PULPIT DISCUSSION.

DUTIES OF CITIZENS TO CANDIDATES.

The Rev. Dr. Thomas Armitage at the Fifth Avenue Baptist Church.

"Render to all their dues—honor to whom honor," was the text of the Rev. Dr. Armitage's sermon yesterday, on the subject "What we owe to Candidates for Public Office."

These words, said Dr. Armitage, throw a sacred guard around the administration and reputation of civil magistrates. The text also enjoins a proper respect toward those who execute the law, as in a sense the embodiment of the law itself. They are not to be lowered and degraded in public esteem, but are to be treated with candor and due respect; so that no man is at liberty to defame and revile them with impunity. Render honor to whom honor is due by virtue of position. This is an indispensable requisite in all civil government, and must be forever binding. To criticise, oppose, or even resist certain unlawful measures is not only right, but may become the highest duty of the citizen. That is one thing. But to slander, calumniate and vilify men in public trust is another, and can be no man's right. If an officer has misused or betrayed his trust, there are proper and legal methods of reaching him, of bringing him to account, and inflicting upon him the deserved punishment. But this cannot be done by detraction and defamation. In fact, it rather defeats its own end by creating sympathy for the man who is reproached, because ill-judged language is sure to damage the claims of a well-laid charge. What fair and manly specimens of resistance to wrong government are found in the State papers of our Revolutionary fathers—in the Declaration of Independence and similar documents, in which they set forth the most serious grievances and avow their purpose to resist them even to blood, without the slightest attempt to scandalize George III. or to defame his personal character. And this was not only in harmony with the old Mosaic injunction, "Thou shalt not curse the ruler of thy people," but it kept in view the great deference of our Redeemer, when he said "Render unto Cæsar the things that are Cæsar's," and was in keeping with the spirit of the Apostle Paul, who, when the High Priest had commanded him to be smitten on the mouth, contrary to the law, in presence of the tribunal over which he presided, when the charge was made that he "reviled God's high priest," because he had replied sharply, the deferential Apostle corrected himself at once, saying: "I knew not, brethren, that he was the High Priest, for it is written, 'Thou shalt not speak ill of the ruler of thy people.'" In a word, the Scriptures draw a sharp line between the personal and public acts of an officer of State, and reprobate the "speaking evil of dignities." Their public and official acts are open to inspection, to question, and to unfriendly exposition, and they may be held responsible, therefore, on good and well-sustained evidence. But if neither the public nor private acts of an executive officer render him obnoxious to law, he should enjoy immunity from all attacks. His private character has not so become public property as that it may be torn to pieces by every one who chooses to assail him. And in any case that form of scandal which casts petulant scurrility upon his life name is to be reprobated by every true friend of his country and of personal human rights. The meanest and worst man in the community has rights which are sacred and inalienable, and amongst them is that which shields him from all forms of false statement uttered in malice to injure him, imputing disgrace where it ought not to be imparted, and so maligning him as to induce others to despise him, when he has done nothing to justify such vilification.

The bearing of these remarks is just as direct upon honorable candidates for public office as upon those who hold public positions of responsibility; for if free citizens should render what is due to honor to their own chosen executive officers, they are equally bound to honor those whom they propose to elevate to those positions. The one implies the other.

As American citizens we may rightfully boast of the high distinction which our freedom of suffrage confers upon us, and of our mode of electing to high office in its exercise. And this very freedom which binds the civil authority exclusively to the sanctions of social life should be itself an invulnerable guard against all that is demoralizing in the political sphere which one citizen may be tempted to cast upon another, we do, to say the least, is like equal in citizenship. But how can one citizen honor himself by vilifying another? A man who uses dishonors the rights of another dishonors his own, and in his own term invites public calumny upon himself. There would seem to be much more room for, and therefore much more likelihood of speaking reprehensibly, and even disgracefully, of the chief rulers in monarchies, where the law of primogeniture brings an heir to the throne without the suffrages of the people. But wife or the humblest citizen may be lifted to the highest civil trust, as the good will of his fellow-citizens may demand. And yet, when any body of citizens, or any party, desires to elevate an honorable man to the Chief Magistracy, the possibility of tarnishing that man, of dishonoring and degrading him by every sort of aspersion, seems at once to become vastly more possible in this grandest repute on earth than in any other country of the globe.

It is not intended to speak here of all kinds of fair, open, searching inquiry and investigation of any man's principles political, or of his private life, or of his public acts as a public man. These are fair subjects of investigation; the public good demands that they be thoroughly examined and understood. But no man has the right to use either the tongue or the pen to slander any candidate for public office by reciting some or propagating falsehood concerning him under any pretence whatsoever. It is the most unmanageable thing in American history that every Presidential election throws the country into such a feverish slander-craze as leaves the most honorable, talented and trusted men in the Nation, in all other respects, at entire liberty to bear false witness against their neighbors, by robbing some well-known candidate of that precious gem which we all cherish above life itself—namely, a stainless reputation.

And what renders this state of things the more painful to high-minded men is the utter absence of restraint in the manner of perpetrating this blighting evil. When once a political campaign is opened by the nomination of a candidate, thousands of men who hold the truth invariable on all other subjects and occasions seem to act as if they were left free to violate the truth in all ways during that canvass. On what principle can any refined gentleman, noble scholar, and true-hearted patriot, who would rather sacrifice his right hand than condescend to do an unkind or unmanly thing in his office, in his family, or in his business, thus set aside the Biblical requisition to "speak the truth and lie not" in this case any more than in any other sphere of utterance? Where do the tongue and pen find license for their misrule and perversion, and for their inflaming venom, on a plane with the deadly serpent, in matters political? No man is safe when subjected to such assaults; but on what ground can the unprincipled attacks be palliated which thus render him unsafe? Is this rendering "honor to whom honor is due"?

Dr. Armitage here referred to the calumny heaped upon Washington as soon as he became a candidate for the Presidency; accusations of treason and the intention to make himself King being among the charges made. And this sanctioned thing, he said, had been done ever since. A man who knew no better, continued Dr. Armitage, would suppose that the whole race of Americans, from the wisest to the verriest set of scamps lurking behind the bar of the circus, and after they were laid in their graves were all fit for society canonization. In all these assaults the animus is designing and sinister, and seldom fails to betray the deliberate purpose of falsehood and the undisguised resolution to set aside the Golden Rule; and yet the superexcellence of that rule is exactly as even and honorable in political life as in any other sphere. It cannot in the nature of things be less than a crying sin against the Republic and God to brand its honorable citizens with dark blots from head to foot. Let every high-minded and honorable citizen set his face sternly against all such vituperation, as his duty to his country, as an act of piety toward his God, and as a tribute to his own self-respect. The exact truth is our only safeguard in electing men to office, and we owe this to them as their due.

The nature of things forbids this detraction, as it is felt as a widespread injury upon public morals. There can be no more desolating maxim in a country like our than that which decrees "All is fair in politics." Not all is fair in politics. What is unfair anywhere else is unfair here. This slanderous practice reflects disgrace upon our common country and institutions, and creates a bad name with other nations. Besides, the injury is not ended with the election. The public conscience for truth is debauched; trickery, instead of integrity, is sanctified in the management of public affairs, and chicanery imaginated as a leading law of action in a purely democratic form of government. Whichever of the multiplied candidates is elected, his influence for an honorable administration is weakened. In every way this form of unjustifiable attack overreaches itself, by its own reaction and hardening influence, as an unmitigated wrong, and so is to be resisted by every true American.

These remarks are made with no especial party bearing, but in the hope that they may put a line of us on our guard during the coming Presidential election. During the Summer we shall read, hear, think and speak on political issues. Let us do so in a way worthy of true gentlemen. The men who have been nominated for President and Vice-President by the great parties are amongst the most able, pure and faithful men in the country. They are an honor to it. They have rendered service to it which would entitle them to the respect of any country, so that any nation might be justly proud of them, and so far as appears they have not sought the office, but it has sought them. They have each made mistakes enough in their trying public positions to show that they are just about as mortal as the rest of us and no more; and he who has been in the public service as long and as prominently as they without falling into as many and as great mistakes will be wonderfully commissioned by the people to "cast the first stone" if he will come forward with confidence to claim the right. Then in the name of all that is good in our American liberty, law and religion, I protest against debasing either of them because I protest against debasing ourselves. What right has any man to breathe calumny upon them, upon their wives, their children, their fair fame, and to abuse them by all sorts of indecent epithets? For in slandering them you slander all that is dear to them. This is cruel and unjust to them in all the sacred relationships of their lives, while it is cowardly in their assailants, who know that their present delicate position forbids a reply without bringing upon them new forms of opprobrium.

When such names are before us for President and Vice-President as those now submitted, slander and slanderers had better retire to the rear, and for once let principles come to the front. Or have we come to that beggarly mental stagnation which can find no principles to discuss, no separate political policies to weigh and measure? Has our political jurisprudence no history of the past, and no far-reaching future that is worth fair discussion? Certainly there ought to be issues broad enough and various enough for determining a Presidential choice among intelligent men, without blackballing men who have served their country as grandly as the present nominees. For once let a Presidential canvass be divested of all sting. Let the several parties be judged by the vital acts of their own history. Let passion give place to intelligent position, and candidates stand upon their real abilities and merits. What has our great public school system done for us, and what our powerful and ably conducted press, if we are not yet ready to abandon the old and abusive manner of electing men to public office? By all that is noble in the ancestry of the men, by all that is virtuous in their homes, by all that has been useful in their lives, and by all that is respectful to a patriotic people, and all the slander machines to the rear for once. Make we once the contest on truth and right. "Honor to whom honor!"

I close by giving all Christian voters the same sort of political advice which Paul gave when he enjoined prayer "for all men." Still I fancy that it would be a strange experience to the gentlemen who are now before you as candidates to know that they were really the daily subjects of prayer instead of slander. But what disease could it be to a Christian to pray for the blessing of God upon either of them. He might bring blessings upon them all this country, at least, our certainty he could not very comfortably rise from his knees in sincere prayer for them, and then deliberately deal out slander upon them as the answer to his petition.

RELIGION IN EDUCATION A NECESSITY.

The Rev. Dr. J. P. Newman at the Central Methodist Episcopal Church.

Although many of the accustomed worshippers at the Central Methodist Episcopal Church are spending these sultry Summer days in the country and at the seashore, their seats yesterday morning were so well filled by strangers and those whose own church-homes are closed that there were few vacant pews. The pastor, the Rev. Dr. J. P. Newman, preached on "Religious Education the Safeguard of the Nation," taking for his text Isaiah liv., 13: "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

The battle-field of the Republic, said the preacher, is the cradle of American childhood. On one side of this cradle stands the infidel, bold, brazen, and impious, holding in his hands Thomas Paine's "Age of Reason." On the other side stands the Christian patriot, earnest upright and believing, holding in his hands the Holy Bible. The great contest between them is, shall education be secular or religious? And the pregnant question of the hour is, which of these contestants shall control the education of the children of the Republic? The infidel assumes that the life of the Nation is safe in the hands of an intelligent citizenship without the helps, the restraint and the inspiration of religion. This is the bold assumption of to-day, heard from many rostrums and promulgated by many journals.

There are, however, three radical defects in this system of secular education. First, it ignores the existence and functions of conscience. It exalts the intellect above the conscience. Call conscience what you may, all agree that it is that in man which is educable. It is a moral something within man, that may be trained, and that may become to him a monitor and a guide. While it is true that some with well-informed consciences go astray, yet the rule is that as is the conscience so is the virtue of the man. What are the principal factors in an educated conscience? Belief in a personal God, who is the creator of the human mind, and who is Himself the supreme reason of virtue; reverence for His laws and for the expressions of His will and beneficence; and dread of His displeasure, for He is capable of displeasure, and manifests the same by the execution of the penalties of His laws. By what power can you deter man from vice and crime? What is the restraining force that holds in check the dangerous classes of New-York? It is the knowledge that in New-York, in or out of its government, there is a power capable of displeasure that will, with stringent penalties, vindicate the majesty of violated law. Let it be understood by these dangerous classes that no power capable of displeasure and the infliction of penalties exists, and before you noonday Summer sun goes down your houses would be given over to pillage, your families to abuse, and this fair city to the tender mercies of a mob. By what power, then, can you, do you, deter men from vice and crime? By the displeasure of good men. That displeasure is the product of religion. Will you plead the beneficence of public morals? That comes from the order and constitution of nature, whose author is God. Without an educated conscience there is neither authority nor standard for virtue. Without God virtue is only an expediency, a social compact, a human stipulation, to be broken or enforced at will. This places virtue under the dominion of the passions. As a private virtue so is public virtue. National morality is only the aggregation of individual morality.

The second radical defect is that there is no purifying influence in secular education. Intelligence and morality are separable. Science enlightens, but does not purify. What is there in the knowledge of the stars, rocks, flowers, storms, anatomy, physiology, languages, law, and statesmanship that can purify human nature, when is depraved in principle and sinful in practice? Bacon says: "But in knowledge without love there is nothing but of malignity. Coleridge said that all the mere products of the understanding end in death. Paul said knowledge puffeth up. The greatest chemist of New-England, Webster, was a murderer. There is in Washington a portrait upon which statesmen gaze with admiration. It is the portrait of one who in college soared in rapture where his classmates wearily plodded. In his after career at the bar, as Attorney-General of the United States, he was the wonder, the pride, the despair of his contemporaries. Yet he, the great the illustrious Talcott, was a drunkard. Knowledge is a power for good or for evil, according to the moral force of its use. The tendency of modern science is to leave the world without a God. It rejects in secondary causes, which are claimed to be adequate to explain all phenomena. Research is narrowed to material objects and mechanical forces. Matter is deified and God is excluded. The duty of the Church is to produce leaders of scientific thought, by the munificence of college endowments and by affording Christian scientists the opportunity to make original experiments. The pulpit, too, must become the great educator of the Church. If there is a weakness in the pulpit to-day, it is that it deals with those little historical details that every Sunday-school scholar is weary of because of their familiarity, and neglects to grapple with those great, all-pervading, all-important, all-availing problems that lie so close to the heart and life of the Nation.

The third radical defect in this system of secular education is the overlooking of the fact that the stability of our Government is in the moral conduct of the people. Force is necessary to maintain any Government. That force must be either moral or physical. It physical, it is either military or legislative. All agree that it is not military force in this country, as our standing army numbers less than 25,000, and the Democrats believe the millennium is so near that our regular army should be altogether abolished. But the real standing army of this Republic is the 8,000,000 of Sabbath-school scholars and the 1,000,000 officers and teachers. In them and from them comes the moral force that sustains the national life. The multitudinous forces of our Government is not legislative. The mistake that attributes our Nation's stability and prosperity to the genius and power of laws. He assumes that ignorance and poverty, virtue and vice, if left to themselves, will issue from knowledge and competency, these from public justice, and public justice from a Government that is moral yet strong to execute and severe to punish. But all history is proof that this theory is radically defective. Law may dictate, guide, conserve, but it cannot refine and purify. This power to purify does not inhere in the penalty of law, whether human or divine. Vice and virtue go beyond the reach and scope of civil law. They are independent of governments. Moral convictions lie back of constitutions and administrations. In all ages good men have lived under bad governments, and bad men under good governments. The statesman forgets that he operates from without, while within the citizen are all those passions that make up his outer life. Moral corruption precedes political ruin. The love of luxury, wealth and power is a moral force that works out national ruin. The Bible is the great fountain-head of private and national virtue, which constitutes the safety of the Republic. This is manifested through the church and the home and the public school, which is supplemented by the Sabbath-school. While I admire the manner in which the Roman Catholic Church denounces a godless education, yet I would say to the Cardinal, the bishops and the priesthood that we cannot accept the substitute they offer, that of sectarian education which would only teach the doctrines of the Catholic Church, the infallibity of its Pontiff, and that its mission is to conquer even to conquer tails free land, as it has in the past conquered and crushed Italy and Spain. Upon this subject of the public school I also differ with some Protestant clergymen, who are in favor of purely secular education. Yes, and some of them, too, believe in Darwinism, and are content to trace their origin from the polyp, by the evolutionary agency of a force which they do not even profess to understand.

I would, in conclusion, urge upon you that the great need of this Nation is a political conscience which will respond to every voice of duty and of justice. I would impress upon you this great truth, that upon the education given to the children of this Nation depends the stability, the prosperity and the permanency of the American Republic.

THE REV. E. E. HALE, ON SUNDAY OBSERVANCE.

From The Springfield (Mass.) Daily Union.

With the change of social habits, some curious difficulties have appeared in the construction and use of our Sunday laws, which will, of necessity, challenge the attention of all conscientious people. It is no longer with the desire to compel people to go to meeting or to church that our present statutes are devised. All that effort has been weeded out from them. It is rather with the intention to leave everybody free to go to public worship, and free to rest if he wants to rest. It is an effort to relax all chains on that day. I am old enough to remember when poor debtors, who had to reside in the jail limits on week days, availed themselves of the statute on Sunday, and went where they chose on visits to their friends. That liberation is a type of the whole plan. The apprentice could not be made to work nor the journeyman. Stage drivers, ferrymen, hostlers, and grooms even, were at large. People who lived in and near taverns were not to be annoyed by the racket of revellers. Churches were not to be annoyed by the passage of vehicles. I am fond of telling my children the story of the arrest by one of their ancestors of the Russian Ambassador and his party. Ignorant or indifferent to our laws, they pressed their way to the seat of government on the Lord's day. But they found that a Connecticut tything man stopped them. He held that the journey was not one of charity or of necessity. Of which the latent desire was not that the Ambassador should go to meeting, but simply that those that did not should not be annoyed by the rattle of his wheels; that the people of the inns should have only the minimum of care, and, in general, that everybody should be as free to rest himself as he chose, on Sunday, as was possible, under every condition short of a return to barbarous life.

As a matter of history, I think I may say that the permission to the street railways to run was a permission in this community caused by the intervention of people who saw their advantages for facilitating religious worship. Why not fill a steamer with passengers for a Sunday excursion in the bay, land somewhere at midday, and come home at night? If you have stretched the law so far as you have, will you not stretch it this touch further? The first result of this effort which the general public saw was that a body of North End roughs, enlisted in such an enterprise, stormed the town of Marblehead one Sunday last Summer. The Marblehead people proved too much for them, and drove them back, like so many pirates, to their ship. The incident was natural enough and characteristic enough to show that the sunlay law had an intelligible and defensible basis. These Marblehead people have certain rights. One of them is to a quiet Sunday. The law asserted it so that one to protect them, and if anybody had supposed it was a dead letter of Puritan folly he saw his mistake. I think the decision of the good sense of the people and of the authorities will be to resist any changes of law which will lead to making the Sunday excursions more easy. I think so, and I hope so. I think that is the true decision. The principle of the statute is as good for 1880 as it was for 1790. . . .

In the present vagueness of opinion on these points, I think I must go much further. I think that every conscientious man, or, as I said before, every leader of society, must make up his mind whether he thinks public worship one day in seven a good thing or a bad thing, and whether he considers the Sunday rest, as we practically let it statute, a good thing or a bad thing. As a matter of feeling or theory, most men agree here. Most young lawyers would say they are glad there is one day when they need not go to their office; most young clerks that they are glad that on that day they need not go to their stores, and so on. As matter of feeling and theory, yes. Nay, as matter of feeling and theory, almost all these persons would be sorry to have public worship abandoned—most—not all. Some people would not care. Addressing those who do care I should say: "You must make this a matter of action also. You have no right to take the comfort of Sunday and then to leave to the ministers, to your father and mother, and to the women of the community, the maintaining of Sunday. When a club of high-minded, moral and intelligent young men mount their bicycles on Sunday morning, by public appointment, and ride to Newport on Sunday, they cut for more distinctly than any words or votes could say, that, so far as they are concerned, they in an that the next generation shall have no Sunday. Courts are not to be closed, stores shut up, sheriffs kept back from executing writs, in order that young gentlemen may ride all day on bicycles. The institution of Sunday, if it is to be maintained at all, will be instituted for the nobler purposes of the higher life. And, while it is quite legitimate to urge that the art museum, the public library, the concert on the common, may tend to this higher life, nobody will accept the plea when it says that a test of international athletics is a bit of the higher life. Every such effort to get over the line moves the way to the secular ignition of all days, when there will be no time at all.

Some of you heard at Music Hall the earnest appeal of Mr. Howard Brown to this point. I wish all those people could have heard it who are not here to-day, nor in any other place of public worship. A man says he does not go to church because church-going does him no good. Who said it did? What has that to do with it? Is my question to be always that miserable question of my good? The doctor asks me to hold an artery while the man's life-blood is ebbing away. Shall I say, "No, I think you; it does me no good"? The law sends for me as a witness—that justice may be done to two strangers. Shall I say it does me no good? You spent Friday in teaching a child her letters. What good did that do you? That man spent it in laying rails for the railway. What good did that do him? Have we come to that sink-hole of hoggishness that we will do nothing that we are not paid for on the nail? What we say is, that public worship is a necessity to the noblest life of the community. If you say so, and I think you do, you must act so, also. You must vividly, and with personal sacrifice, enlist yourself on that side.

And just at this moment, when people scatter to Summer homes, let me say a word in regard to our Summer Sundays. They are to be for rest, by law. To the men who work here all the week, and run down to their families by a Saturday train, is unlikely for rest, yes. But days of religious obligation all the same. In that little country village where your holiday is spent there is a congregation and a minister, who are trying to level up the community around them. The church bell on Sunday rings not for Orthodoxy or Methodism or Unitarianism so much as it rings for public spirit, for mutual regard, for human freedom. Into that town you come for Sunday. If you choose to go sailing all day or to go off to "worship God on the mountains" all day—as I observe is the cant phrase—or to spend the Sunday in fishing or hunting, you do practically all you can to break down that institution.

THE COURTS.

DECISIONS—JULY 10.

Supreme Court—Chambers—By Judge Donohue.—Odell agt. Odell; in the matter of Delafield v. Manhattan Savings Institution agt. Cornell et al. agt. Jennings; Ferguson, Dore; Lawrence, Lester; Frost agt. Babcock; Goldfield agt. Gottlieb; Granger, Morrison agt. Nelson.—Order to stand. Petition agt. Rooney.—Motion denied. Buckley agt. Simmons.—Granted. Burnet agt. Jackson.—Motion denied. Thompson agt. Mc[illegible].—Motion denied; leave to apply for appointment of assignee or receiver to be filed. In the matter of Weed.—Order granted. Miller agt. Usher.—Granted; see memorandum. Hauser agt. Hauser.—Granted.

Special Term—By Judge Van Voorhis.—Tracy agt. the Church of the Holy Martyrs, etc.—Submission.

Superior Court—Special Term—Judge Freedman.—Yeomans agt. French et al.—The sheriff vacate the order and the contested therein grant leave to sue sheriffs; exception. Yeomans agt. French et al.—Order vacating order of injunction.

By Judge Sedgwick.—Thomassett agt. Hoyt.—Order affirming judgment with costs. Marsh agt. Hind.—Findings of fact and conclusions of law settled. Hase agt. the Brooklyn Avenue Railroad Company.—Order denying motion for a new trial.

Marine Court—Chambers—By Judge Hawes.—Jenkins agt. Spitzer.—Motion granted vacating attachment. Dee agt. O'Brien.—Order of substitution. Sauer agt. Stark; Elsen agt. McGahill; Talcott agt. Klostein; Bassford agt. Glover; Strakney agt. Ross.—Orders signed.

CALENDARS THIS DAY.

SUPREME COURT—CHAMBERS—Donohue, J.—Court opens at 10:30 a. m. Calendar called at 11 a. m.—Nos. 29, 48, 52, 68, 70, 75, 77, 81, 82, 84, 107, 116, 117, 142, 145, 152, 160, 167, 176, 177, 180, 181, 182, 183, 184, 185, 186.

GENERAL TERM—Adjourned until July 20.

SPECIAL TERM—Donohue, J.—Court opens at 10:30 a. m.—No day calendar.

SUPREME COURT—SPECIAL TERM—Freedman, J.—Court opens at 10 a. m. Calendar called at 1 p. m.—No day calendar.

COMMON PLEAS—CHAMBERS—Larremore, J.—Court opens at 11 a. m.—Motions will be heard at 11 o'clock.

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

MARINE COURT—TRIAL TERM—Parts I, II and III—Adjourned for the term.

GENERAL SESSIONS—PART I—Smith, R.—The People agt. Benjamin Davis, homicide; John H. Sullivan, robbery; Emil Fritsch, Joseph Wood, felonious assault and battery; Louis Meyer, Bridget Bonga, larceny; Patrick Carroll, Bernard Tally, Edward Hogan, grand larceny; Wilhelm Wagner, forgery; Charles Reed, petit larceny; Edward Purvis, assault and battery; James Stewart, Michael Donnelly, burglary; Thomas Mahoney, David Strand, larceny from the person; Mary O'Callaghan, assault and battery; Edward Eccleston, robbery and assault.

NOT HIS FORTE.—A few days ago the keeper of a Galveston restaurant had occasion to discharge a new hand he had employed as a waiter. A rather rough-looking customer came in and ordered some dinner. The dishes were set before him, but there was no napkin. "Look here, waiter, I am accustomed to use a napkin when I dine." "Why, I was never more surprised than I am to hear you say so. I didn't suppose you would know what to do with one." He went off to get the napkin. When he got back the customer was gone, and the proprietor sent the waiter after him. Up to the time of our going to press neither has returned.—[Galveston News.

Situations Wanted—Females.

A.—PROTESTANT SERVANTS' BUREAU.—All kinds of good competent female servants and nurse-girls for city and country. Also male help and colored servants. As the large old established PROTESTANT HOME BUREAU, 138 6th-ave., fourth house above 10th-st.

A RESPECTABLE middle-aged woman (French Protestant) wishes a situation to mind children; capable of taking care of an infant from birth; best of reference as to capability, character, etc. Call or address all week to Mrs. ALLAN, 26 Gouverneur-st., city.

AT SWEDISH PROTESTANT SERVANT OFFICE—Servants for all capacities with the best of references; also a large number of Swedish girls just landed to low wages. Agents in Sweden will find it recommended may apply. 155 East 53d-st., New-York City.

CHAMBERMAID, &c.—By a Swede girl, with very reference; they chambermaid and competent waitress; willing to sew and wash woollens and lingerie if desired; will go out of the city to please; city or country. No. 292 9th-ave., near 18th-st.

CHAMBERMAID, &c.—By a young Swedish girl, as chambermaid, waitress or nurse and sewing; understands general housework; best of references. Call or address 155 East 20th-st.

CHAMBERWORK, HOUSEWORK, WAITING or NURSE, &c.—By tidy, useful young girls, for city and country, for moderate wages. At the PROTESTANT HOME BUREAU, 138 6th-ave., four doors above 10th-st.

COOK.—A first-class English cook in a private family; understands all kinds of family cooking; capable of taking entire charge of kitchen; has no objection to go to the country; best city reference. Please call at 209 West 27th-st.

COOK.—By competent women; meats, soups, bread, biscuits, deserts, &c.; excellent cooks for city or country; at the PROTESTANT HOME BUREAU, 138 6th-ave., fourth house above 10th-st.

COOK, &c.—By a first-class Swedish Protestant cook; also assistant washer; understands cooking in all its branches thoroughly; soups, meats, pastry &c.; best of references. 306 6th-ave., between 22d and 23d-sts., first floor.

COOK, WASH, IRON.—By German help, can be seen at the PROTESTANT HOME BUREAU, 138 6th-ave., fourth house above 10th-st.

DRESSMAKER.—A competent French dressmaker in all branches wishes a few engagements in families, or work at home at reasonable terms. Address Mme. BEDHON, 205 West 26th-st., between 7th and 8th-aves.

HOUSEWORKER.—By a neat, tidy, intelligent Protestant young girl; will be generally useful in a family in any capacity; can do good cooking, and is a good washer and ironer; will give best of recommendations; wages moderate. Can be seen at 306 6th-ave., near 23d-st., 1st floor.

HOUSEWORK or COOK, &c.—By a capable English girl; for city or country; good plain cook; excellent laundress; not afraid of work; kind and obliging; understands care milk. Call at 292 6th-ave., near 18th-st.

LAUNDRESS.—A first-class laundress wishes some washing by the week or dozen—75 cents per dozen. Would go out by the day. Finting included. Eight years' reference from her present employer. Mrs. BYRNES, 587 3d-ave.

LAUNDRESS.—By a first-class Protestant, who is a beautiful washer and ironer, and can do a large wash, and is very industrious; has undoubted references from her last place; has no objection to go to the country. Call 292 6th-ave., near 18th-st.

NURSE.—A respectable middle-aged widow to go out as nurse by the week or day; reference. 68 West 53d-st., Room 13.

NURSE.—By a competent nurse, who thoroughly understands the care of children; can bring up a baby from its birth on the bottle; no objection to travel; is a good sewer; has good reference from last employer. 111 West 46th-st.

Help Wanted.

A VACANCY FOR AN ARCHITECTURAL STUDENT.—Apply by letter with references to 88 Liberty-st. GEORGE E. HARNEY.

WANTED.—By a dry goods house, a boy to learn the business who lives with his parents. Salary first year $100. Address in own handwriting box 2,598, New-York Post Office.

Miscellaneous.

T. B. STEWART & CO., Manufacturers of WOOD, SLATE AND MARBLE MANTELS, 75 West 23d-st., N. Y.

Summer Resorts.

A COOL, QUIET COUNTRY HOTEL; famed for superior cooking and charming surroundings.—Accommodation for a limited number of ladies and children willing and able to pay for exclusive comforts. Address EGBERT P. WATSON & SON, Edwards Hall Hotel, Stockbridge, Mass.

A DELIGHTFUL HOME in RED BANK, N. J.; grounds extending down to the Shrewsbury River; offers accommodations for a small number of summer boarders. References exchanged. Inquire of RALPH H. WAGGONER, 22 Vesey-st., N. Y.

AMONG THE CATSKILLS.—On a farm; grand mountain scenery; piano, croquet; one mile from post and telegraph offices; daily stages both ways to Catskill; boarders over from former boarders' terms, $6 and $7 per week. Address S. R. JOHNSON, Durham, Greene Co., N. Y.

ANDREW'S MANSION, Fordham Heights.—A family or party of friends can secure for the Summer a large, handsomely furnished floor with private table, in a fine country mansion with every comfort, within an hour of city; perfectly healthy; extensive grounds; good spacious stables; fishing and boating. Apply as above, or to 27 West 24th-st., New-York.

ARLINGTON HOUSE, Stamford, Conn.—Some pleasant, unoccupied rooms to rent. Address Mrs. B. WILLIAMS, No. 78 Madison-ave., New-York City.

ATLANTIC HOUSE, OCEAN BEACH, New-Jersey. Now open for the season; situated fifty yards from the surf, with an ocean view from every room; extensive piazzas surrounding the house on all sides. S. W. LEEDS, Proprietress.

AT MORRISTOWN, fifteen minutes' drive from depot.—Large country house; well-shaded grounds; pure mountain air; good stabling. Particulars at 126 East 17th-st., or address Box 670, Post Office, Morristown, N. J.

"BERKSHIRE HILLS."—Claflin House, Becket, Mass. A popular family resort; 1,200 feet above the sea. Address A. G. CROSS, Proprietor.

BERKSHIRE HILLS.—The Collins House is now open for Summer guests; terms $2 per day; per week $8 and upward. ALFRED PECK, Prop.

BOARD AMONG THE CATSKILLS, near post and telegraph offices; farm house; pleasant location; good water; plenty of shade; terms $5 per week, paid weekly. Address REUBEN MOSS, Durham, Greene County, N. Y.

BOARD at a FARM HOUSE in the CATSKILLS.—Healthy location and very desirable retreat for Summer months; mail twice a day; quarter of a mile from office; ten miles from Catskill; terms reasonable. Address Mr. ORRA MACE, Forge, via Cairo, Greene County, N. Y.

BOARD at Edgewood Falls Farm, in the Catskills; telegraph; daily mail; shade, bathing, piano. For particulars address H. M. JENNINGS, Edgewood Falls Farm, East Durham, Greene County, N. Y.

BOARDERS WANTED at the New Mountain View Farm House, situated at the base of the eastern slope of the Catskills; fine views, romantic scenery, swing, croquet, fine walks and drives; good table, with plenty milk, fresh eggs, chickens, vegetables, fruit, &c.; parties staying 3 weeks are conveyed from landing to my residence free of charge; rooms high and airy; pure air and water, music, ice, &c. L. H. GARRISON, Mountain View House, Box 66, Cairo.

CATSKILL MOUNTAINS.—Extensive View Farm house, with a view of nearly ten miles on all sides, is ready for boarders, with pleasant airy rooms, fine walks and drives, mail at the door daily, fresh vegetables, milk, poultry, eggs, honey, &c.; large yards, croquet and swing; house new, with piazza; terms $7 and $8. R. S. MACE, East Durham, Greene County, N. Y.

CATSKILL MOUNTAINS.—Seekers of pure air can obtain board at eighteen miles from landing; good road, nice drives, superior scenery; terms $7 and $8 per week; references exchanged; one mile from post and telegraph offices; daily mail; table furnished with eggs, milk, vegetable and fruit, &c. Address R. B. WILLIAMS, East Durham, Greene Co., N. Y.

CATSKILL MOUNTAINS.—Sixteen miles from Catskill is situated a farmhouse, giving fair view of mountains; high grounds; healthy location; pure air; no malaria; good water; fruit of all kinds; vegetables, chickens, milk, etc. Air-line distances to all points of interest. Post and telegraph offices at hand. Daily communications with water-boat and trains. Best of city reference given. Terms, $8 per week. Address MOSS ROCKEFELLER, East Durham, Greene County, N. Y.

CHERRY HILL HOUSE, Catskill Mountain.—A first-class private summer resort; high healthy, airy rooms, fine scenery, no malaria, no mosquitoes, good water, hot and cold, bathing, bath tubs; abundance of fresh vegetables, fruits, milk and eggs produced on premises; good boating near by; terms moderate; best city reference given. Address J. H. VAN GELDER, 245 Main-st., Catskill, N. Y.

COLE'S SUMMER RETREAT and FARM. Among the mount ins; accommodates sixty guests; fine drives, nice shady rambles, bowling, bathing, fishing; table first-class; prices reasonable; horses and carriages, stabling; proprietor can be seen at 55 Beaver, from 9 to 12 a. m. Address W. P. COLE, Margetsburg, Ulster County, N. Y.

COMFORTABLE BOARDING PLACE 1/4 mile from Suffern Depot. MRS. H. T. YOUNG.

COOPERSTOWN (OTSEGO LAKE), N. Y. COOPER HOUSE OPENS JUNE 19. Apply S. E. CRITTENDEN, Proprietor. Through drawing-room cars on perfect system; cuisine unsurpassed; gas, beds, telegraph. Special rate for June. E. S. EDGCOMB, Proprietor.

ENGLEWOOD HOUSE.—Englewood, N. J., a family hotel; open all the year; 13 miles from New-York on Northern Railroad of New-Jersey.

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.

GREENWICH, Conn.—Shady grounds; bathing house and boat. Address Box 29, Greenwich.

GREENWICH POINT HOUSE.—Sound Beach station and Post Office, Conn. Hour from city. Newly furnished; 2½ miles from Stamford. Apply ATWATER, 21 Park-row, or FORNEY on premises.

GROVE HOUSE.—Now ready to accommodate a few boarders, situated among the Catskills, 10 miles from Catskill landing; good accommodation with boats and trains; home new; rooms large and pleasant; terms $5 per week. Address OLIVER WRIGHT, East Durham, Greene County, N. Y.

GUYMARD SPRING HOUSE, Orange Co. N. Y., now open; charming scenery, pleasant walks and drives, bathing, boating and fishing. Address WM. B. SOUTHWORTH, Proprietor.

HILL'S MANSION HOUSE, Easthampton, Mass.—Especially adapted for Summer board; splendid scenery, fine drives, good bathing; one of the coolest and most beautiful towns in New-England; are some of the attractions. Send for circular. Red Jacket, Wilkinson, Knight & Co., 74 and 76 Worth-st.; Spear & Delmatoff, 711 Broadway. WILLIAM HILL.

LECHAUWEKI SPRINGS, Bethlehem, Penn., via Lehigh Valley R. R.—This pleasant and healthy Summer resort is now open for the reception of guests. The place has been much improved and beautified, and a telephone introduced; terms moderate. Apply at the Springs to Mrs. WM. ELLIS.

MANHANSET HOUSE, Shelter Island. JAMES SLAYER, of the "Berkeley," New-York, Proprietor.

MOHEGAN LAKE HOUSE. A delightful resort for tired business men and their families seeking Summer rest. Seven hundred feet higher than the Hudson. Abundant shade, good boating, bathing, and charming drives; one and a half hours from New-York. Terms very moderate. Address P. O. Box 342, Peekskill, N. Y.

MOSSY BROOK HOUSE—Among the White Mountains; exempt from hay fever; pleasantly located on hill; pure water, farm and livery stable; terms reasonable; excursions solicited. Address IRA M. ALDRICH, Whitefield, N. H.

MOUNTAIN HOME, Littleton, N. H.—Situated near depot, Post Office, and church. In a dry, healthy locality; accessible; no hay fever in New-England for hay-fever sufferers. Send for circular to E. D. SANGER.

MOUNTAIN VIEW FARM-HOUSE, Catskill Mountains.—Pleasant location; rooms large and airy; table first-class. Participants at BEARS HEADQUARTERS DEPOT, 806 Broadway, Room 3, opposite Lord & Taylor's.

OCEAN GROVE, N. J.—NORMAN HOUSE. Pleasantly located, near camp ground; fair view of ocean. C. R. PRIEST, Lock Box 353.

PAVILION HOTEL, Woodsburg, L. I., 18 miles from New-York.—Magnificent house, beautiful grounds; adapted to families; no malaria or hay fever; pure sea air; commodious stables; splendid drives; cheap railroad communication; moderate prices. A. S. GLADWIN & CO.

PLAISTED HOUSE, Jefferson Hill, White Mountains, N. H.—Views unsurpassed; lighted with gas; entire exemption from asthma, catarrh and hay fever; cars to Jefferson direct. B. H. PLAISTED & SONS, Proprietors.

POLAND SPRING HOUSE.—Ricker & Young, Proprietors, South Poland, Me. This popular Summer res