

NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT, PROPRIETOR.

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Volume XXXV. No. 107

AMUSEMENTS TO-MORROW EVENING.

- WALLACE'S THEATRE, Broadway and 13th street.—MEN AND ACRES.
OLYMPIC THEATRE, Broadway.—NEW VERSION OF MACBETH.
FIFTH AVENUE THEATRE, Twenty-fourth st.—FRODO-FROG.
GRAND OPERA HOUSE, corner of Eighth avenue and 23d st.—LE QUATRE AMOUREUX—PRIDE OF THE OCEAN.
WOODS MUSEUM AND MENAGERIE, Broadway, corner Thirtieth st.—Mauisue daily. Performance every evening.
NIRLO'S GARDEN, Broadway.—PIPPIN; OR, THE KING OF THE GOLD MINES.
BOWERY THEATRE, Bowery.—NEW YORK IN 1840 AND 1850.—LE QUATRE AMOUREUX—PRIDE OF THE OCEAN.
THE TAMMANY, Fourteenth street.—GRAND VARIETY ENTERTAINMENT.
BOOTH'S THEATRE, 23d st., between 5th and 6th av.—A WIDOW HUNT—TODDLES.
MRS. F. B. CONWAY'S PAKK THEATRE, Brooklyn.—LADY AUBLEY'S SECRET.
BROOKLYN ACADEMY OF MUSIC.—RIP VAN WINKLE.
TONY PASTOR'S OPERA HOUSE, 201 Bowery.—COMIC VOCALISM, NEGRO MINSTRELS, &c.
THEATRE COMIQUE, 54 Broadway.—COMIC VOCALISM, NEGRO ACTS, &c.
BRYANT'S OPERA HOUSE, Tammany Building, 14th st.—BRYANT'S MINSTRELS.
SAN FRANCISCO MINSTRELS, 588 Broadway.—ETRIOTIAN MINSTRELS, &c.
FELLY & LEON'S MINSTRELS, 720 Broadway.—CHING-CHOW-IL.
APOLLO HALL, corner 25th street and Broadway.—THE NEW HILBERTSON.
BOOLEY'S OPERA HOUSE, Brooklyn.—BOOLEY'S MINSTRELS—SUPER-NATURAL ILLUSSIONS—HARLEY.
HIPPODROM, Fourteenth street.—PROFESSOR RISLEY'S COMEDY.
NEW YORK MUSEUM OF ANATOMY, 618 Broadway.—SCIENCE AND ART.

TRIPLE SHEET.

New York, Sunday, April 17, 1870.

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LOOK OUT, CANADIANS!—The Fenian Congress at Chicago has adjourned, and the members thereof have become Know Nothings.

EASTER SUNDAY.—All good Christians will hail with joy this blessed day, in recognition of the great, glorious and sublime event of the Resurrection.

A MUCH-NEEDED REFORM.—That in the new tax levy providing for other and better places for the detention of witnesses than our city jails, provided for criminals. We ought to have had this distinction long ago.

SECTARIAN SOPS FROM THE PUBLIC TREASURY.—There is some prospect that they will be stopped this time at Albany. At any rate if the democrats wish to make a fight before the people on this question they can have it to their hearts' content.

"THE EYES OF DELAWARE."—Senator Bayard declares that the democracy of Delaware are bound to continue to be the white man's party. After the first fight, however, on this tack we predict that the Delaware democracy will begin to cultivate Sambo.

APPROPRIATIONS FOR HELL GATE.—The House committee has agreed to report in favor of appropriating \$250,000 for the confinement of the work on Hell Gate. The House committee show a commendable spirit in the matter of needed appropriations, and we are likely to get fairly at work both on the new Post Office and the Hell Gate obstructions very soon after the first coming of the genial weather.

A GOOD FIELD OF LABOR FOR OUR WOMEN'S RIGHTS WOMEN.—The State of Iowa, in which there are forty thousand more males than females, and all the new Western States and Territories, where the women are in the same or a greater minority. In New York city and throughout New England there is a heavy surplus of the fair sex, and they are wanted out West. What say the women's rights women, then, to a grand emigration scheme to supply this surplus of Eastern women with husbands in the West? What is the greatest and most important of woman's rights? The right to a husband. Good; for where otherwise would be the Union and the constitution? Echo answers, Nowhere.

The Ecumenical Council—Infallibility and Easter Monday.

The great Council of the Vatican begins to give us good reason to believe that it will not fail of its purpose. It was convened for a twofold purpose—to endorse the Syllabus and to proclaim the personal infallibility of the Pope. It has been in session now for some months, and although it has done some work we cannot say that it has done what it meant to do. It has, however, been gradually coming to the point when the opposing forces on the two great dividing questions must come into conflict, and when it must either do what it was convened to do or proclaim itself to all the world a failure.

To-day is Easter Sunday—the day on which the Christ rose from the dead, the day which really stands associated with the commencement of the Christian religion. To-morrow is East Monday, and if we are to judge from the appearance of things at Rome it is not improbable that that portion of the Christian Church which calls itself Catholic will, in consequence of the proclamation of the dogma of infallibility, take a new point of departure. The work in the Council progresses; the purpose becomes stronger; the opposition has spent itself, and, in spite of Dupanloup and Maret and Kretz and Strossmayer and Raucher and Ketteler and Newman, and the civil governments, the vote which may be taken to-morrow will proclaim to the world that the Catholic bishops now assembled in Rome do really believe that the voice of a man is the voice of God. As we have all along seen, and as we have again and again repeated, the Council is on the side of the Pope; and as the Pope believes he is more than a mere man, the vicegerent of God, in fact, and as he is desirous that the flock should believe he is an infallible guide, we have now no choice but admit that a few days more will give the world, or a portion of the world, a new God. In other words, it must now be admitted that the dogma of infallibility is about to be proclaimed. The Pope demands it. The majority in the Council are on the Pope's side. The new era of genuine dogmatic theology is, therefore, just about to begin.

In one sense it is well that it should be so. We have had so much of doubt and uncertainty, so much of open rebellion against ecclesiastical authority; the sheep have so long been running astray; the world, in truth, has been falling into such stupid ways, that it is well a resting point, a refuge, a rock should at last be found. If the proclamation of the dogma of infallibility shall give the world peace, shall settle all religious questions, shall make an end of Protestantism and its numerous progeny—Shakerism, Quakerism, Free-lovism, Mormonism and the rest—if it shall uproot Pagan superstition and Mohammedan delusion, as the preachers say; if it shall make all mankind good, happy and united; if, in short, it shall hasten on the millennium, the age of universal brotherhood, the glorious golden period, where is the man who will not bless the Ecumenical Council, who will not honor Pius the Ninth, who will not bow down before Infallibility? The consummation is so devoutly wished that men everywhere and in all time to come will look to Rome, will think of Easter Monday, 1870, and with a full knowledge of the agonies of the period will do homage to Pius Nono as another saviour of mankind.

But what is the actual prospect? We cannot call it cheering. We cannot say it is full of promise. Religiously the times are full of trouble, and the trouble affects all the Churches. The newspaper, aided by the railroad, the telegraph and the numerous other agencies which give impulse to the thoughts of men, has become more potent than the pulpit. It speaks every day. It has seven chances against one so far as the week is concerned. It has a million chances to one so far as actual force is concerned. As every preacher whose name is worthy of mention in these columns must be measured so must the Pope be measured. As every convention must be judged so must the Ecumenical Council be judged. As every new judgment of every synod and every presbytery and every convention must be judged so must we look at this new dogma of infallibility. If it is proclaimed, as we think it must be, it must convince many doubters that faith has not yet left the earth, and that many millions of men are yet prepared to follow "where they cannot see." Suppose this new dogma proclaimed to-morrow, what will follow? The question is somewhat alarming. We could not answer it in fifty articles. We certainly cannot answer it in one. It will satisfy a certain section of the Roman Church. It will seriously offend, it may alienate, another. It will make Protestants more protesting than ever. But this is not all. The proclamation of the dogma of infallibility will frighten every civil government which since the Reformation, and in spite of all the forces to which the Reformation has given birth, has clung to Rome and been willing to make concordats. Already we know how Austria and Bavaria and France and Italy and Spain feel in regard to this matter. Each and all of those governments say:—Define infallibility as you may, limit it as you may, by admitting it you admit the existence of a power that is mightier than we. And they very properly ask the question, Is infallibility compatible with the independent action of civil government? When we take into account all that has been said and done by Catholics themselves in connection with this matter, when we think of the expressed sentiments of individuals and the scarcely concealed sentiments of powerful governments, does it not seem as if the Roman Church had allowed herself to be drawn into a destructive net, from which there was no way of escape?

As we have not forgotten Macaulay's possible New Zealand, we dare not say that even the new divinity which the Council is about to create, whatever the immediate or ultimate effect on the Catholic Church, will destroy the religious sentiment in man. We are willing to wait and watch; but we have some doubts and many fears. An infallible Pope—a human divinity—is a something to be dreaded. After Easter Monday a Papal anathema may be something more terrific than anything the stubborn sons of men have yet experienced.

GENERAL SHERMAN has issued orders making a number of changes and reassignments in the various military departments. General Scho-

field succeeds Thomas in California; General Canby is assigned to Oregon and Alaska; General Stoneman to Arizona; General P. St. George Cooke to the Lakes, and the Departments of Virginia and the Cumberland are discontinued.

Easter Sunday Services in the Churches.

On this day will be celebrated the solemn festival of Easter. "Christ is risen from the dead and hath appeared to Simon," and the last scene in the drama of the Saviour's sacrifice for man is over. There is no event in the career of Christ which is regarded with greater devotion than that of the resurrection. Catholics and Protestants unite in celebrating it. To-day Father Preston and Dr. Dix, Mr. Hepworth and Brother Beecher will alike, we feel assured, celebrate the rising from the dead and the ascent into heaven. Flowers will decorate the churches, hymns of joy will be sung and the voices of preachers will resound through the sacred edifices in praise of the Son of God. At the Catholic and Episcopal churches the ceremonies will be peculiarly grand, solemn and impressive, and while the evangelical denominations will not indulge in a great deal of ritualism, their prayers and rejoicings will be none the less earnest and devout.

With all the outward forms of the Christian faith thus carefully observed nothing remains but that earnestness of spirit which springs from a proper appreciation of the event that is symbolized and celebrated. We are, perhaps, not too harsh in asserting that to many persons the arrival of Easter is hailed with joy less because of its commemorating the resurrection than because of its relieving them from the restraints of Lent. These sinners think less of the fact that in forty days after He had come from the dead Christ ascended into heaven, there to pray for forgiveness for their transgressions on the earth, than on the other fact that Easter is a holiday, an occasion for rejoicing, and, as a consequence, that there is a brief season for indulging in worldly pleasures before the warm weather drives them to Long Branch, Saratoga and Newport. Now, it is not our purpose to be severe. But in pursuance of that great work we have undertaken—the work of holding the mirror of righteousness before frail and sinning humanity—we are compelled to state plainly the existence of those things which conflict with true religion, and by contrasting them with all that is pious, and good, and holy, aid in diverting the wanderer back to the path which leads to heaven.

And on the preachers, whose congregations to a great extent reflect the sentiments of their pastors, more particularly do we urge the abandonment for the day of those stereotyped ideas and ancient theories which they exhaust Sunday after Sunday. Christ is an everlasting youth. Why should Christianity grow old? Easter Sunday should not be devoted to the discussion of sectarian questions or to a mere repetition of what we read in the Bible. The first is not over pleasant at the best, and the second every Christian knows by heart. What we need to-day is a little eclecticism (if we can use the word) in our churches. Christ died to save all men, and not for any particular sect. We trust, then, that the tone of the sermons which are delivered to-day will be that of the broadest Christianity, and that pastors and flocks will devote their whole thoughts to the subject of the resurrection. Consider well how insignificant and contemptible appear all the events in the life of the greatest of mortals beside this glorious consummation of the mighty sacrifice for salvation for which the Son of God was sent to earth.

The New Police Machine.

By order No. 1 Mr. John Jourdan, formerly known as Captain Jourdan, assumes the office of Superintendent of Police of this city. The tone of his first order is good, and as the man is known by his career to be an honest and efficient officer it is safe to accept the order as a promise of what we are really to have at his hands. So far but little change is obvious to the public as the result of the new law. Mr. Kennedy goes out, Jourdan takes his place, and some one else takes Jourdan's. Kennedy was an officer who made no compromise with disorder or roguery or any element or power that flourished by violation of the law. He had to enforce some unpopular laws, and did it with an honest vigor that caused some of the dislike of the law to fall upon the man. Hence there was a clamor against him on the part of many good people, but it was greatly increased by the voices of all sorts of villains who feared him. It seemed to have become a party requirement that he should go out. Captain Jourdan will give ample satisfaction in his new office if he makes war as fiercely on roguery as Kennedy did. Perhaps he may do it with a suavity that will make his vigilance more acceptable, though the proverb records pretty well the true principle in regard to the opinions of those who feel "the halter draw." Jourdan proposes to his subordinates the excellent points that they shall, where possible, "prevent crime," and never in any case "compromise with it." The last point is especially a good one. It involves the whole subject of the purity of the police; and we greatly fear that it will be found that before "compromise with crime" can be put aside we will have to change our whole system of police police law and criminal jurisprudence.

The End of the Paraguayan War.

Advices from Lisbon give further details of the death of Lopez, which leave the fact in no further doubt. The Vice President of the republic and several other high officials were also killed and the women of Lopez's family were captured. A treaty of peace was being prepared with the provisional government, which the Brazilians set up in Asuncion some time ago, and which now comes in good play for the purpose. The details of that treaty as affecting the commerce of the Plate and other questions of international importance will be looked to with great interest.

The French Electoral Ticket.

The French Electoral Ticket which Bonaparte has agreed to submit to the people for ratification or veto is reported to us by the cable from Europe. It is concise and simple in words, more so than a Sixth ward municipal campaign ballot. It looks to the constitution and dynasty alone. The consequences involved in the issue of the vote are of tremendous import to the European peoples and thrones.

The Versatile Fisk.

The gallant Cataline of Wall street has doffed his Roman toga, discarded the showy but unauthorized uniform of Admiral of the Sound fleet, and donned the gallant trappings of a bona fide colonel of militia. Although the linings of good capon render him somewhat unwieldy on foot and spread his proportions a little outside of the regulation breadth, he looks well and seems finely calculated to seek and win "the bubble reputation even at the cannon's mouth" any bright day on Broadway. He has all the qualifications that make the world's great soldiers. He has a genius for strategy; and the law records of the city, the Legislature, Ramsey, Burt, the injunction servers and the Erie stockholders will testify abundantly to the fact. Logistics, too, are in his vein; for he has frequently distinguished himself by sudden movements with his Erie legions upon or away from the enemy—at one time, for instance, with a squadron on Jersey City, and at another with his whole train on the line of the Susquehanna, not to mention the grand descent with his whole force upon Wall street. As to his staying qualities—the pre-eminent qualities that saved Chickamauga and battered down Richmond and Vicksburg—Fisk looms up like a Stonewall. He can probably stay longer than any other living colonel of militia, and as for daring and bravery—minor matters in themselves—the fact that he sometimes indulges in lawsuits for amusement, dances the demon cancan, with a kerosene lamp for a torch, and takes frequent rides for pleasure on the Erie Railway, are sufficient. In addition to these necessary qualifications he is "bearded like the pard" and can be, if circumstances admit, "full of strange thoughts, jealous in honor, sudden and quick in quarrel."

But now that he has become a soldier, and a very good one, no doubt, he must do away with his admiralty and his princeliness. He cannot be a jolly tar and a gallant soldier all at once, versatile as he has shown himself to be. It won't do for a colonel of militia to go hitching up his pantaloons with a salt-water swagger, or the mounted leader of a regiment to be porting his helm when he wants to change the direction of his column. He must get rid of all his minor pursuits in the course of time, in order to devote himself to the art of war, and he had better "avast there!" with his Sound steamers first. Then we will rest under no uneasiness as to his getting the army and the navy mixed up; for it must be confessed that Fisk doesn't know any more about nautical matters than Borie or Robeson. Then he can do away with his theatre and his Temptations and his Erie Railroad, and even his litigations, and devote himself entirely to the military science, where, as a man of unbounded resources, he bids fair to rise to an almost unprecedented eminence.

Another English Review of the Herald as a Religious Organ.

Our readers will find in another part of this paper a very readable article, especially for Sunday, from the London Saturday Review, devoted to one of the HERALD'S "specialties," that of "giving on Monday twelve columns of reports of the various sermons preached and services held at the different churches and meeting houses, tabernacles, conventicles, theatres and music halls in New York and Brooklyn." Some few months ago several of the special Sunday discourses of the HERALD on "the new heaven and the new earth," and the chaining and imprisonment of "that old serpent, which is the devil and Satan," for a thousand years, created some consternation among the High Church, Low Church, Long Church and Broad Church teachers and philosophers of the London press, and this HERALD Monday specialty of twelve columns of the last past Sunday's sermons seems quite as perplexing to the Saturday Review.

It will be observed, however, that this reviewer is very much pleased with and interested in his study of our "twelve columns of reports of sermons," and rather inclines to the opinion that our treatment of these Sunday discourses will be apt to attract larger congregations to our churches concerned that they have had heretofore. Nay, he goes still further, and closes his somewhat rambling, but amusing, commentary with the confession that "we are not without serious apprehensions that the day is not distant when the dresses and devotions of the Sunday visitors to the Belgravian churches will be as fully reported in the London newspapers as the victims of those much duller entertainments, Belgravian receptions." Why not? Is it not our religious duty to "prove all things and hold fast that which is good?" This has been and is and will be the course of the HERALD in regard to spiritual as well as temporal things, including "the new dispensation," foreshadowed by the prophets of the Old and the New Testament, such as Moses, King David, Isaiah and St. John the Divine. And we expect, too, that after awhile, in the matter of these Sunday sermons, the leading journals of the British metropolis will be influenced by our good example to do likewise, just as the Londoners, for instance, after all their doubts, fears and hesitations, are beginning to adopt our New York inventions of street railways and horse cars.

The Plebiscium a Master Stroke.

It is reported from Paris that the Emperor Napoleon has written a letter for the instruction of the people on the significance of the law that is to be submitted for the approval or condemnation of the nation, and that so many copies of this letter are to be printed and spread abroad as will suffice to put one in the hands of every voter in France. Here we see again how shrewdly and wisely this great politician goes at once to the main point. He is consistent with his whole career as Emperor in making the appeal to the people, and in going to them thus directly—in thus presenting his view of the law almost personally to every voter—he will accomplish the utmost that it is possible to accomplish in its favor. This application of the American system of electioneering to the case of France—this use of the printing press, the post office and the railroad, make it possible for the Emperor to answer in every village and in every house all the clamor of the orators of revolution. It is hardly possible to overestimate the effect this single act will have upon the vote; and the result will in all likelihood be to sustain the Emperor's course by an immense majority.

Limited Range of Religious Thought.

A careful perusal of our weekly budget of sermons for the last five or six weeks must convince any person that the range of religious thought, at least in our local pulpits, is very limited indeed. It is true that the reports to which we refer covered the period of the Lenten season, and the topics of discourse would naturally be more or less circumscribed on account of the scenes connected with the Saviour's life, character, sufferings, death and resurrection, which are now commemorated in Catholic and Protestant churches throughout the world. With these memorial services other denominations also largely sympathize. But even making these allowances, we think that in an aggregate of more than two hundred sermons reported in our columns the number and the variety of subjects treated in the pulpits are very limited. And it is equally so in the religious press of our city. Among the topics not directly bearing upon the sufferings and death of Christ we find the following:—The Power of Jesus' Word; Seeing Jesus and Following Him; Persevering, Victorious Faith; The Necessity of God to Our Existence; The Goodness and Severity of God; The Brevity of Human Life; Preparation for Death; Dependence upon God's Providence and Trust in Him; The Fall; Love to God and Man; Love and Labor; The Fatherhood of God; Bible Ethics for Everyday Life; The Power of Eternal Life; Progression of the Soul; The Truth and Falsity of Human Life; Religious Intolerance; Catholicism versus Protestantism; The Bible in the Public Schools and the Distribution of State Money to Sectarian Purposes; The Art of Pleasing; Papal Infallibility; Protestantism and Civil Liberty; Lessons from the Fifteenth Amendment; Religious Selfishness, and a few more of the like sort. In the treatment of these topics also there are very few new or original thoughts or ideas presented. Indeed, on the contrary, many of the discourses manifest an evident want of study, of careful reading, of maturity of thought—in short, of individuality. As the ministers of former generations preached so preach those of the present; as the fathers taught so teach their sons. There does not appear to be among the general run of ministers of the present day that searching after the deep things of God which characterized former periods in the history of the Christian and Reformed Church. While progress has been made in arts and science, invention and discovery, theology appears to stand still. It may be replied that we cannot know more of God and his works and ways than we do know; but this proposition cannot be maintained—"For who knoweth the mind of the Lord, or who hath been His counsellor?" David declared that there are wondrous things contained in God's law, to behold which he prayed that his eyes might be opened. But the teachings of our local pulpits do not present anything new or wondrous. From generation to generation they run in the same theological groove, from which there is no turning aside.

We will be told, of course, that nothing better than the teachings of the fathers can be given. This we do not deny. But when the people are obliged to depend so largely upon oral instruction for their religious faith and ideas the forms and modes of presenting even old truths might profitably be varied. The cause of religion would not be injured, but greatly served, ultimately, if we had a few "peculiar people" in the pulpits of every denomination. A little turning aside from the beaten track—not, however, from the vital truths of Christianity—would undoubtedly be profitable to preachers and people. We can readily understand what a reception any other kind of instruction would have, and what effect it would produce upon mankind, if administered by the same man from the same pulpit, and virtually in the same language, from year to year for a lifetime. The propriety of frequent ministerial changes, as among the Methodists, is therefore apparent. The fact that the complexion of congregations changes very often does not alter the case at all, because those who leave one church hear the same things, told in the same way, in another. Such preaching and such churches very much resemble Ezekiel's vision of the valley of dry bones. They require the breath of the Lord to give them life and to put flesh and sinews on them before they can accomplish anything. The minister and his elders and deacons may wonder why their churches are empty and their pews unsold; but the reason is patent to others. The people are dying for lack of knowledge, but not for lack of pulpits preaching. Religious instruction should not claim exemption from the application of the same principles that make any other kind of teaching interesting and instructive. And we know how a "dry" lecturer would be served if he attempted to talk on the same topics in the same stereotyped phrases to the same congregation for a term of years. And we have no doubt at all that it is only the sacredness of God's house that saves many a minister from being dried and choked off while reading his dry essays in the pulpit. Congregations are too intelligent now to accept the say so of men whose opinions were good enough in our grandfathers' days. They want truth presented to them now in at least as beautiful attire as error is presented. And this certainly is not asking too much. But to do it our city pastors must be relieved of much of the drudgery of the ministerial profession which they now perform.

For example, it matters not what may be the mental or physical condition of a minister—if he can move at all he is expected to answer every call and to be ready to travel at all hours of the day or night. He must visit the sick, bury the dead, marry the living, baptize the new born, attend the class and prayer and lecture and business meetings of the church; he must assist in confirmations, ordinations, consecrations, dedications; he must speak at temperance meetings, before religious and benevolent associations; he must also visit his parishioners, five hundred or more, every week or every month, and if he fails he is certain to incur their displeasure, and if he spends all his time in these pastoral duties he must necessarily neglect his own family, besides having no time left for study or quiet recreation. Hence ministers have often to apologize for the lack of preparation apparent in their discourses. They are thus obliged to leave the Word of God to serve tables, which is no more meet for them than it was for the Apostles eighteen centuries ago.

If the Christian Church would have living, earnest preachers and preaching, they must give their pastors more time to study the Scriptures, and then if the old truths are not clothed in new thoughts the fault will be with the preachers alone. But the truth now is that our city pastors, and, we believe, country ministers also, are overworked and underpaid, and it is no wonder that their discourses are dull and their churches comparatively empty. The irreligious find nothing therein to interest them, and many religious people resort to them either because custom or fashion directs. Hence it will be found that the majority of our city churches are not filled within an average of one-third of their seating capacity upon any given Sabbath. Splendid music and a magnificent ritual, together with a lack of church accommodation, help to crowd the Roman Catholic churches; but our general remarks in regard to the preaching will apply to them as well as to Protestant congregations. The evils resulting from the neglect of home are too often sadly apparent in the children of ministers. The sons leave the Church early, and sometimes forever, and frequently they lead lives of dissipation and folly. The daughters think more of fashion than of character, and of the ballroom or theatre than of the Church or of heaven. They are not, however, worse in this respect than the sons and daughters of other Christians, but they attract more public attention than others because of the more eminent position their parents occupy. This evil is a growing one, and in pointing it out to our city congregations we have done our duty. Now let the doctors prescribe the remedy.

Dress Fashions in Europe.

Our special European correspondence reporting the different styles of dress fashions and toilet costume which prevailed in the Old World just previous to the departure of the latest mails is published in our columns to-day. It is dated in Paris, but describes "society," in its youth and beauty and in elegant congregation, in Rome and as seen on the Pincio, those famous grounds, remarkable for such display and for the general purposes of social enlightenment and outdoor amusement even in the days of Horace, and, it may be, the very spot on which the poet received his inspiration of the homo factus ad unquam of whom he has written. The writer speaks of the people who resort to the Pincio to-day, a representation of the nationalities, including personages of almost every class and calling, from the more hopeful cardinal candidates for the Pontifical succession to the most innocent and blooming and confiding young ladies of England, France and America. To complete the links of such a dazzling chain our special correspondent has to speak of dashing equipages, fairy-like forms, plumed hats, lace veils, silks and satins, hats, boots and parascos; in truth, of all sorts of garments, from low-neck dresses to the most sombre soutane of the cleric. The communication will command the attention of our readers, if only for the reason that it presents the Holy City in a new aspect as the centre of the unities of "what is worn" by the faithful fervent worshippers of fashion.

ago. If the Christian Church would have living, earnest preachers and preaching, they must give their pastors more time to study the Scriptures, and then if the old truths are not clothed in new thoughts the fault will be with the preachers alone. But the truth now is that our city pastors, and, we believe, country ministers also, are overworked and underpaid, and it is no wonder that their discourses are dull and their churches comparatively empty. The irreligious find nothing therein to interest them, and many religious people resort to them either because custom or fashion directs. Hence it will be found that the majority of our city churches are not filled within an average of one-third of their seating capacity upon any given Sabbath. Splendid music and a magnificent ritual, together with a lack of church accommodation, help to crowd the Roman Catholic churches; but our general remarks in regard to the preaching will apply to them as well as to Protestant congregations. The evils resulting from the neglect of home are too often sadly apparent in the children of ministers. The sons leave the Church early, and sometimes forever, and frequently they lead lives of dissipation and folly. The daughters think more of fashion than of character, and of the ballroom or theatre than of the Church or of heaven. They are not, however, worse in this respect than the sons and daughters of other Christians, but they attract more public attention than others because of the more eminent position their parents occupy. This evil is a growing one, and in pointing it out to our city congregations we have done our duty. Now let the doctors prescribe the remedy.

Congress During the Week.

There has been nothing of importance accomplished in Congress during the week just passed. With the exception of a few minor matters of no interest there has been nothing new introduced. In the Senate the leading feature has been the Georgia Admission bill, which has served as a text for a tiresome round of useless speeches and is now no nearer to a vote than when it originally came up. The proposition made by Mr. Sumner to reduce postage in certain cases to one cent is an important measure, especially as it brings up the almost forgotten Franking Privilege bill, with a new idea on the subject. It proposes to do away with the present Congressional privilege of sending and receiving any and all kinds of matter through the mails on the strength of a Congressman's autograph, and so far does away with a clear field for corruption; but that the proposed substitute, supplying stamped envelopes to each department, may not finally be made a source of corruption also is another question. It certainly is at present an improvement on the old way.

The main features in the House have been decisions in contested election cases, which, by a queer coincidence, all tended to place radicals in seats and oust democrats, thereby showing how much more squarely the dominant republican party conducts elections than the democratic. Butler, with commendable sagacity and determination, has pressed for leave to get his resolution annexing Dominica in the House, but some wary democrat has always been present to object. The tariff has been tinkered in Committee of the Whole, but the original fraud has not been greatly improved upon.

AMUSEMENTS.

ASSOCIATION HALL.—OLE BULL'S CONCERT.—This popular hall was crowded yesterday with a large and fashionable audience, principally composed of ladies. We never heard the king of the violin play better. First there came a movement from a concerto, then Tortini's wondrous "Devil's Trill," and, lastly, one of the great violinist's own compositions. There is something humanlike in the tone of Ole Bull's playing, and we might say, also, birdlike, that no other violinist living can attain to; that we can only accord him the first place in the noble category of violinists. Miss Hattie Sanford and Mr. William Macdonald, as soprano and tenor, made a success such as few vocalists in this city can boast of. A good soprano and tenor are rarities nowadays, but this lady and gentleman perform themselves exceptions to the general rule. Mr. Edward Hoffman played Harry Sanderson's magnificent fantasia in "Argiletto," and his own unequalled "Mocking Bird," in a style such as any pianist would be proud of. But Ole Bull was the feature of the concert. The audience hung on every note that came from his magic violin, and encircled followed thick and fast. Nothing can be imagined greater than his dexterity in the interpretation of the queen of instruments.

SACRED CONCERT TO-NIGHT.—A grand sacred concert will be given to-night at Stenway Hall, at which Miss Anna Mehlig and Mr. S. B. Mill will play Liszt's great piano work, "Hexameron." Madame Manzoehi, a prima donna of a high order, will make her debut on the concert stage, after an absence of many years; and Messrs Herrmann and Morgan will also appear. The programme is one of unusual excellence, and the artists, one and all, of recognized ability.

APPORTIONMENT OF TAXES IN NEW JERSEY.

The following is the apportionment of taxes in the several counties of New Jersey. The rates in the dollar are \$33,301,261, and the rate is one mill, \$4,382; Bergen, \$23,311; Burlington, \$29,089; Camden, \$16,914; Cape May, \$1,350; Cumberland, \$11,170; Essex, \$34,373; Gloucester, \$12,690; Hudson, \$85,133; Hunterdon, \$27,312; Mercer, \$28,003; Middlesex, \$22,035; Monmouth, \$25,709; Morris, \$20,000; Sussex, \$24,205; Salem, \$17,150; Somerset, \$13,871; Sussex, \$16,436; Union, \$23,063; Warren, \$22,092.