RELIGIOUS.

The Churches of the Metropolis Yesterday.

Interesting Discourses by Revs. Henry Ward Beecher, Chauncey Giles, Drs. Hepworth, Ewer and Everett.

The really beautiful weather yesterday was taken advantage of by all who could or would attend divine service in the various churches of this city and vicinity. The churches generally were well filled, but the sermons were more than ordinarily orthodox and uninteresting. Those discourses which were out of the general routine will be found condensed in the following reports.

PLYMOUTH CHURCH.

Mr. Beecher on the Prodigal Son—Man Coming unto Himself—The Good Resolves of Men at the Funerals of Good Men—The Low and High Purposes of Life.

Mr. Beecher selected for his text the Gospel of St. Luke xv., 17, first clause—"And when he came to himself."

He had selected from the exquisite parable of the Prodigal Son this fragment, because it opened up some of the profoundest depths of the human heart. This prodigal appears to have gone through an experience in which every passion was made to scintillate and work itself out until he came to the very dregs at last, and those dregs were poverty, beggary and hunger. These took the place of wild intoxication and lower pleasures, and this prodigal was as wretched as before he had been happy. When his true manhood came out, for it seemed natural to suppose that the bent of his nature was not towards this profligacy, he came unto himself. That history might throw much light upon the course men are pursuing, and especially to a large class of men who do not indulge in any of these excesses. It was important to determine first what man's manhood was. Men were higher than the animals, and the reason he was higher was that man had reason, and in two aspects—First, that reason was in its governing power. In animals it only acted occasionally, but in man it shone throughout all circles of life, determining its joys, its aims and its ends. By the force of this reason man was able to prophecy and to look before and after.

The next distinguishing characteristic was the moral sense of man, from which the performances of our life are measured by obligations and standard of right and wrong that distinguished him from the animals, whose limitations were confined to the sense of pleasure and pain. Man had also a spiritual nature, which developed the ideas of purity, self-denial and superconsciousness. He said superconsciousness rather than supernatural, because he believed that religion was as natural to man as life itself. All men who were contented, therefore, to remain in the development only of their lower faculties might be truly said to have forsaken himself. Now every man who was a mechanic, and who worked the lower faculties of his nature only, was not doing any wrong to himself by being a mechanic, but the wrong was that he was only a mechanic. It was the same with the farmer and the mariner, or any other handicraft; the trouble was that men were only these, and not these and something more.

Mr. Beecher, after describing the men who gave themselves up to their lower appetites, said that there was a great multitude of men who live below their true nature, who did not live so low a life as that, but whose lives were reputable, but who do not live except for some one purpose. Now, if the young man would write down what he really was going to be, that which was really his aim in life, he would be ashamed of it. Now if he was to teach the doctrine of total depravity many who heard him would go to sleep, and others, whose religious education had been broader, perhaps, would resist it. "Yet I say all men are sinful." Is there one of you who can sit at the bar of your own judgment uncondemned? and you excuse yourselves by saying, "my feelings carried me away." You are constrained to admit that you have acted irrationally, and that you do things to-day for which you will be sorry to-morrow. If I were to ask the man who had not this experience to put up his hand, and any man were to do so, you would all laugh at him, because you would know how false that pretension of any different experience would be. The same result occurred if the life was measured by the moral sentiment; and if the life were measured by the standard of the spirit and influences of the heavenly land, it was given up at once, for it was no use thinking about that, and so the higher you went the more dissatisfied with yourself you became. Now, it did not matter by what theology a man was brought to himself, so long as he was brought. Men go to funerals, and when they get to the funeral of a good man, as they go down the steps of the house, they say, one to the other, "Look here, my dear friend, we've been living for money, and money ain't everything; no it ain't. Are we ready to die? It is a very solemn thing is death, and we can't take any of the money with us." Then as this man goes across the Fulton ferry to New York, after this funeral, he resolves to make a fresh start; he will tell his wife what he thinks. Well, as he goes up Fulton street he meets first one friend and then another and another, and the whirl of the world comes, and when he gets home his wife says, "Was it a good funeral?" and he says "Yes." "A good many people there?" "Yes;" and that is all he says about it, and there's the end of the good impression. A man goes to a concert and he hears the sweet strain of Mendelssohn's music; and he dreams and dreams while the strains float around his brain, and tears start in his eyes, and one trickles along his cheek, and his friend says, "I didn't know Mendelssohn affected you so much." "Oh, was it Mendelssohn? I didn't know. I was thinking about something else." The music had woke up the good that was in him, and the man had come unto himself.

Mr. Beecher pictured very vividly the preacher who, without notes, now and then preached to a man, more eloquently than anything else in the world, in the life and the flickering death of a loved child. At that hour what was all the surroundings of home, what was wealth, what were the newly gathered flowers by the side of the pale, sickly face that was going away? Man came to himself in these moments, and all the joy of his life went out when that little life went out, and the man came to see how immeasurable and how vast the love was that was within him. All that was to tell man of the glorious possibilities that were within him since the beginning of a glorious reformation within his soul. How were men to get this? By the influence of the spirit of God upon their hearts. Well, there was no harm in your thinking you can do without it; but if you will develop your own manhood, the best that is within you, you will soon see how weak you are, and that true humanity of soul that will cause you to seek for God, for his help, and for His strength, and for His guidance and to say to the Shepherd and Bishop of your souls, "Our Father."

ZION CHURCH.

The Modern Devices of Satan Against Christianity—A Voice from the Ritualists—Sermon by Rev. Dr. F. C. Ewer.

Before the New York branch of the American Church Union Rev. Dr. F. C. Ewer preached a sermon last evening at Zion church, taking for his text II Corinthians, ii., 11—"Lest Satan should get an advantage of us; for we are not ignorant of his devices." The great contest of time, said the reverend speaker, is the struggle between Satan and Christ for the heart, intellect and will of immortal men. All other contests on earth either merge into this, as skirmishes of the great battle, or, if they have no connection with it, sink into insignificance before it. The long continuance and the desperate character of the struggle argue the immense power of Satan, and the diversity of the enginery which from age to age he uses against the kingdom of God bespeak his almost exhaustless ingenuity. His most dangerous and most damaging attacks are always occult. Only once has he made on any large scale an assault from without on the kingdom of God. I allude to the attempt, in the first two centuries, to crush out Christianity by bloody persecutions. But ever since that time his main efforts have been in secret. Discovered and exposed in one effort he betakes himself to another. The history of his doings for the past one thousand six hundred years is only a consecutive story of attempts so to beguile the friends of God, as to wield them, unwittingly to themselves, against the very cause of Christ, which, in an honest heart, they are striving to advance. It is a bold plan; a plan calculated, if successful, to work more serious damage than any other. His daring in adopting it and his ingenuity in carrying it out are preternatural. From the third to the seventh century, inclusive, he was subtly at work on the intellect of man. By its means, and in a number of ways marvellous for their variety, he attempted to drown the truth in an ocean of heresies. Failing in this he abandoned the intellect of man and inspired his ambition. Slowly the Papacy, that mother of evils, inside and outside the Church, rose to accomplish its untold harm. But besides all this the credulity of man was open to his touch. In the cowl of a Dominican monk Satan studied and wrote at the midnight lamp; he said prayers; anon he preached in the white gabardine of a Cistercian. He quoted and laid great stress on an incidental expression of St. Augustine, which that Father had afterwards retracted, and in one way and another he beguiled Western Europe, from the twelfth to the sixteenth century, into a belief in witchcraft, and spread credence in false legends and absurd miracles. He wrote false decretals, he interpolated the Fathers, he corrupted manners, unable to destroy doctrine he polluted it, he sold indulgencies, he tore the East from the West, rent the West in twain and brought on the violent reaction of the Continental Reformation (so called) with all its attendant evils. The men who were the agents in building up all these evils were mainly honest and sincere. Nicholas I. and Leo IX. and Gregory VII. and others, who, acting upon the evidence of those false decretals, argued for, prayed for and enlarged the powers of the Papacy, were honest, however deceived. Luther and Calvin and Ecolampadius were honest. Indeed, all along for 1,600 years Satan's course exhibits to us the fact that his plan has been so to beguile and deceive sincere men that they themselves shall do his real work against the very cause they are striving to advance and do it the more vigorously and effectually in that they think they are working for that cause. We are to look for him where the guileless would least expect to find him. If Catholicity herself was not proof against wiles what charms has Protestantism that it is exempt? If Satan wishes that many should fall away from Christian truth he need only send them to the wrong place for it and he has accomplished his purpose. Nine out of ten think they can find the truth in the Bible, and especially in the New Testament. The speaker then gave a short history of the origin of the several books of the New Testament, claiming that they were written to confirm those already instructed. While non-Catholicity, inspired by the subtle genius "from below," has given the Bible to the world to find the truth for itself. In this, through the agency of sincere but deluded man, Satan has accomplished what the New Testament warned us against. The Scriptures were the rule of faith for the Church, but were never intended to be a rule of faith for the individual. Satan, through modern Protestantism, made it impossible for the Bible to yield up to individual private judgment any absolute and fixed faith, as it was recognized in ancient apostolic and post apostolic times. Now there is no distinction left between truth and heresy, and the latter has been rendered impossible, an important satanic result. The present system of Protestant worship, closing churches, except on two occasions one day in seven, and reducing sermons to popular harangues on glittering generalities tends to destroy Christian truth and give place to the religion of mere morality. This is what Satan would like to accomplish. In demonstrating this assertion the speaker stated that for the last three hundred years it was erroneously taught that attendance at church was for personal individual edification and devotion. This obliterated the public recognition and honor of Almighty God from popular consciousness. The libraries open to the individual the very cream of all pulpit efforts for the past 1800 years and thousands claim to-day that they can worship God as well at home or in the woods as at church with less weariness. Out of 37,000,000 in this country only about 12,000,000, less than one-third, pretend to any form of Christianity. This is the result of the modern Protestant system of personal edification and devotion, by which Satan succeeded in a very damaging attack on Christianity itself.

Now the speaker came to the defence of ritualism—it meaning the incarnation of God, a liturgic worship, with its sacraments and forms; a spiritual worship, clothed in a fair bodily framework. A simply spiritual worship, as opposed to ritualistic comforts only with a purely spiritual God, which is the God of rationalism, while the God of Christianity is God incarnate. Purely spiritual worship is inconsistent with the fact of a God incarnate, who is still present on earth in the eucharist and who works through the other sacraments. The end of purely spiritual worship is Labediamism, Unitarianism and infidelity. The reasons for a liturgic, formal and visible worship run down into incarnation itself. It cannot be torn out of Christianity without injuring that cardinal truth that Christ had become man, and opposition to it and its varied forms is inspired by Satan, who may be found at work where least of all suspected, even under a Christian disguise.

CHURCH OF THE MESSIAH.

Unitarianism and Trinitarianism Compared—Sermon by Rev. George H. Hepworth.

The Church of the Messiah, corner of Thirty-fourth street and Park avenue, was filled yesterday morning by the usual large and fashionable congregation. Rev. George H. Hepworth, the pastor, preached. His subject was "Unitarianism and Trinitarianism Compared," a doctrinal subject, but, in his manner of treating it and the eloquent beauty of his comparisons, bereft of the ordinary dogmas of sermons of this class. He took for his text St. Matthew xix., 17—"Why callest thou me good? There is none good but one, and that is God." After mentioning the circumstances under which these words were uttered he proceeded to announce the teachings embodied in the same. One party in the dialogue was an inquirer and the other was a teacher. What could the young man understand but this, that God was not standing before him; that God was in heaven; that he, Jesus Christ, who was speaking, differed in personality from God; that God was supreme and good, and that there was none other good but Him? For himself he was willing to take Jesus Christ as his teacher. He made no mistake with regard to himself. He could not miscall himself. Did he not by the words he used toward the young man imply the difference between God and himself? Of course he did. He approached a topic, pursuant to their request, of the utmost importance. It was a matter of larger import than they could dream. If this conception of God was mystic they would find it difficult to go to him as a son to a father for what they wanted. It was of the utmost importance that everybody should have well assured views and firmly set notions of God. He had such perfectly defined ideas of God that, sinful and imperfect as he was, he could come to him as in childhood days he would throw his arms about the neck of his mother. His mother was in heaven, and so was God. In large commercial centres fashion rules in religious matters as in other things. Trinitarianism was the modern fashion. How was it with Unitarianism? It was not the modern fashionable religion, but it was the oldest theology in the world. It was as old as creation. Moses was a Unitarian, and spent his life teaching the Jews in the wilderness that there was but one God, whom alone they could serve. David was a Unitarian, and his songs breathe this belief. So was it with all the old prophets. They worshipped with one worship; they looked with our eyes, and they recognized God as the grand centre of creation. In the sacred Scriptures the equivalent of Trinity does not occur, while that of the unity of God occurs over three hundred times. All denominations—the Roman Catholic, old Greek Church and all old Church legends—agree that the Scriptures do not assert Trinitarianism. How was it, then, that in the nineteenth century the doctrine of Trinitarianism has become so prevalent? It was claimed to be founded on the New Testament. He referred to the different Gospels of the New Testament and claimed that Matthew, Mark, Luke and St. John were all Unitarians. All the Apostles when they went to Athens, to Ethiopia and elsewhere preached God the unit. Why did they do it? Because Jesus Christ told them repeatedly to do so. He told them that he could do nothing unless the Father helped him. Language can be twisted very strongly, but the Apostles did not twist it. They told what they meant and they meant what they said. From this point he traced the continued teaching of the same doctrine by the early Christian fathers, and further that up to the year 350 the word trinity was not used in any creed in its modern use. Since then the synods have defined and amplified the dogma. Could they believe that that which really and absolutely was one could be three or could three be one? The merest schoolboy knows better. If this was applied to anything else we should laugh at it. Because it was applied to religion men accepted it, not as logic but as a blind faith. After enlarging on this point at considerable length he reverted to the teachings of Christ bearing upon this point. These were mysterious bearings, but take the whole book and they would arrive at no other conclusion than that Jesus Christ was not God, and that He never claimed such high and sovereign personality. He would not advance it as an argument, but he started back at the idea of God coming to this earth and being treated as Jesus Christ was. Spit in God's face, thrust a spear in God's side—the idea was absurd and revolting. Altogether, he aimed to show in the first place that Unitarianism was the oldest theology in the world; in the second place, that Trinitarianism was absurd and contrary to all human reason, and thirdly, that Unitarianism was the only doctrine that gave satisfaction to the wants and longings of the human soul.

CHURCH OF THE NEW JERUSALEM.

The Valley of Dry Bones—Sermon by Rev. Chauncey Giles.

A numerous congregation assembled yesterday forenoon at the New Jerusalem church (Swedenborgian) in East Thirty-fifth street, between Fourth and Lexington avenues. After the usual morning service Rev. Chauncey Giles gave notice that the subscription books for the expense fund of the church were open, that on Friday evening next a meeting of the society will be held for the reception of new members, and that the ladies of the society are preparing for a fair and festival for the benefit of the church, to be held next February. The reverend gentleman also announced that as the question of the apostolic succession was exciting great interest in the churches of all denominations, intensified at present by the meeting of the Ecumenical Council, he would on next Sunday give the New Jerusalem interpretation of the passage in St. Matthew xvi.—"And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven," &c.—upon which, said the speaker, the Roman Catholics base their pretensions to apostolic succession.

Rev. C. Giles then announced his text from Ezekiel xxxvii, 1-10:—"The hand of the Lord was upon me and carried me out in the spirit of the Lord and set me down in the midst of the valley which was full of bones," &c. The visions of the prophets present some of the wildest and most enigmatical portions of the sacred Scriptures. Their composite animals have no counterpart on earth, their temples are impossible and many things they saw and were commanded to do seem to human reason trivial and absurd and unworthy of divine authorship and are regarded as the wild imagery of a crude age. But as natural events or material things they are of but little use. Those, however, who are acquainted with the true nature of the Word and the laws of the spiritual world, they are full of beautiful lessons applicable to our daily lives. The visions of the prophets are scenes they saw in the spiritual world; their spiritual consciousness was on the spiritual plane of their being, they could see spiritual objects and spiritual beings, hear spiritual sounds, converse with spirits and angels, and what they saw and recorded were representations of spiritual and divine truths, not material objects, subject to the laws of time and space or natural generation. They were pictures created to represent to life our spiritual state, and were the effects of spiritual causes and laws. The valley of the dry bones was, therefore, not a material valley; Ezekiel was in the spirit and saw the valley with his spiritual eyes, in the spiritual world, created to reveal to him the spiritual condition of the house of Israel, and of every human being who has not been regenerated. This valley is in every human mind. A valley, or plain, is a low part of the earth's surface, and represents a low and merely natural state in man. One with no pure and elevated affections, no aspirations after a heavenly life, with no knowledge or concern for spiritual truth, lives in this valley and is part of it; he is like a vast swamp, breeding reptiles and insects and poisonous malarias; or a sandy, dry plain, monotonous in aspect, stifled with heat, with no fresh springs, nor cooling winds from the mountains, whence all our strength and refreshing comes. The bones are the most solid and the least sensitive parts of the body, what dogmatic or merely doctrinal truth is to the spiritual mind made alive by the love of the Lord and man. Bones represent the intellectual nature of man, and dry bones man's intellectual nature before it has become informed and imbued with divine truth. What a picture these dead dry bones are of man's intellectual nature while he lives in the valley of spiritual death! What would Ezekiel find were he to come and search our own hearts—in our churches, in our society? In the light of heaven what are these beings who populate our city, rush along our streets in mad haste, crowd our marts, fill our offices, ply our trades, dwell in our houses? Skeletons; no spiritual flesh covers them; no heart of love to God and man beats within them; no brains to think of spiritual truth; no eyes to see the loveliness and glory of heavenly life; they are skeletons, adorned with silks, assuming airs, claiming homage, tossing their heads proudly, adorning the sepulchres they call their houses, wearing diamonds on fleshless fingers and ornaments on skeleton arms, gathering in halls of pleasure, feasting upon the dust, drinking the poison of hell and calling it the elixir of life. They dance gaily the dance of death. These gay, proud ambitious, lordly men and women are in their graves. How many of our churches are filled with such skeletons; how elegantly they are dressed; how devoutly they bend the knee; how they praise their polish, their beauty of form and grace of the dry bones thrown to them by the priest, who, perhaps, is himself a skeleton. These dry bones must be vivified by the breath of divine life. This comes when a man begins to obey the words of the Lord; when he begins to do what the Lord commanded. The words of the Lord are the laws of spiritual life, and by obeying them man puts himself into right relations with the source of life. Following out this argument the reverend speaker closed by saying that thus the valley of dry bones would become an exceeding great army of living men, ready to do battle for truth and heaven against evil and falsity in ourselves, in our families, in society and in the Church.

CHURCH OF THE NATIVITY.

Lecture by Rev. Father Wm. Everett—"Nazareth and Carmel."

At the Roman Catholic Church of the Nativity, Second avenue and Second street, the Rev. Wm. Everett delivered a very interesting account of his travels through the Holy Land. Prefacing his lecture with a general survey of the Holy Land, its biblical history, its general characteristics, and the large number of pilgrims visiting it yearly, he gave a very elaborate description of Nazareth. Nazareth is in a valley about one mile long, running east and west, and only one quarter of a mile broad, and is shut in by fifteen hills. The houses are irregularly placed, built of stone, comfortable and substantial in appearance. The streets are irregular and in the most wretched condition, the more noticeable as the people there seemed to be of a more intelligent class than the other dwellers in the land. At the further end of the village is the "Fountain of the Virgin," the resort of all travellers and of the women of the village, as it seems to be the only spring in the place. This spring may be called the newspaper of the village, as here all the news of the day is obtained by the gossip of the women. The women of Nazareth are straight and erect in their carriage, have much grace and dignity of motion, are finely formed and their faces are the most beautiful in Palestine. Their dress is also graceful, consisting of drawers, a close fitting jacket and a long white veil. For ornament they wear a string of silver coins around the head and chin, many of which are very heavy and valuable. He next described the various objects of interest in the place, the chief of which is the Latin convent, containing the "Most Holy Place," then the "Shrine of the Annunciation," a chapel in the place where once stood the workshop of Joseph, and the chapel of the "Mensa Christi," or table of Christ, a solid rock, projecting three feet above the surface of the ground, twelve feet long and eight feet wide, on which it is said Christ often ate his food before he entered on his mission. Detailing the many reflections incident to a visit to Nazareth, the reverend gentleman then proceeded to give an account of Carmel, celebrated as containing the convent of the Carmelites. Here, it is claimed, a religious community has dwelt ever since the days of the prophet Elijah, nine hundred years before the Christian era. The Carmelites have dwelt here, almost without interruption, for two thousand seven hundred years. At the introduction of the Gospel they became Christians; at the time of the Crusades they changed the Greek liturgy, which they had been using, for the Roman. The old convent was blown up by the Turks in 1821, after it had been used as a hospital by Napoleon. Five years after this a lay brother of the community obtained permission to rebuild the edifice. He began without a penny, went around collecting money, and at the end of fourteen years had the happiness of seeing the present massive building erected, at a cost of one hundred thousand dollars in gold, every cent of which he raised himself.

Did space permit a more detailed description of the many places of interest would be given. Throughout the lecture was interspersed with anecdotes and remarks, many of which provoked a smile, from the felicitous manner in which they were related. A large sum was realized from the lecture, which was given for the benefit of the poor of the parish.

JEWISH REFORM.

Lecture of Rev. Dr. D. Einhorn On the Seventh Resolution of the Rabbinical Conference—The Hebrew Language in the Synagogue.

Rev. Dr. Einhorn continued his lecture on the Conference, at the Temple Adath Jesurun, before a large and intelligent audience. It is deplorable, the lecturer said, that the resolution requires to be further explained. The prayer book in use in the temple contains more Hebrew than what was ever required by the Talmud, as the latter requires that prayers should be recited in the vernacular. The Hebrew language was used in the synagogue, not so much on account of its sacredness, and while it was formerly understood by the large majority, but because the synagogical worship was arranged in imitation of the temple service. Prayers were recited mornings (Shachrith). Additional service (Mussaf), and evenings (Minchah). As in the temple the priest represented the people and worshipped in their name, so later the public reader was delegated, in imitation, and as long as he understood the prayers it was immaterial whether the others understood them. He would not cast a reflection on the devotion of the father, but to them. Even if the meaning of the word was hidden the language of the heart was fervent. At the mention of the word Jerusalem their whole being was moved by longing, pain and hope, and their battle cry, "Hear, O Israel," ascended from the depths of their souls up to heaven. But to us this spirit is lost and only the dead letter remained—a volume of prayers without soul, without the power of elevation. Organ and choir cannot fill this void; they cannot console the afflicted nor heal the heartsore nor satisfy those who seek God. The retention of a language which is unintelligible to the masses, has also this disadvantage, that it covers up the untruthfulness of that which the worshiper asks of God, and this is one of the reasons that this resolution meets so much opposition. The holy language is to veil the incongruities and the absurdity of antiquated ideas. What a difference between the day of atonement in former days and now? Formerly a restless look at the thick folios that had to be gone through on that day; frequent promenades to while away the time. The introductory to the day of days was a denial of future vows set into soul-captivating melody. Now it has become a day that shines to us in its full majesty, on which the current of devotion vogues uninterruptedly from morn till eve, and on which our souls soar heavenwards. The unity of Israel is not destroyed where the unity of God is proclaimed in the ancient sounds where the sanctification catches the ear of the Israelite; there never was a uniform ritual. The Rabbis honor and love the Hebrew language as much as any, and expressed it so; but if its retention as the language of prayer would preserve it there could not such a general ignorance thereof prevail as is the case in the present day. It must be taught in the schoolroom, and in this the reformers are not behind the orthodox. Not the word but the spirit conveys sanctity to the prayer: the living must speak to the Ever living in the language of the living.

The lecturer announced that his next subject would be "Woman's Position in Old and Modern Judaism."

In Greece there are forty-one daily and weekly newspapers and six weekly literary and scientific journals published at Athens, and nine newspapers are also issued in Patras. The newspapers and literary journals published in the whole kingdom amount to ninety. Of these fifty-nine are printed in continental Greece, twenty-two in the Peloponesus, including one in the city of Sparta, seven in the Ionian Islands and six in the commercial town of Syra, for the islands of the Archipelago.

MEXICO.

The San Luis Revolution—The Revolutionary Plan as Proclaimed by the Leaders—Boldness of the Measures—Aguirre's Decision—The Government Raising Troops—The National Guard.

MEXICO CITY, Jan. 7, 1870.

The condition of affairs in San Luis is generally acknowledged to have grown very serious since our last, wherein it was mentioned that most of the troops of the Third division, with their generals, had pronounced against the State government and captured and imprisoned the Governor and Legislature. In the revolutionary plan first promulgated by General Aguirre no denouncement was made against the federal government; but as the latter has taken active measures to put down this movement, a new proclamation was issued against the general government to which the former seem to have been but a stepping stone. By this most cunning and artful management, there appears confronting the Government a large force of thoroughly drilled troops, as well officered, armed and equipped, probably, as any in the republic. With all the artillery of the division in their possession, money in their hands and no enemy near, it would appear that it will cost the government trouble to restore the normal condition of affairs.

General Rocha is in Rio Verde, but is unable to advance upon San Luis. General Equiluz was ordered to take up his line of march for that place, but a body of troops was despatched against him and he was compelled to retreat to Queretaro. The following is an extract of the political revolutionary plan of these pronunciados, proclaimed on the 30th of December, to which are signed the names of Generals Aguirre, Pedro Martinez, Manuel Laranaga and all the officers of their commands; that Juarez has acted contrary to the constitution and during eleven years has rendered no account to the people, but has trodden upon their institutions; that one of the first duties of the forces of a republic is to defend the principles and rights of the people and not blindly make themselves instruments to sustain slavery. These are the usual attacks which are made upon the administration, all of which are calculated to excite the passions of the troops and lead weak-minded patriots to believe that they should distinguish themselves by joining the rebellion. In consideration of these things they propose:—

First—To refuse to recognize the Executive.

Second—To recognize Congress, provided it accepts the plan of the revolutionists and agrees never to do wrong any more.

Third—There must be immediately a new shuffle and deal.

In other words, a new election, in order that the ones may get in. State sovereignty must be proclaimed. The general government must be removed to some more central point of the republic. Governors of States can retain their positions by subscribing to the plan, which latter can be changed to suit circumstances. The public debt incurred by the carrying out of the plan, will be the first to be paid.

These are some of the changes which are to regenerate Mexico, make life and property safe and her people industrious, develop their wealth, reestablish her commerce, build up the haciendas, now falling into ruins because their owners cannot cultivate them at a profit, build her railroads, and place her on a par with the leading nations of the earth. It is understood that the revolutionists propose to send a force to take possession of Zacatecas and another to attack General Equiluz. Aguirre had addressed a circular to various members of Congress urging them to take steps in his favor and to secure the acceptance of the plan by Congress and the Supreme Court of Justice in order to save bloodshed, cautioning them to consider that civil war may be avoided in this manner, which otherwise will surely rend the republic.

The pronunciados have used various methods of raising money. At the mint they helped themselves to 180 bars of silver belonging to the English Mining Company of "Catorce," which they immediately had coined. In addition to the forced loan which Aguirre had upon the people, he has decreed that all property should pay in advance one-third of their taxes for the next year. After allowing his soldiers to help themselves to all horses, mules, to rob houses of inoffensive citizens, &c., he has demanded one-third of all licenses and imposed a tax from six to ten dollars on a thousand on all landed property. It is noticeable that at the time of the promulgation of the second plan there were several officers who were not prepared to go so far as to pronounce against the general government, and refused to sign it. For this four officers and several sergeants were thrown into prison. At a later day $7,000 were being distributed among the troops; they refused to receive any of the money, saying that they preferred imprisonment to disgrace.

Epicacio Huerta recently arrived at San Luis from Zacatecas, where he is said to have operated against the government. He has had frequent interviews with Aguirre. Aranjo has joined the latter with 700 men. An effort was made to capture Escandon, who was made Provisional Governor by a portion of the Legislature, which either was not captured or escaped and met together at an obscure town. General Trevina is said to have been sent to San Luis Potosi commissioned by the government to effect a peace with the rebels.

Congress has authorized the Executive to put 4,000 of the National Guard in the field against them and to use $200,000 to defray the expenses of the campaign.

The Governor of Guanajuato announces that he has been authorized by the Legislature to organize a national guard of 2,000 men. The Governors of Vera Cruz, Oraca and Hidalgo are ready to raise troops for the national service. Owing to the demands upon the State of Puebla to put down the revolution within her borders, the government is unable to furnish any recruits to the national forces. This appears in answer to the call upon the various States by the general government.

It is said that there is no police in the city of San Luis Potosi. There are no persons willing to act as officers of police, on account of the fear to offend either citizens or military. Simultaneously with the movement in San Luis there have been various insignificant *pronunciamientos* in Michoacan, Jalisco, Matamoros, Morelos and even Mexico. It is claimed also that there is danger of the same near Acapulco. Vera Cruz papers state that various bands of revolutionists or robbers have been seen in that neighborhood. Nothing of any great importance has taken place recently in the Sierra of Puebla. The troops of Alatorre have had some skirmishing with the rebels.

A few days since a band of them came down into a small town, helped themselves to everything they desired, outraged all the women and then left. The papers are complaining very much regarding the condition of a neighborhood called "Tierra negra," four leagues from Queretaro. They say that travelling through this vicinity has become absolutely impossible.

On the 1st day of January a fine bronze statue of Guerrero, larger than life, the work of several artists of the Academy of Design, was erected in the Plaza of San Francisco of this city.

On the 25th the telegraph line between Tampico and Jalacingo was inaugurated.

One of the freight cars recently took fire on the Mexico and Vera Cruz Railroad. It is said that the conductor thought best to run on to the next station where water and help could be obtained, but that by the draft thus created much more damage was done by the flames than would otherwise have been the case. It is understood that the editor of the *Verdad Desnuda*, of Orizaba, has been sentenced to banishment from the State of Vera Cruz for one year on account of an article which was denounced by the authorities and which was published by him in his paper.

The discovery of a new gold mine at Parrol, in the State of Michoacan, is announced. A Spaniard named Manuel Zordo was recently kidnapped on the road between Tlalmanalco and Ameca. Ten thousand dollars is demanded as his ransom.

Seven kidnappers have been shot during the last month by the authorities.

Slight earthquake was felt in Mazatlan after a rain of twenty-four hours' duration.

The United States Minister to Mexico.

[From the Two Republics of the city of Mexico.]

A New York journal of a recent date contains a telegram from Havana stating that Minister Nelson's course does not meet the approval of the American citizens in this capital. We have no doubt Mr. Nelson must be sorely discomforted at learning of the disapproval of the class who thus proclaim their sentiments in this respect; he must be badly hurt, we opine. Do this intriguing, presumptuous element pretend to say that our Minister has not presented to this government every question in which American interests are involved? The fact is certain persons in this city, claiming to be American citizens, have spent so small a portion of their lives in the United States that they are wholly incapable of judging what the United States expects of their Minister abroad, or how much they have the right to dictate his "course."

We have only to say this, if there is any dissatisfaction among Americans here as to Minister Nelson's course, we are not aware of it. If such exists, it must be among these—if any—whose interests have no claims upon an upright and conscientious gentleman.

A GIANTESS.—The fat men of Maine held a convention, at Lewiston, on the 21st. The correspondent of the Portland *Argus* says:—Near the hour for adjournment the convention was startled and amazed by the entrance of a woman that looked down upon them all, and the little fellows who only weighed a couple of hundred or so looked badly discouraged. The lady was Miss Emma Hardy, of Wilton, the Maine giantess. This woman stands six feet eight inches high and weighs 376 pounds, which was taller and heavier than any man in the crowd. She looked as though she might enjoy her rights if she wanted to. The fat men, however, soon recovered their wonted spirits, but it was rather tough on them to have a woman step in and carry off the honors.

FINANCIAL AND COMMERCIAL.

WALL STREET, SUNDAY, Jan. 23, 1870.

The current of speculation during the week was still in favor of higher prices in

THE STOCK MARKET,

although the volume of business was not up to the corresponding seasons of the immediately previous years. The reason of this lies in the greater caution which has pervaded the public mind ever since the events of September. Last January stocks were just in the first stages of that remarkable inflation which collapsed with the gold "corner." Money is as easy now as it was then—more so, in fact—but the transactions in stocks are on a diminished scale. The cliques have had a less impressionable market to work upon this year and have failed to stimulate the old enthusiasm. Considering the obstacle thus presented their success in the "bull" movement which is their programme for the spring months has not been indifferent. Prices advance almost insensibly or rather very slowly, but they steadily climb from week to week. A retrospect of prices for the past month will show that despite the intermediate dullness and spasmodic declines in shares the general course of the market is upward. During the week there has been considerable activity in Rock Island, which fluctuated between 103¾ a 108¾, the street being treated to a sensation in the shape of a discovery that two millions of new stock had been issued in the summer, for the non-registration of which the name of Rock Island was struck from the list at the Stock Exchange and the stock driven to the sidewalk, where the dealings five recollections of the Erie expulsion of last winter. It is difficult to comprehend the motives which at present guide the manipulation of this stock. Its refusal to "break" in a panic upon the announcement of the over issue and the heavy purchases of the past few days, under which the price on Saturday reacted to 106¾, seem to indicate that the inside clique, who went short of it from 138 downward, have courted the discovery of the over-issue for the purpose of bringing in their stock. The fact that the new issue was authorized was well known to the public. Indeed, the directors retain the right to issue two millions more when they see fit. Despite this overhanging contingency the price has been firm. Rock Island has been a football among the speculators, who, knowing the attraction it possesses as the short connecting link between the Pacific Railway and all the various railway lines of the East, have been able to operate upon the public confidence. Rock Island, like Erie, is among the great railways of the country, but like it has unfortunately fallen into speculative control. The railway list was in general active and the week closed upon a marked improvement in their prices. The feature of the ensuing week promises to be a struggle in Northwest, of which Daniel Drew is reported largely short, while Commodore Vanderbilt is said to have been buying it ever since September. Now, as the veteran Commodore has an old score to settle with the ex-president of Erie, and has been patiently biding his time for revenge and watching for an opportunity to entrap his old adversary, the street looks for an interesting contest in the immediate future between the two giants of Wall street.

THE GOLD MARKET

was dull and the price heavy. The abundant supply of gold has defied the effort of the "bulls" to keep up the premium, especially as the stronger speculative combinations have either been out of the market or on the "bear" side of it. The speculative spirit has almost abandoned the Gold Room of late and transferred its interest to the stock market.

GOVERNMENT BONDS

have sympathized with gold and declined. The foreign demand has been light, particularly in London, where the new Russian loan is marketing. The government bought two millions during the week, but as the holders seemed to have large amounts to sell the strengthening influence of the purchase was counteracted. The Secretary of the Treasury now holds about $93,000,000 of purchased bonds. The following were the closing street prices on Saturday:—United States currency sixes, 110¾ a 111; do. sixes, 1881, registered, 117¼ a 118; do. do., coupon, 117¾ a 118; do. five-twenties, registered, May and November, 115¼ a 115¾; do. do., 1862, coupon, do., 115¾ a 115¾; do. do., 1864, do. do., 115¼ a 115¾; do. do., 1865, do. do., 115¼ a 115¾; do. do., registered, January and July, 114¼ a 114¾; do. do., 1865, coupon, 114¾ a 114¾; do. do., 1867, do. do., 114¾ a 114¾; do. do., 1868, do. do., 114¾ a 114¾; do. ten-forties, registered, 112 a 112¾; do. do., coupon, 112¾ a 112¾.

SOUTHERN SECURITIES

were irregular, but generally dull and heavy. The transactions were mostly confined to the Tennessees, North Carolinas, Virginias and Louisianas.

THE MONEY MARKET

was easy at five to six per cent, with loans at the close of the week as low as four per cent. The banks are gutted with national bank notes, which accumulate here pending the inactivity of the rural districts during the interval between the marketing of the crops and the opening of spring activity. Commercial was in request by the country banks, and discounts for prime short paper ranged as low as seven per cent. Foreign exchange was strong, on the basis of 108⅞ a 109 for prime bankers' sixty day and 109¼ a 109¾ for sight sterling.

THE BANK STATEMENT.

The accumulation of funds at this centre is still further reflected in the bank statement submitted Saturday afternoon, although its favorable features produced little effect upon the street, a good statement being generally looked for, while the Rock Island affair continued to absorb a great deal of attention. The increase in deposits is over five millions, made up of an increase of nearly two millions in specie, an increase of about two and a half millions in legal tenders and an increase of half a million in loans. The banks gain about four millions in reserve. Despite the large deposits the surplus in excess of the legal reserve has been increased about three millions. The last two statements compare as follows:—

	Jan. 15.	*Jan. 22.*
Loans	$259,101,106	$253,592,756
Specie	37,510,467	39,454,003
Circulation	33,968,823	33,806,721
Deposits	202,396,331	207,479,823
Legal tenders	52,248,475	54,619,433

The changes are in detail as follows:—

Increase in loans	$491,650
Increase in specie	1,943,536
Decrease in circulation	160,102
Increase in deposits	5,083,492
Increase in legal tenders	2,370,958

The banks now hold $33,751,800 in excess of the reserve required by law.

THE LATEST PRICES OF STOCKS.

The following were the prices of stocks at the last session of the Stock Exchange on Saturday:—Canton, 54⅞ a 55¼; Cumberland, 33¼ a 33¾; Western Union, 33¼ a 33¾; Quicksilver, 14¼; Mariposa, 8 a 8¼; do. preferred, 16¼ a 17¼; certificates, 44 a 46; Pacific Mail, 41 a 41¼; Boston Water Power, 16¼ a 17; Adams Express, 64¼ a 64¾; Wells-Fargo Express, 20; American, 38¾ a 39; United States, 55 a 55¼; New York Central, consolidated, 93¼ a 93¾; do. scrip, 87¾ a 88; Harlem, 138¼ a 139¾; Reading, 94¼ a 94¾; Michigan Central, 117¼ a 117½; Lake Shore, 85¾ a 85¾; Illinois Central, 135 a 138; Cleveland and Pittsburg, 90¼ a 91¼; Chicago and Northwestern, 73¼ a 73¾; do. preferred, 90⅞ a 91; Cleveland, Colum