POPULAR AMUSEMENTS OF THE GERMANS

Where they Go and How they Enjoy Themselves.

THE WANT OF THE PEOPLE.

To know how to live is a science. Not everybody nor every nation is possessed of it. Those who do know it contribute not only to their own comfort, but to the healthfulness of their race. A rational mode of life begets cheerfulness of temper, from which again springs the invigorating spirit of health. There must, however, a certain mean be observed. The morose austerity of the monks of La Trappe is as much to be condemned and contemned as the loud boisterousness of lewd orgies. A division of time between business application and sensible recreation is necessary to preserve the body in health and to keep the mind active, while neither the one nor the other should wholly absorb all the energies of man.

It is especially to Americans that we address these remarks. The "go aheadativeness" of the American people has become proverbial. In it lies and from it came the main source of the unparalleled progress of this country. Some pretend to see in it nothing but the greedy desire for the "almighty dollar;" but, to our view, there is something more concealed within it. It is the restless spirit of activity, which brooks no delay and presses ceaselessly forward, overcomes every obstacle, and finds pleasure in contending with difficulties. But a bow bent too much will snap. Even an engine, howsoever powerful, when overworked, will either burst or break. Man is but a living engine, moved and kept in life by heat produced by combustion, and unless the necessary material be successively furnished for the vital powers to act upon and rest be given as occasion requires for the active properties of the human body to recuperate, the latter will, like unfed fire, consume itself. This is no idle talk; there is wholesome, solemn truth in it. Our great-grandfathers knew it well enough and left us the old nursery saying, "all work and no play makes Jack a dull boy." In this, as in many other a homely phrase, is hidden a sound lesson of the philosophy of life.

To know how to live may, therefore, be called the science of the economy of life. It behooves us, in a material point of view, to study it and apply the experience of other nations to our own case. In this respect popular amusements become a popular boon and are well worth the attention of our people. As in factories the division of labor has resulted in benefit to all, so in common life a proper division of time between business, rest and recreation will likewise produce beneficial fruits. We may learn much in this respect from the different European nationalities who make this country their adopted home. Far advanced as we are in many things over all other nations, in regard to this we can profit a great deal by their example, and especially by that of the Germans. Thrifty and prosperous as they are as a class, enriching the country and themselves by their energy, they forget not that while to work in season is man's duty, to enjoy life is man's right as well. Hence we find that they make the best possible use of every opportunity offered for rational enjoyment, and fare the better for it. But for this the Germans would not be what they are—a nation of hale, hearty fellows, capable of enduring any amount of hardship and battling for their rights with perseverance, though not with ferocity. Their way of life makes them tenacious. And though tenacity is one of the peculiar characteristics of the American people—which they fully proved during the late war—it might be increased to stubbornness if with the alacrity of the American to understand were united the tenacity of the German to hold.

Hence we propose to show the American public how the German citizens of the United States live, how they amuse themselves, how they enjoy their rest, the respite they have from business.

WHAT IS WANTED.

In this connection it is necessary to say that the Germans have studied the science of living. Business is one thing with them and recreation another. They know how to divide the two; they know how to perform the duties of life, and also how to enjoy its pleasures. They never go alone. They have either friends or their families with them. Go anywhere into a purely German place of amusement, and you will find the families—the man and his wife and their children—all pleasantly associated with other families, and, "throwing care to the dogs," enjoying themselves and gaining strength for next day's drudgery. The expense is little, as will be seen below. To all these places the fee of admission is cheap, in order to enable whole families to enjoy the pastime. The performances, *en règle*, are not of the highest order of scientific skill. They are, in some cases, rather inferior; but that makes no difference. They are up to the popular taste, and that is all which is wanted. There are songs and music and theatrical performances, all at a cheap rate and all for the people, more so than the most artistic representation of a Booth, a Janauschek, a Haas or Dawison could well be. The wealthy can enjoy the heroes of the art. They have the money and are able to pay. Comparatively but few of the people are wealthy, and those who are not, seek other places where for less money they may "throw care to the dogs" and have an hour or two of pleasant, social entertainment. For such it is the duty of those who can afford it to provide the localities where all, rich and poor alike, may congregate and spend an evening, and where the wives of all and their children would not hesitate to accompany them.

LIFE IN EUROPE.

This has been very well managed in Europe. In all the large cities there are places of amusement suitable for all classes and visited by all. In Vienna, Berlin, Munich, Cologne, Hamburg, Bremen, Paris, London, and, in fact, every city either on the Continent or in the "British Isles" has its localities where people of every condition find it pleasurable to go with their families and friends, and where the expense is but very little. Take, for instance, the Kroll's Garten at Berlin. Here everything is up to the highest mark of expectation. There is skating in the winter and swimming in the summer. Here you have a theatre and a circus, a swing for the children, a menagerie, a carousel, Italian nights, fireworks, in fact everything that one may desire, and all for a very small pay. So it is at the Paradies, at the Speri, the Elysium, and at a hundred other places in Vienna. And the same is the case in all the other cities in Europe. Why not here? Are the Germans in this country to have the privilege to show the Americans "how to live?"

THE GERMAN RESORTS.

Having in the foregoing given an indication of the necessity that to "mix the useful with the sweet" is what is still lacking in the character of the American people, we will proceed to give a short account of some of the places which the Germans have provided, in this city and environs, for their own enjoyment. It is impossible to give them all, for there are so many that a mere mention of their locality would probably fill up a page in the HERALD. But those mentioned are among the more prominent, and might be an example to Americans how to enjoy life and provide for the recreation of the great public—that portion of it, at least, who neither own nor drive in carriages, but take their families (even the babies) to keep them company, and to see, as Marquis Posa said, that "life is fair."

JOHN KRESS' SUMMER GARDEN, Kristian Kornehlsen, proprietor, on Fifty-fifth street, between Second and Third avenues.—This has a front of four full city lots, with the usual depth. Among the attractions are an aviary, a large fountain and a concert every evening. The place can hold about 1,500 persons, and the average daily attendance is about 500. The "Young Pigeon Breakfast Club," composed of German gourmands of the Nineteenth ward, meets here at sunrise every morning during the summer. Admission is free, and a majority of the daily visitors are members of the Nineteenth Ward Reading Club and their families.

SCHUETZEN RUH.—This place is situated on the corner of Sixty-sixth street and First avenue. It is a public garden, 85 by 100 feet, has a pavilion, trees and shrubbery, and a number of German glee clubs meet there regularly, giving vocal concerts. It can accommodate 500 persons, but the average per day is about 150.

BAUER'S SUMMER GARDEN.—This place is situated on the corner of Seventy-first street and Fourth avenue, and is about 150 by 75 feet. It has a nice cottage for visitors to the Central Park, for whom it is especially designed. There are seats for about 1,000 persons, though the average per day is seldom more than 300. Admission free.

THIRD AVENUE PARK.—It is located on Seventy-eighth street, between Third and Lexington avenues, can accommodate about 500 persons, and the daily average is about 150. Occasionally, especially Saturdays and Sundays, there is a concert at this place. Admission is free at all times except when societies rent it for picnics.

HAMILTON PARK.—This is one of the popular places of amusement in the city among the Germans, being on Third avenue, between Sixty-seventh and Sixty-eighth streets. It runs through to Second avenue and can hold over 10,000 persons. This place is largely visited by our German population, and during the whole summer a great number of societies, military companies and the Swabian Carmstadter Volks Verein have their festivals here. Admission free except on society days.

CREMORNE GARDEN.—This place is situated on Third avenue to Lexington avenue, between Seventy-second and Seventy-third streets. It is known for the Rochus festival held here annually. There are concerts nightly and admission is free. The capacity of the place is about 3,000, and the average daily attendance about 1,000.

BELLEVUE GARDEN.—This resort is situated on the East river, foot of Eightieth street. It comprises about six acres and can accommodate over 7,000 persons, though the average number of visitors per day is only about 2,000. As in all the other places already mentioned all the different appliances for the amusement of the public are here to be found, such as Russian swings, carousels and dancing halls, with a fine breeze from the platform on the shore of the river.

JONES' WOOD.—This place is well known from the late Schuetzenfest, which congregated about 20,000 people daily during its continuance last summer. The large hall built by the Schuetzenbund is still there and concerts nightly will be the amusement of the public.

EAST RIVER PARK.—This place has had as many as 10,000 visitors a day, on the East river, foot of Eighty-third and Eighty-fourth streets. The daily average attendance may be stated as about 2,000.

FELSENKELLER.—This place is on 110th street, near Fourth avenue, has lately opened a vault drilled out of solid rock, and with concerts and glee clubs the German population of Harlem are making it their resort. Its capacity is about 300.

TERRACE GARDEN.—This place, situated on Third avenue, between Fifty-eighth and Fifty-ninth streets, is building a theatre for summer night performances. Besides the concerts, to which a small admission is charged, there are many other attractions: the Arion Vocal Society, the Nineteenth Ward Reading Club, and probably the Liederkranz, will hold their summer festivals at this place. The garden will accommodate over 5,000, but the daily average of visitors is nearly 3,500.

UNION PARK.—This place is on the East river, from Sixty-second street and First avenue. The ground covers about twelve acres and can comfortably accommodate 10,000 persons. The average daily visitors number over 3,000.

HUDSON RIVER GARDEN.—This is located on Fifty-ninth street, between Tenth and Eleventh avenues. It contains about two acres, holds 2,000 persons and about 150 visit it daily, except when picnics are held.

PHILLIPPI'S GARDEN.—This place is situated on Second avenue, near Sixtieth street. It is a small place, still the daily average of visitors is exceeding 250.

ELM PARK—On Broadway and Ninety-second street, contains about four acres and will hold about 4,000 persons; the daily average is somewhere in the neighborhood of 1,000.

BROADWAY GARDEN—Near to the last, on Broadway and Ninty-third street. It extends to the North river and covers an area of about four acres. Though more than 5,000 persons have frequently been here, the daily average is about 500.

LYON PARK.—It is situated on 110th street and Tenth avenue, and its capacity for room has never been fully tested. At some of the Arion and Liederkranz summer night festivals over 10,000 persons were present, and still there appeared to be room for more. The average daily attendance is about 2,500 during the summer.

GERMANIA PARK.—This is one of the curiosities of Westchester county, being situated in Melrose, a short distance east of Third avenue. It will accommodate 10,000 people, though, excepting picnics and Sundays, seldom more than 2,500 are present.

BEEKMAN HILL PARK.—On the bank of the East river, between Fiftieth and Fifty-first streets, is capable of housing over 5,000 people. What the average daily attendance may be cannot be said.

GERMAN THEATRICALS.

Above are some of the principal places of summer resort for our German population. They go to either one of them in the evenings accompanied by their families, and while their wives and children meet friends and acquaintances, and enjoy the free air of nature, they act as a check upon their "mon," and extravagances are seldom to be seen. But this is not all. All over the city there are places equally inviting, because of their cheapness and because they contribute to enhance social enjoyment. Not to speak of mere dancing halls, it is enough to refer to the fact that besides the Stadt theatre there are a number of places in the city where theatrical performances are given once, twice or oftener per week to crowded audiences and to the utmost delight of the listeners. Of course the measure of true artistic criticism would be out of place in these localities, but they serve their wholesome purpose by providing cheap popular amusements. Such are to be found at No. 42 avenue A; at Hubatchek's, No. 533 Fifth street; at Dramatic Hall, on East Houston street, near Mott; at Kaemmerer's Beethoven Hall, No. 431 Sixth street; at Wubschel's Saenger Hall, on Forty-second street, near Ninth avenue; at Landmann & Held's Assembly Rooms, on Forty-fourth street, near Ninth avenue; at Traub's National Garden, in the Bowery; at Dier's Bowery Garden; at Union Hall, 53 Bowery; at the Atlantic Garden and the Pacific Garden, near the Bowery theatre. At the four last mentioned places no regular dramatic performance is given, but songs, intermingled with orchestral pieces, are the programmes. All these places are crowded nightly, perhaps not less than 10,000 persons visiting them and others in other parts of the city.

CONCLUSION.

The above hurried details give our American population a good lesson. We have, as shown, a number of places where the Germans mostly assemble, capable of accommodating over 115,000 persons and visited daily by about 40,000. The expense is almost next to nothing, the admission being generally free, and only in exceptional cases rising above twenty-five cents. The beverage generally used is nothing stronger than lager, of which the wives and children partake as freely as the husbands and fathers. Order is universally preserved, and after the hours spent in pleasantry and amusement, the next day is yearned for to give an opportunity for the refreshed faculties of man to attend to the business of his vocation.

Such cheap, popular amusements are wanted here. They ought not to be confined to the German nationality alone. They have shown with their Saengerfests and Schuetzenfests how people can rationally amuse themselves, strengthen the body, enliven the spirit, and above all, remain in the family circle, though out in a public place.

HORSE NOTES.

Friday afternoon was very pleasant, and a great many fast men and fast horses were out on Harlem lane and the Macomb's Dam road enjoying the delicious weather. Seventh avenue is being graded across the lane, and that old trotting ground is now cut in two parts, and a steep rise has to be ascended and descended in crossing the avenue. Like the Indians, the trotters will soon have to find new grounds away from this city to exercise their fleet limbs upon unless (as was suggested in the HERALD a short time since) Sixth avenue above the Park be graded and kept for their use. Among those who were out we noticed—

Mr. L. Phillips, accompanied by the Prince Louis de Bourbon, behind his very fast and beautiful team of Hambletonian mares. They are so steady and fast it is a treat to see them go.

Mr. Bonner, with a friend, was behind Dexter, and seems to have got the whoa! on him.

Mr. Borrough was driving a bay team.

Mr. Odell had out a sorrel and bay.

Mr. Eldridge drove his fast colt.

Mr. Alcott drove a pair of bays.

Mr. H. Barclay had his black and bay.

Mr. Foster held the reins over a pair of bays.

Mr. John Briggs drove his fast Josephine and mate.

Mr. Hinman drove his black mare.

Mr. Barry was speeding Juno and mate.

Mr. Matthews was making the dirt fly with his sorrel.

Mr. Phyfe drove his stout and fast "My Tom."

Mr. France drove a bay.

Mr. Huggins was behind his bay team.

Mr. Marshall was "calling on" Shark, and he responded bravely, showing a sharp gait.

B. Mace drove a very fast roan horse called "Dick Carhart." He is one of the steadiest and fastest of our gentlemen's road horses.

Abe Dubois was there with a bay.

Mr. Hughes had out a bay trotter.

Mr. Andrews drove a fast bay mare.

Mr. Abrams was behind his Bashaw.

Mr. Brown drove his good trotter Woful.

Mr. Barkley drove a bay and black.

Harry Hamilton drove a brown.

Mr. Kirk drove his bay and sorrel.

Mr. Holbrook drove a gray and brown.

Mr. Wm. Smith had a brown horse.

Mr. Harry Harbeck drove a bay pacer.

Messrs. Jarvis and Wooley were behind a fast team of bays.

Mr. Cohen was behind the Admiral.

Frank Baker drove a pair of short-tailed bays.

Mr. Dennison drove Boston Girl and mate.

Mr. Saunders drove a brown horse.

Mr. Jos. Husson held the reins over a good team.

Mr. Leadbetter drove a fine and fast Hambletonian mare.

Mr. Rogers drove a fine pair of grays.

Commodore Vanderbilt has recently purchased of D. L. Pettee the trotting mare Daisy Burns; price, $6,000. Her best time is 2:29.

John Haskell has matched his bay mare against Mr. Humphreys' black mare Eastern Queen for $500 a side, best three in five, in harness, over the Fashion, the 19th of May; good day and track.

Mr. Phyfe lost a valuable horse Thursday afternoon, in Central Park, by a somewhat singular accident. He stumbled, fell and broke his neck. Value, $1,000.

SUICIDE OF A LADY EIGHTY-NINE YEARS OLD.

[Fort Wayne, Ind. (April 22) correspondence Cincinnati Commercial.]

Another sad suicide was committed in this city last night, by an old lady eighty-nine years of age, named Mrs. Susan Christie. She had threatened several times to destroy herself, but no attention was paid to it, her threats being considered as indications of derangement. This forenoon her son found her body in a cistern, where she had thrown herself some time during the night.

AN ADROIT THIEF.—Two or three days since a well dressed and gentlemanly appearing young man visited one of the principal jewelry stores on Washington street and desired to look at some earrings with drops or pedals attached. Several sets were shown him, but none suited until he came to a very valuable pair of heavy fine gold with diamond settings, which were in a neat morocco case, and which he examined with particular minuteness. On inquiring the cost, he remarked that they were just the article he wished, but not having sufficient money about him then, he would call and take them the next day if they could be laid aside for him. This was agreed to, and the individual left the store, but has not yet made his second appearance. It has since been ascertained that while examining the articles he managed to exchange the morocco case and contents for another similar case, which contained almost a *fac-simile* of the valuable jewelry, but which proved on inspection to be of little or no value, as the metal is more like Attleboro jewelry than gold, and instead of the setting being diamonds they are nothing but paste. The trick was most adroitly performed.—*Boston Journal, April 24.*

RELIGIOUS INTELLIGENCE.

Anniversaries and Ecclesiastical Meetings, 1869.

ANNIVERSARIES.

American Female Guardian Society and Home for the Friendless—Annual sermon by Rev. L. Eddy, D. D., of Brooklyn, on Sunday evening, May 9, in the Fourth Presbyterian church, West Thirty-fourth street, near Sixth avenue. The annual business meeting, for ladies only, will be held at the Home chapel, 29 East Twenty-ninth street, on Wednesday, May 12, at ten A. M. and at two P. M.

New York Sunday School Union—Annual meeting May 18, in the Collegiate Dutch church.

New York Union Theological Seminary—Annual examination May 4, Madison square Presbyterian church.

Brooklyn Sunday School Anniversary, June 1.

American Congregational Union—Academy of Music, Brooklyn, May —.

American Bible Society—New York, May —.

National Sunday School Convention—Newark, April 28.

New York Magdalen Benevolent Society—May 6, at their asylum, Eighty-eighth street, near Fifth avenue.

GENERAL ASSEMBLIES.

Old School Presbyterian—New York city, May 20.

New School Presbyterian—New York city, May 20.

Southern Presbyterian—Mobile, May 20.

Cumberland Presbyterian—Murfreesboro, Tenn., May 20.

United Presbyterian—Monmouth, Ill., May 26.

GENERAL SYNODS.

Reformed Presbyterian—Cedarville, Ohio, May 19.

Evangelical Lutheran—Washington, D. C., May 13.

Reformed—Philadelphia, June 2.

German Reformed—Philadelphia, November 24.

GENERAL ASSOCIATIONS AND CONFERENCES.

Kansas General Association—Lawrence, May 12.

Michigan General Association—East Saginaw, May 19.

Indiana General Association—Indianapolis, May 20.

Illinois General Association—Farmington, May 26.

Iowa General Association—Denmark, June 2.

Rhode Island Conference—Little Compton, June 8.

Ohio Conference—Akron, June 8.

Nebraska Congregational Association—Fremont, June 10.

Connecticut General Association—West Haven, June 15.

Vermont General Association—Brandon, June 15.

Massachusetts General Association—Woburn, June 15.

Oregon Congregational Association—Salem, June 17.

Maine General Conference—Bangor, June 22.

New Hampshire General Association—Keene, August 24.

Wisconsin Presbyterian and Congregational Convention—Sparta, October 6.

California General Association—San Francisco, October 6.

Minnesota Conference—Owatonna, October 14.

New York General Association—Potsdam Junction, October 19.

Missouri General Conference—Sedalia, October 20.

ROMAN CATHOLIC ORDER OF THE FORTY HOURS' DEVOTION IN THE CHURCHES OF THE ARCHDIOCESE OF NEW YORK FOR THE YEAR 1869.

May 2—Fifth Sunday after Easter, St. Nicholas. May 6—Feast of the Ascension, St. Alphonsus. May 9—Sunday after the Ascension, St. Peter. May 16—Pentecost, St. Joseph. May 23—Trinity Sunday, St. Anthony. May 27—Corpus Christi, St. Paul, West Fifty ninth street. May 30—Second Sunday after Pentecost, St. Columba.

Progress of Religion in the United States—Revivals—Church Organizations.

The number of conversions or accessions through revivals the past week reaches nearly 5,000. Of these 930 were among the Baptists, 890 among the Methodists, 780 among the Presbyterians and 600 among the United Brethren. In Holden, Mass., there are 100 or more converts. The revival in Westfield, Mass., carries more than the usual marks of genuineness. Not only prominent business men but liquor dealers are among the converts, and have renounced the sale of rum. Dr. Shaw's church in Rochester, N. Y. (Presbyterian), received 150 on profession last communion. The Methodists in Utica have 200 hopeful converts. In Greenpoint, L. I., there have been 150 converts, of whom 49 joined the Presbyterian Church at the last communion. Over 100 converts are reported by the Lutheran pastor in Churchtown, N. Y., and over 50 in the Presbyterian congregation of Huron, N. Y.

Accounts of the organization of the following churches have reached us during the past month:—

PRESBYTERIAN.—From Milwaukee, Wis., a correspondent writes:—"By a union of Old and New School Presbyterians residing on the west side of the river, among a population of 40,000, where there has hitherto been no English Presbyterian church, the Calvary Presbyterian church has been lately organized. It begins with a communion roll of nearly 100 members, and with a flourishing Sunday school." Churches have been organized in the following places:—Bridgeton, N. J. (West church); Milwaukee, Wis.; Lodi, Wis.; Spring Creek, Mo. (Cumb.); Kansas City, Mo. (U. P.); Beatrice, Neb.; Lincoln, Neb.

CONGREGATIONAL.—In Boston the Highland church was organized last month, with a membership of fifty-two persons. Boston has now sixteen Congregational churches. Newly organized:—In Boston, Mass.; Cape Elizabeth, Me.; Smyrna, Mich.; Mount Morris, Mich.; Golden Prairie, Iowa; La Grange, Mo. (German); Fort Scott, Kansas.

BAPTIST.—Newly organized:—In Hunter's Point, L. I.; Williamstown, Pa.; Winfield, Pa.; Bethlehem, Pa.; Colchester, Vt.; Shelbyville, Ind. (colored); Tremont, Ind.; Mount Olive, Ind.; Galesburg, Ill. (Swede); Kirksville, Ky.; Hastings, Mich.; Castle Rock, Minn.; Spring Valley, Iowa; Davenport, Iowa (German).

EPISCOPAL.—New parishes have been recently organized in Aurora, N. Y.; Cypress Hills, L. I., and Harvard, Ill. The Church of the Good Shepherd has been formally constituted in Rochester.

The Mess of Pottage and the Thirty Pieces of Silver.

TO THE EDITOR OF THE HERALD:—

In the issue of the HERALD of Sunday last a few thoughts were presented on the subject of "the alliance of the world and the Church." It is proposed in this article to merely glance at the relationship existing between capital and labor as involved in the transaction between Jacob and Esau, under the old dispensation, and the change to be wrought in that relationship involved in the transaction wherein the thirty pieces of silver are the counterpart in the new dispensation to the mess of pottage in the old. In an article like this no attempt will be made towards a full illustration of the subject, as it is one involving the mysterious and triple transaction of civil, religious and individual rights. The latter it is proposed briefly to consider. In examining the Scriptures the vastness of the ends to be accomplished, in comparison with the smallness of the means used, is in such striking contrast with the preparations made by men in their undertakings that the mind is at once impressed with the truth contained in the new born theory of Scripture homœopathy. The bargain and sale between Jacob and Esau is the first on record. It was the institution of the law of trade—the foundation of the principles on which it has since been conducted, not only by the descendants of Abraham, but by all other races of men. Without exception it is the grandest speculation recorded in history. It is one in which the seller was emphatically sold. It was the prospective acquisition of much for the present release of little. It was a transaction combining the temporal and spiritual, faith and substance; for in all large speculations faith and unbelief enter largely into them. The fearful and unbelieving are those who adopt the temporal adage, "a bird in the hand is worth two in the bush;" while the bold man whose view of the future is strengthened by his faith regards two birds in the bush as worth far more than one in the hand, because he is enabled by his faith to see before him in the future the prospect of his becoming the possessor of the living birds in the bush, together with their multiplied progeny. Therefore, the man of faith regards a small spiritual treasure laid up in the future as far more desirable than a large temporal one in the present; for as the latter diminishes and at last fades from the sight the former increases in attractiveness in proportion to the nearness of the approach to it. This transaction teaches the intimate connection between the spiritual and material. For the mess of pottage the spiritual was parted with—for it the spiritual was obtained. The loss of the temporal was the gain of the spiritual. It teaches there is that which can be sold for money which money will not buy. The right to buy and sell is not disputed, but the mode of doing it and the circumstances under which it is accomplished are often of such a nature that it may be questioned if right has anything to do with it.

It is assumed here that in a temporal point of view labor was the birthright which Esau sold Jacob for the mess of pottage. Labor is the birthright of all men, inherited from the fall of our first parent. As it was determined before Esau and Jacob were born that the elder should serve the younger, the term serve defines the temporal nature of the birthright bargained and sold. This being a decree of God, nothing but a decree of God can destroy or in any way impair it. The hard and rough hands of Esau were typical of the hard hands and brawny arms of labor. The soft and smooth skin of Jacob is represented by its counterpart to-day. The cunning trickery and deceit of the latter are preeminently prominent in the great and small transactions throughout Christendom. "As the nail sticketh fast between the joinings of the stones so doth sin between buyer and seller." The labor which Esau was commanded by Isaac to perform was by artifice and trickery so diverted from its legitimate channel that it not only failed to benefit the laborer, but became the very means by which he was wronged, oppressed and deprived of his temporal as well as spiritual right. Esau came from the field and said to Jacob, "Behold, I am at the point to die," and appealed to his brother for a pittance of food to sustain and strengthen him. Jacob, taking advantage of his necessity, said, "Sell me this day thy birthright;" and Esau, as is the custom in trade, began to count the profit and loss, reasoning in this manner:—"As I am at the point to die, what profit shall this birthright be to me?" and he sold his birthright unto Jacob. The labor of the laboring man is parted with for such small consideration as his straitened circumstances compel him to accept. Often he is at the point to die for want of the necessaries of life, and is forced to receive such compensation for his labor as he has offered—not such as he asks or such as his labor is worth. All capital originates in and is only accumulated by labor. There is nothing conceivable having intrinsic or conventional value that is not the product of labor. In labor lies concealed all temporal blessings, and when Esau parted with the blessing therein contained by bargain and sale he could not regain it in all its privileges and powers, though he sought it carefully with tears. The misery of his lot was temporarily alleviated by the possession of the then fertile region of Edom, in which he and his descendants flourished for a period; but Edom, as the type of labor, soon became desolate. "From generation to generation it shall be waste." Under the old dispensation temporal blessings were the reward of the righteous. "He shall flourish as a branch and shall be recompensed in the earth." The rich and powerful were the special favorites of God, and were so considered; hence the astonishment of the apostles when Christ declared that under the new dispensation it was as easy for a camel to go through a needle's eye as for a rich man to enter into the kingdom of heaven. They reasoned if the rich, the special favorites of God, cannot be saved, "who, then, can be saved?" The temporal evil resulting from the bargain and sale wherein the mess of pottage represented the material agency in the transaction was to be by God's decree overturned and eradicated by the evil in the bargain and sale wherein the thirty pieces of silver represented the material agency in the transaction clearly presents the principle, "Heal similar with similar." This was the initiatory step for the overturning of the old dispensation. Old things were to pass away and all things become new. As a thousand years is as one day with the Lord, and as

> God moves in a mysterious way
> His wonders to perform,

the day when this change is to be final and complete is, no doubt, from the signs of the times, silently but surely approaching. The news of the beginning of this change was first communicated to the laboring class—to shepherds as they watched their flocks by night. The same class were chosen as chief instruments in proclaiming the glad tidings in the days of its infancy—fishermen toiling at their nets. The carpenter's son became King of kings and Lord of lords. The beginning of the overturning of the long established relationship between labor and capital was to the Jews a stumbling block and to the Greeks foolishness. It was incomprehensible to them in that day; and the stumbling fools are not all dead yet. Labor is the instrument in the hands of God which more than any other is to-day working out the great problem of the final change, when there shall be no more strife between Jacob and Esau, between capital and labor. "Ephraim shall not envy Judah and Judah shall not envy Ephraim;" when the earth shall be full of the knowledge of the Lord as the waters cover the sea. Labor is now doing more to bring about this than all the learned preachers with their eloquent sermons and finely wrought exegeses of selected passages of Scripture. Labor, with the aid of science—which is the result of labor—"is exalting the valleys, making low the hills and mountains, rough places plain and making straight in the desert a highway for our God on which his horse in armor swalloweth the ground with swiftness and saith among the trumpets ha! ha!" "He mocketh at fear and is not affrighted." Labor is the means by which opposite parts of the globe are being brought into close proximity—it is opening up the way for a great and marvellous change for the ushering in of that day which was prophetically spoken to Esau—"and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke (the yoke of Mammon) from off thy neck. The merchants which were made rich by her (Mammon) shall stand afar off weeping and wailing. For in one hour so great riches is come to naught."

Is Christianity a Lie?

TO THE EDITOR OF THE HERALD:—

The article in your estimable paper of to-day—"Christianity"—expresses as true sentiments as ever were uttered on the subject, to wit:—"If there is no religion but natural religion—in other words, if there is no revealed religion—then Christianity is a lie and the churches are swindling institutions one and all," and later on, "we wish to see her (Christianity) as she was when seen of old by the lake of Galile and on the hills of Judea. We want to progress; but progress must be from complexity to simplicity, from human dogmas and decrees to Gospel precept, from artificial ceremonies to artless worship."

No sensible man but will concientiously subscribe to these views, views proclaimed as by the hero of Christianity himself, an estimable, intelligent man, who opposed—and unto death—the human dogmas of all Pharisaism, simply recurring to the universal truth that we are all children of God, part of the all from which we issue, are and return; and that all dogmas are merely clouding that intelligence with which all men are endowed in order to understandingly behold and approach God, the universal source of all being; without interference of wrangling mediators, that substitute for the purpose of personal aggrandizement or profit artificial ceremonies, and human dogmas for artless, intelligent worship.

Religious Services by Telegraph.

A correspondent of the *Journal of the Telegraph*, commenting on a novel proposition to have prayers by telegraph, says:—

Let us have prayer by telegraph. I am still under the impression that much good will be the result of such action. That, if prayer is offered in this manner, with the true spirit of devotion, it will be a success; and we will be rewarded, not by man, but by Almighty God, whom we propose to adore with the assistance of the telegraph. Failure can only arise from formality without sincerity. We, as a people, are advancing in art and science. Let us not forget that all our contrivances and discoveries are things which "God has wrought." And we should apply all that is practicable to the consummation of His services. Believing it practicable, I would urge this system of worship, especially for the benefit of those who are deprived of the privilege of assembling for public worship. Some are placed in wholly irreligious society, and are spiritually alone. Should they hear and offer prayer on the instruments with which they labor they could more readily realize that other hearts are sympathizing with and praying for them, which would encourage them to persevere, and perhaps enable them to successfully resist the world's temptations. Should this system become a custom, who knows but many non-professors of Christianity who purposely absent themselves from public worship will hear a petition that will cause salutary reflection.

[We might add to the above that the HERALD some time since adopted the system of not only having prayers but whole sermons by telegraph, publishing them on the Monday morning following their delivery. The above idea is, however, a good one, and may be the means of reclaiming many a perishing operator's soul. Saving a soul by the electric telegraph! That is progress.—ED.]

The National Sunday School Convention.

Next Wednesday the national gathering of Sunday school men takes place at Newark. For some time the note of preparation has sounded and there will no doubt be a grand convention. A similar convention was held ten years ago, and one fifteen years before that, and still another about twenty years before the last mentioned. So that the present will be the fourth of its kind.

Dedication of a Catholic Church.

The dedication of St. Joseph's Roman Catholic church at Manchester, N. H., on the 18th instant, was a grand and impressive affair. The church has been several years in building, and its cost is $70,000. The architecture is mediæval Gothic. With the space in the gallery the church will seat 1,372 persons, and the chapel, which opens into the sanctuary, will seat 500 Sabbath school children. The pastor is Father John O'Brien, and the church was dedicated by Bishop Williams, of the Boston diocese. A large number of prominent clergymen from abroad were present and assisted in the services. It is stated that every dollar of the expense of the church has been contributed by the Catholics of Manchester.

The President's Sabbath.

The *Observer*, commenting upon the statement that the President has made a rule to receive no calls on the Sabbath, and has forbidden his secretaries to bring him any letters or telegrams except they are on important public business, in answer to something he has called for, remarks:—We are glad to hear of this resolution, and we trust the President will persevere in keeping it. Apart from the example, which must be salutary in all departments of the government, its effect upon the President cannot fail to be wholesome. His health positively demands at least this amount of rest. There is great danger that he will not be able to hold out now, so great is the pressure of public business upon him; but the observance of the holy Sabbath as a day of rest will do him good, mind, body and spirit. Let him have peace on that day.

The Home for Young Girls.

Several benevolent ladies and gentlemen of this city, about three years since, established in West Houston street a home for the temporary reception of young girls exposed to the temptations of city life and for the recovery of those who had fallen. The institution has been instrumental in the rescue of a large number who have been restored to friends or placed in situations of virtuous industry, and many while temporarily residing in the Home have become hopefully the subjects of divine grace. The house occupied being too small the Home is to be removed to 86 West Fourth street, on Washington square. For these enlarged quarters the managers solicit donations of furniture, pictures and whatever may add to the comfort and attractiveness of the place. Such articles may be sent to 86 West Fourth street, at any time after the 25th inst.

A New Presbyterian Church in Valparaiso.

The Valparaiso *Mercurio* of the 17th ult. contains an account of the laying of the corner stone of a New Presbyterian church in that place, at which an address was delivered by the Rev. David Trumbull. The inscription on the parchment deposited in the cavity of the foundation stone is as follows:—

The Union Congregation of Valparaiso was founded by the Rev. David Trumbull, native of the United States of America, in 1845. Their first public edifice was constructed in the Calle de San Augustin in 1856, to contain 300 worshippers. That edifice, proving insufficient for the increasing numbers, has been disposed of to the German Congregation recently formed by the Rev. Dr. Fiedler, and the construction of this church, to contain 600 persons, at an estimated cost of $57,000, resolved upon, the corner stone of which is laid by the Rev. Dr. Trumbull, this 4th day of March, 1869. Pastors, Rev. David Trumbull, D. D., Rev. John Guy.

The Feeling in New Jersey—Meeting of the Presbytery of Elizabethtown.

The Old School Presbytery of Elizabethtown held its spring meeting in the First church of Elizabeth, N. J., on the 20th and 21st instant. A large number of ministers and laymen were present as delegates, among them Colonel Hope, well known in connection with the "Hope Express Company," who represented the new and enterprising church of Roselle, a stirring young village on the Central New Jersey Railroad. This congregation has recently erected a very beautiful edifice and is almost free from debt. New churches have also been erected recently at Westfield and Liberty Corner, and considerable repairs and renovations made on the churches in Rahway, Plainfield and Elizabethport. This Presbytery is decidedly in favor of the reunion of the Old and New School bodies. It elected the following ministers and laymen as delegates to the next General Assembly, that meets in New York in May, namely:—The Rev. Drs. Plumley and Lucas, and Messrs. E. M. Hunt and Hagamen.

Religious Notes.

Rev. Dr. Parsons will deliver a lecture on "Religion and Patriotism" at St. Joseph's church this evening. The proceeds will be devoted to the benefit of the parish schools under the charge of the Sisters of Charity. The lecture will be followed by a sacred concert.

The East Side Methodist Episcopal chapel, Yorkville, corner of Seventy-seventh street and Second avenue, will be opened to-day with appropriate services for Sunday school and other religious purposes. Services will be conducted at nine A. M. and two and half-past seven P. M. Rev. B. K. Pierce, chaplain of the House of Refuge, will preach.

The Most Rev. Archbishop will administer the sacred rite of confirmation to-day (April 25) in the church of St. Nicholas, Second street, between First and Second avenues.

A New England paper says:—*Erratum*.—In our paragraph yesterday, concerning thirteen ministers who had been spanked in infancy, for "spanked" read "sprinkled." Upon which the Philadelphia *National Baptist* humorously remarks:—"If these were good ministers, as we are bound to believe, they were no doubt spanked as well as sprinkled in their infancy, and it would be an interesting point to ascertain whether the spanking did not do them vastly more good than the sprinkling." [We respectfully suggest to our clerical brethren the use of the word "Spragued" instead of "spanked" as infinitely more euphonious and genteel, if not devotional.—ED.]

The other Sunday a lady preacher in Wisconsin discoursed from the text, "I say unto you, watch," and the next week the gallant youths of her congregation gave her a nice gold one.

A Chicago business firm has undertaken the entire support of a foreign missionary, beginning with the present year.

Rev. Dr. Harris, assistant corresponding secretary of the Methodist Episcopal Missionary Society, calls for $900,000 for the current expenses of the present year.

The Orthodox Quakers of this country number 54,000. They have 765 churches, that furnish sittings for 269,000 persons.

In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution—to be undetermined where the case is so plain and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it.

"Mrs. Van Coot, a widow and a licensed preacher of the Methodist faith, is said to have converted over 2,000 persons within the past year in Northern New York, and yet it is proposed to turn her out of the ministry." The rest of the ministers up there are probably afraid that she will convert all the sinners and thus ruin the business.

The *Congregationalist* says:—"The whole business of pew-owning and renting, we are more and more persuaded, is an ill-judged excrescence upon our system, if not a positive nuisance. It will die out long before the millennium."

The *Evangelist* says the Reformed Church must feel the loss of two such ministers as have just died, viz.:—the Rev. Dr. N. Wyckoff, for thirty-two years pastor of the Middle Reformed church, Albany, and the Rev. Jeremiah S. Lord, D.D., for twenty-one years pastor of the Reformed church, of Harlem—the former at the ripe age of seventy-eight; the latter, with the harness yet on, in his fifty-seventh year.

No candidate for membership in the Providence (R. I.) and Kansas Conferences who uses tobacco, "except for medicinal purposes," will be admitted "upon trial or to full connection." "Tobacco for medicinal purposes" is good. It is useful for killing rats and mosquitoes.

The brick edifice known as the New England church in Forty-first street, near Sixth avenue, has been sold to a committee of gentlemen representing the Committee on Church Extension of the Methodist Church. The building stands on leased ground, which accounts for the small price obtained—$30,000.

In the Nebraska Conference, nine years old, there are forty preachers, 2,315 members and thirteen houses of worship, worth $85,500. The Sunday schools have 2,272 pupils.

The agent of the Albert Wesleyan University, of Belville, Ontario, has received $6,000 in aid of that institution.

The German Methodist churches of Iowa have 25,000 members.

There are in the 15,885 Sunday schools of the Methodist Episcopal Church 1,326,833 officers, teachers and scholars, a number exceeding that of the Church membership by 71,768.

The Congregational and New School Presbyterian churches of Plymouth, Ill., have entered upon the following co-operative plan. They are to worship six months in the Congregational edifice and six in the Presbyterian, each to keep up its separate organization. Rev. Mr. Swift, of Iowa, is preaching for the united congregations.

Marriage is evidently not becoming an obsolete institution or losing favor in the city of Gotham. The number of persons married and legally certified by clergymen during the month of March was 1,198, and for the first week in April 370. The suits against some of our clergymen who failed to report the marriages at which they had officiated have been withdrawn on their promising to report in future.

Hints to Teachers.—1. Do not teach what you do not thoroughly understand. 2. Do not tell scholars what they can tell you. 3. Whatever you tell your scholars make them tell you again. 4. Give only reasonable commands, and then insist on their being obeyed. 5. Give your scholars plenty of occupation while they are in the class.

The Methodist churches of Boston have organized a Woman's Board of Missions.

In the New York Conference the past year there has been a net increase of 1,442 members, twenty-two preachers and five houses of worship, worth $432,800.

The first Sabbath in May is set apart by the Old School Presbyterian churches for the annual collection in behalf of the Board of Publication.

The Second church, Philadelphia, received fourteen new members the 12th inst., making their number forty-three. They sustain two missions, one of which has a chapel. The Sunday school numbers 400. Their new sanctuary, seating 600 persons, is nearly finished.

The report for 1868 of the Southern province of the Moravian Church in America states that there are in the churches 1,088 communicants, 135 non-communicants and 518 children. The Sunday schools contain 529 scholars and sixty-five teachers.

Albany has a queer trouble. Two members of a church choir having seceded therefrom, have been singing in the congregation lustily, out of tune, to break down the enemy. Arrest and discharge and re-arrest followed to no purpose, the offenders still singing out of tune.

Mrs. P. A. Hanaford, who has accepted an invitation to be pastor, both of the Universalist society at Hingham and Waltham, Mass., will successively preach two alternate Sundays in each place, and supply the other by substitute. She receives $1,000 from each society.

A year ago the Central Presbyterian church in Rochester, N. Y., dismissed eighty-two members at one time to form the Westminster church of that city, and now on the 4th inst., the mother society receives sixty-three converts on profession of their faith and eleven persons by letter. "There is that scattereth and yet increaseth." The truth of this paradox might be vindicated in this way much more frequently than it is to the multiplication of the churches and to "the edifying of the body of Christ."

INDIANA.

Sad Accident—A Murder Trial.

TIPTON, April 21, 1869.

An infant son of Martin Mollihan, a citizen of this place, was fatally poisoned this morning by taking a solution of arsenic, administered by the father through mistake for quinine.

The trial of James B. Stewart, a constable, for the murder of Perry Gifford, whom he was trying to arrest, about a year ago, will take place at the next term of the Circuit Court, April 26.

Senator John Green, representing Tipton and Hamilton counties in the State Senate, says that Jesus Christ was a mulatto.

SINGULAR REQUEST.—The suicide by shooting of Miss Sarah C. Lewis, at her house in Braintree, was mentioned in the *Herald* on Thursday, and we have since learned that she made a will bequeathing her house and land where she lived to a lady in Boston on condition that she should support the domestic animals the deceased owned during their lives, and when dead the property was to revert to the Universalist Society in West Scituate. With the will was found a very large photograph of a tom cat, the property of Miss Lewis, and as this is the only domestic animal she was known to possess, and as the picture will prevent any exchange of the animal, the legacy, even if undisturbed, will not very long benefit the legatee.—*Boston Herald, April 24.*

PARIS FASHIONS.

Lions of the Hour—The Latest—Imperial Receptions—Ladies' Toilets—The Renaissance, Louis XV. and La Trianon Styles—Sashes Still the Rage—Prevailing Colors—Flowers—A Brilliant Fete—Notre Dame.

PARIS, April 6, 1869.

There is always a man of the day in French circles, just as there is a girl, man, child, or baby of the period in every weekly newspaper. We have had M. de Rangabé, M. Emile Ollivier and Sardou in these latter days; the Nabob of Bengal eclipsed all three for about a week, and now we have the minister of King Leopold II., M. Frère Orban, who has taken the place of the nabob. No one knows what the diplomatist from Belgium has come for; every one knows he is a remarkable man of about sixty, that his father was a gatekeeper or *concierge* at the palace of the University, that he was born at Liège, that he is as great a politician in Belgium as M. de Bismarck at Berlin; has a fine, high, intelligent forehead, and has risen from the humble station he was born in to be a consummate statesman, combining deep learning with an elegant exterior. He is an officer of the Legion of Honor, and enjoys the reputation of being not only a terribly puzzling lawyer but a great financier. It is not unlikely that before this record of Parisian sensations reaches the HERALD some other lion will have started up. Thus it is chroniclers of the tastes of our times have to sketch rapidly, and for my own part I never can see new men standing in the avenues of high life without having to resist the temptation to act the gendarme and say, "Move on, move on, gentlemen, you are stopping up the footpath." I cannot complain of the nabob, nor of the atrocious spring weather which has caused him to depart. He has gone, carrying under his arm a to him quite novel acquisition—an umbrella. He has left a good deal behind, as the Indians always do; a native so formed for creeping exotics at home could not travel without some of the indigenous productions; but he has also left a large roll of parchment to the tailor who lined his linen trousers and foulard shirts with sable fur. This document nominates the tailor special purveyor to his Highness. We all had it impressed on our minds that this personage was entitled to a salute of forty guns in every city he entered. The awe which this intelligence from St. James' palace first spread in my mind has abated since my fancy has depicted him in the act of counting the forty reports, standing up under his new umbrella, with his gold-rimmed spectacles on and all the nankeen turned inside out, with the sable linings outside in.

But such images as these are not the only things to be reported in elevated circles. The Empress has commenced her intimate Monday receptions. There are to be seven of them; and as there are seven colors in the rainbow our *extravagantes* have each resolved to wear every color in turn. To come out in orange or yellow would have been the climax of horror a few seasons ago; it is all the style now.

The wedding of Mlle. Jurien de la Graviere is another incident of importance at the Tuileries. She marries M. Massias, an aid-de-camp of Admiral de la Gravière, and receives the round dowry of 200,000 francs from the Empress. The bride's father left for Toulon the day before yesterday; but Eugénie, ever sympathizing with lovers, obtained a *congé* for the future bridegroom, and he was invited to the Tuileries last evening. The trousseau will come under my inspection this night—too late for the mail, unfortunately; but details on the wedding, which will take place on the 11th inst., shall accompany it in my next.

The renaissance or sixteenth century styles are becoming more clearly defined at court than in any other quarter, the theatre excepted, where the celebrities of the *demi-monde* always vie with fashions set in the highest regions. Skirts are being looped on one side only, under long almspouches and chatelaines, the slashed sleeves and valois roll stuffed out with wool round the armhole, laced satin with white lawn coming out between, diamond shape, are the principal features of this period, not forgetting the valois hat and curled feather.

The Louis XV., so suggestive of levity, are being modified by the Trianon styles. The sashes behind are assuming all the more importance from the fact that it was attempted to dethrone them from their camel's hump. It is a novelty now to have two ends behind, one long, the other shorter, and immediately over it; both are fringed.

Without anticipating that costumes quite en suite will be done away with, it is noticeable that black corded silk Watteaux, Versailles and Camargos will be worn over plain flounced petticoats, whether muslin, foulard, silk or lawn. The prettiest mantles are at this moment black cashmere, cut with bees' wing tunic behind and square mantle fronts; the whole either ruched, and these ruches bordered with black satin, or trimmed with black lace or fringe. Cashmere over tunics, coat and basques in one will be worn immensely in all the tender gamut of shade and color over colored silk flounced underskirts. Another material to acquire before summer is the striped Algerian chalys, which will be made into paniers over plain under petticoats of the color of the satin stripe. The idea most in vogue regarding shades now is mauve over straw or yellow, blue, shot with silver gray, and blue bordered with light salmon. Sleeves are either preferred puffed from wrist to elbow or *à la vieille*, with a flounce of lace from the elbow, falling over the arm. The latter is very snowy if not adapted by a *vielle*; but ladies are entreated to resolutely take to the becoming fichu and puff if they have ever heard themselves called scraggy by a friend. These square bodices are very unbecoming if the anatomy of womanhood is not hidden by a little flesh in some of the Venus tints. I do not say all, but one or other of them; if pink in its freshness and white in its transparence are irrecoverable the moutant or high styles are rendered ideal by proper art in drapery, and conceal what no one likes to look at without necessity.

The following are the flowers I have admired on spring fanchons:—The rose-colored anemone, with black heart; the yellow water lily; the wall flower bouquet for diadem and blue feather aigrette; the flaming poppy and black aigrette; the lily of the valley aigrette alone and green leaf diadem; the white lilac branch and violet pansy. I recommend a white lace hat with a white camelia and aigrette of pink heath, of course for a brune.

The most brilliant ball given in Paris since Easter was at the Ministère of Finance's, by M. Magne. Mme. Magne was in white satin, with diamond necklace and ornaments, and Parma violets mixed with white scented wood violets. Mme. Pernetti, the daughter of Baron Haussmann, who is gifted with golden hair, was in white, covered with white tulle ruche, white roses in her hair and in plaits which fell down her back.

Mme. Alfred Magne was in white tulle, with bows and looping of cherry satin, and purple roses, with golden grapes in her hair.

Paul Feval and Edmond About were a good deal together at the buffet.

Mlle. Marie Magne was in pink tulle, with clusters of lilies of the valley looping up her panier, in her hair, and falling about in long fringe round her bodice.

Many belles had just cut fresh flowers from their hothouse plants, and the dancing *salon* was perfumed with their scent. This is the loveliest of adornments.

Madame Ducas was in white tulle, with a green tunic of poult, fringed with pansies on long stems, varying in shade from the yellow to dark violet.

Princess Julie Bonaparte was in a striped Oriental material and a long antique tunic worked with gold. On her forehead a bandeau of diamonds.

One of the most artistic celebrations of this week has been Adolphe Adams' Grand Mass for the benefit of musicians. It was performed at Notre Dame by 400 instrumentalists and the powerful organ of the Metropolitan Cathedral. While standing up in the organ loft I looked down on the antique nave, in which all the musical, literary and artistic talent of Paris had crowded in answer to the invitation of poor musicians. The wives of some of the most eminent men in France were led through the crowded ranks by members of the association, each lady holding a velvet pouch in hand, in which louis and sous fell in brotherly emulation from the wealthiest to the poorest of the audience. The loveliest silken trains swept by the lowliest seats, and the same smile of thanks answered every offering. The sun streamed in from thirty-seven windows of stained glass, over the side chapels which surround the principal nave, and their rainbow tints fell on the large stone pillars which, like forest trees, rise gracefully—297 in number—to support the lofty vaults. Angels in bronze, statues of the old kings and bishops, scenes in painting from the life of Jesus and His appearances after the resurrection formed such an imposing *coup d'œil* that it is no wonder I should have preferred this mass to that of Rossini, now so much extolled; for I heard the latter in a gilt opera house, full of fashionable women in low dress, and the words "he was despised," under such circumstances, could not impress. How different in one of these cathedrals, so silent, until the chant and organ strain burst forth, so pervaded with an atmosphere of things gone by, until clouds of incense rise so grand in the mute triumph of art over marble, stone and metal, all rising to proclaim the glory of one who was in the Godhead the origin of all Christian art—the inexhaustible source of every perfect thing!

PERSONAL INTELLIGENCE.

List of Americans registered at the banking house of Drexel, Harjes & Co., No. 3 rue Scribe, Paris, for the week ending April 8, 1869:—New York—Mr. Andrews, Miss Andrews, J. B. Cumming, Mr. and Mrs. Wm. S. Shirley, Mrs. F. L. Smith, Miss M. B. Durfee, W. J. Mortimer, Mr. and Mrs. Alfred Moore, Miss Kate G. Moore, Miss Emma A. Olendorf, J. Newton Sears, W. D. Barbour, E. H. Blashfield, A. M. Patterson. Philadelphia—John K. Grigg, John Cowan, Mr. and Mrs. Pemberton Smith, A. D. Jessup, Miss Jessup, Commodore Inman and family, Thomas Dallett, B. F. Betts, M. D. San Francisco—J. Q. A. Warren, Mr. and Mrs. P. Chrystal. Boston—S. D. Warren. New Orleans—Miss N. Gaetano. London—J. S. Morgan. Oran, Algeria—E. Hinshelwood. Massachusetts—Miss H. A. Hurlbut. Wheeling, N. Pa.—R. C. Dalzall. Bordeaux—Charles de Luze.

A convention of persons interested in conferring the right of suffrage upon young men between the ages of eighteen and twenty-one will be held in Manchester, N. H., on the 27th inst.