. 210 West 30th-st.

28TH-ST., 314 WEST.—Pleasant rooms with first-class board; terms moderate; references.

135 MADISON-AVE., northwest corner 31st-st., an apartment, elegantly furnished, to let from May 1, with private table only.

Dry Goods.

OPENING OF PARISIAN NOUVEAUTES IN Dress Trimmings.

ON WEDNESDAY, MARCH 31, WILL BE DISPLAYED OUR IMPORTATIONS OF DRESS TRIMMINGS, SELECTED EXPRESSLY BY US FOR THE SPRING AND SUMMER TRADE, AND OFFERED TO THE LADIES AS

Surpassing in brilliancy and richness of color, novelty of designs and combination

ANY ASSORTMENT EVER EXHIBITED HERE OR ELSEWHERE. THESE GOODS COMPRISE JET, CACHEMIRE, IRIDESCENT AND GOLD PATTERNS, AND PRONOUNCED BY CONNOISSEURS AS THE MOST ENTRANCINGLY BEAUTIFUL TRIMMINGS NOW IN THIS CITY.

ALSO,

LACES AND LACE ARTICLES, RIBBONS, ORNAMENTS, &c.

DUNCAN A. GRANT, NO. 879 BROADWAY.

Nicoll THE TAILOR. SPRING & SUMMER GOODS

DOMESTIC TWEEDS AND CASSIMERES.
PANTS TO ORDER FROM $4.00.
SUITS TO ORDER FROM $15.00.

FOREIGN TWEEDS AND CASSIMERES.
PANTS TO ORDER FROM $5.00.
SUITS TO ORDER FROM $22.00.

SPRING OVERCOATS TO ORDER, FROM $15.00.
NEW STYLE SPRING OVERCOATS.
ENGLISH GOODS SILK FACINGS.
SILK VELVET COLLAR AND SILK SLEEVE LININGS.
MADE TO ORDER $20.00.

620 BROADWAY, NEAR HOUSTON-ST., AND 139 TO 151 BOWERY.

SAMPLES AND RULES FOR SELF-MEASUREMENT SENT BY MAIL.

Board and Rooms.

East Side.

AT 50 IRVING-PLACE.—Furnished rooms for gentlemen; references.

HANDSOMELY furnished rooms, with good board for families or gentlemen; references. 104 East 23d-st.

ELEGANTLY FURNISHED ROOMS, en suite; single; billiard tables; gymnasium; heat; gas; front basement for physician; shown to-day. No. 204 2d-ave.

PHYSICIAN'S OFFICE to let; furnished or unfurnished; occupied by a physician for six years; three rooms, water, etc. Inquire 102 East 23d-st., opposite College of Physicians and Surgeons.

TWO OR FOUR GENTLEMEN desiring superior rooms with or without board, near the Park. L Box, between 9 and 10 a. m., Herald Uptown Office. Address RELIABLE, Box 21, Tribune Uptown Office, 1,238 Broadway.

$5 to $7 per week; single and family rooms with board; breakfast from 6 to 8 per day; table board, $3. CLARENDON HOUSE, 12 Clarendon-place, near Broadway. Having several houses in different locations we buy largely by wholesale, hence our extraordinarily low prices.

7 GRAMERCY PARK.—Elegant suite of rooms, second floor overlooking Park; others, double and single with board.

16 EAST 130TH-ST.—Pleasant furnished rooms for gentlemen.

Board and Rooms Wanted.

A GENTLEMAN having fine furniture COMPLETE for the use of seven rooms would arrange with refined parties for the use in exchange for small room and board. Address MAY FIRST, Box 24, Tribune Uptown Office, 1,238 Broadway.

WANTED.—A room, with board, southern exposure, rear, in a refined family, for a single lady, above Grand, and between 34 and Madison Ave.; references. Address H. H., Tribune Uptown Office, 1,238 Broadway.

Country Board.

GLEN RIDGE, CORNWALL, N. Y.—House now open; 40 acres ground; gas, water, wood-fires; fresh vegetables, milk; carriages, stages, &c. on place. J. G. ROE.

Hotels.

THE TRAYMORE, SEA END, ILLINOIS AVE., ATLANTIC CITY, N. J. Heated throughout. Gas in all the rooms. Open permanently. M. E. HOOPES.

Miscellaneous.

BRUSHES of every description at 315 Pearl-st., opposite Peck-slip; all articles at lowest prices. JOHN K. HOPPEL, Manufacturer and Importer.

BOYS' and misses' stem-winding watches, $4.50, $3 and $10. GEORGE C. ALLEN, 1,190 Broadway, near 29th-st.

CASH—Diamonds, watches, jewelry and silverware bought and sold back at a small advance. GEO. C. ALLEN, 1,190 Broadway, near 29th-st.

STEAM ON THE ERIE CANAL.—THE NEW-YORK STEAM CANAL TOWING COMPANY, having purchased all the property of the Dalton Towing Company, the only company running towing boatmen with animal power on the Erie Canal, will be ready, on the opening of navigation this Spring, to tow canal boats to and from Buffalo, Oswego and Troy.

Animal power will be used on the canal between Rochester and Troy until equipped with the cable system. It is expected that by July 1 next the cable system will be in operation on the whole line of the canal, using animal power on the shortest levels and at the locks. Wire rope, now made, will be laid in the canal when open for navigation, extending the cable from Rochester to Syracuse.

The charge for towing will be 20 cents per mile the same as by animal power at which price special contracts can be made for the whole season of navigation, thus assuring boatmen a uniform cost of towage.

The speed will be about three miles per hour, until boatmen become accustomed to handling boats at this great increase over the speed by animal power.

To facilitate the steering of canal boats towed together in long tows, by the cable system, boat owners should substitute a wheel for the tiller, at an expense of $15, and requiring a half hour's time to do it and but at a small cost upon shackling bar, according to the form the Company adopts as the best, simplest and cheapest. The General Superintendent of the Company will supply information relative to these appliances.

The Company solicits the patronage of all whose business interests are connected with or pecuniarily dependent upon the Erie Canal. Boatmen will receive the additional profit of increased speed at same cost as animal power; and whether additional cost utilize the best form of steam power for moving canal boats on the Erie Canal, without changing their present construction and by passing the tow line to a cable tow-boat as now to the animal on the tow-path.

Any persons who shall injure or disturb the wire cable which this Company lays in the canal, or detain or embarrass the boats using the cable or towed thereby, will incur the penalty of the law and be liable to fine and imprisonment as provided in Section 4 of Chapter 575 of the laws of 1879.

MADISON M. CALER, Gen'l Supt.
New-York, 26th March, 1880.

NONE GENUINE UNLESS CORKS BRANDED "WILHELM'S QUELLE."

WILHELMS-QUELLE (WILLIAM'S-SPRING)

Natural Mineral Water.

The greatest German and British medical and chemical authorities praise the Water as an excellent and as being most admirably with wines, mixing with the least without in the least color or flavor, while fitted for use to all persons suffering from chronic dyspepsia, cases of the weakness, the small proportion of natural salts it is.

"Wilhelm's Quelle collect table water, admirably suited for liquors and milk, deteriorating their flavor; they recommend its use to the large carbonic acid gas and of sulphates contained in it."

WILHELMS-QUELLE G. B. KRONTHAL

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