RELIGIOUS.

Services To-Day.

Professor William Denton, of Massachusetts, speaks before the Society of Spiritualists, morning and evening.

Rev. David Mitchell will preach on "Providence and Undiscovered Crime," at the Canal street Presbyterian church, 17 Greene street.

Rev. Charles B. Smyth lectures before the American Free Church, at Masonic Hall.

Rev. H. S. Carpenter conducts divine service at Polytechnic Hall, Brooklyn.

Rev. Dr. Wedekind preaches at the English Lutheran Church of St. James.

Rev. S. H. Willy, of California, holds forth at the Forty-second street Presbyterian church.

Rev. C. F. Lee will preach on "The Saving Power of Christ" at Plimpton Building.

Rev. J. M. Pullman will discourse at the Church of Our Saviour.

The rector of St. George's church officiates to-day.

St. Mark's church will be reopened by Rev. Dr. Flagg this morning.

Rev. C. S. Harrower preaches at St. Luke's Methodist Episcopal church at both services.

The Anthon Memorial church opens to-day.

The regular Sunday services will be resumed in Christ church this morning.

Reopening of Howard Mission, No. 40 New Bowery.

The painting and repairs are completed, the missionaries, teachers and earnest workers are back from their recreation, the Superintendent, Rev. W. C. Van Meter, has returned from his long absence in Europe, and enters again upon his work.

To-day at half-past two o'clock P. M. there will be a union meeting of laborers, friends, parents and children, to which all are cordially invited.

Protestant Rights in Roman Catholic Countries.

TO THE EDITOR OF THE HERALD:—

Many thanks for your kindness in noticing my sermon on the above subject, delivered last Sunday morning in Chelsea Methodist Episcopal church. It is the first social kindness shown to me by the public press in this city. At the same time please allow me to say that the statement of your reporter that my sermon was abusive of our Catholic brethren does me great injustice. Not a word have I uttered which might lead to such a supposition, and in this statement I feel confident that the very large congregation, numbering at least seven hundred persons, will bear me out. At the very commencement of my sermon I distinctly said "that I am not an anti-Popery preacher. I do not believe in that class of men; that I cherish the most friendly feelings towards the Catholics, and that if they think they can be saved through their faith and practice I say 'amen,' for my heart's prayer is that all of them may be saved." In regard to the venerable head of the Catholic Church I did not utter a word which might even border on disrespect. Nor do I believe that there is a Catholic having higher veneration for the Pope than I have. His venerable age, his learning, his paternal care of a large number of God's children, his lofty station in Church and in State, surely entitle him to my most profound respect. I did not pass a word of comment upon the Pope personally, or the Catholic faith, for I would consider such an act very unchristian and against the habits of a true gentleman. I did say, however, that while our Catholic friends desire to dictate to the Protestants in this country where and where not the Bible shall be read, in countries where they are the power, like, for example, in the estates of the Church, we Protestants would not dare to build a church or preach the Gospel according to our own belief; which is true. In Catholic countries with Protestant communities they have the concordat, according to whose rules Protestant institutions are governed.

Concerning the present war I did not say that it was a war between Catholics and Protestants, but quoted from the Catholic press in this city that made such assertion. Besides I have as much right to show my sympathy for Protestant Prussia as our Catholic friends have to show theirs for Catholic France. I have the same right to preach in vindication of the Bible in public schools as the Catholic clergy have to preach against it. Public schools are American national institutions, and I deny the right to a set of foreigners, who came to this country to escape slavery and abuse of Old World's monarchies, to overthrow American institutions. I claim the Bible to be the American national property, made so by the action of the Congress of the United States of America, first assembled in Philadelphia, and so recognized officially in courts, Congress and State Legislatures, from the days of George Washington to the present hour. Such being the case, nobody has a right to dictate that the Bible shall not be read in public institutions of America. In regard to my saying that if the Catholics do not like this country they may pack their trunks and go somewhere else, I said our Catholic brethren claim the exclusion of the Bible from public schools on the ground that they are citizens of this country. Let us reverse the case. Suppose we Americans go to Rome, become citizens of Rome, and we tell the venerable Pope that the mode of his governing the people is not in conformity with our American notions, and we, the adopted citizens of Rome, ask him to demolish his time-honored institutions of Church and State and on their ruins build up new ones in conformity with the constitution of the United States of America, as well as with our Yankee spread-eagle notions. Would he comply with our request? No. On the contrary, the Pope would tell us, and very justly, too, that if we do not like his mode of governing the people, all we have to do is to pack our trunks and go back to America; he did not send after us, and he will not keep us from going away. So I say to our Catholic friends, and to all the foreigners not satisfied with America and American institutions, pack their trunks and go back to your own country. In conclusion, please let me give you the concluding remark of my sermon, which your reporter calls "very abusive of the Catholics in this country." I said, "In all our aims to maintain the Bible in our public schools let us be charitable to our Catholic friends. Let us tell the Pope, the cardinals and all the lesser dignitaries of the Latin Church:—Friends and fellow mortals—This is a free country. You are welcome here. You may build your churches, schools and monasteries, and the flag of our country shall protect you in all your religious rights. You may take part and be equal with us in all our political matters. We will do all we can to make you free and happy, and all we ask in return is to remember that this is America, containing some American institutions which we desire you to respect. Public schools and the Bible are American institutions, recognized to be so by the founders of this giant republic of the West, and hence we ask you to let them alone, and thus prove your gratitude for the hospitality and freedom you are receiving in this land." Where is the abuse? Now, Mr. Editor, I appeal to your noted impartiality in all things, to publish this letter, and disabuse the minds of the almost numberless readers of the HERALD that I am an anti-Popery preacher, or that I am abusive of my Catholic brethren in my sermons. I contend for the right of the Bible in this country, and for the rights of the Protestants in Catholic lands, without stooping down to the low habit of abusing anybody. My Catholic brethren may rest assured that, although differing with them in "faith and practice," I never yet cherished an unkind thought for them, or uttered a disrespectful word toward their venerable Father at Rome, the priests of their Church or their religion; and in this assertion all the ministers and people who heard my sermons will bear me out. Why and how the HERALD's reporter made me out to be an anti-Popery preacher and abusive of the Catholics, is more than my poor mortal mind can comprehend. I am a firm believer in the great bond of humanity, and I look upon every man to be my brother and fellow-citizen, regardless of political creed or religious belief.

OSCAR HUGO.

Maimonides College.

THE HEBREW THEOLOGICAL INSTITUTE AT PHILADELPHIA—OPENING OF ITS FOURTH YEAR.

There exists in Philadelphia a Jewish Theological Institute, known as Maimonides College, which will commence its fourth year to-morrow, September 5. This institute had its origin in the desire of a number of rabbis and other more or less prominent Jews in the United States to furnish an opportunity to American born young men of their creed to become thoroughbred American teachers of the Mosaic faith. They believed such an institute necessary, where, in addition to the usual collegiate courses, instruction is imparted in Biblical and Talmudical literature, in the Hebrew language, and in fact, in everything that pertains to rabbinical studies. These latter are entrusted to the Rev. Dr. Jastrow and Rev. Messrs. Morais, Jacobs and Buttenwieser, all men said to be eminently fitted for their tasks.

But Maimonides College does not prosper, as its founders had hoped and wished it would. It has suffered and languished under various difficulties from the very day it was proposed and has not overcome them yet. These difficulties were made clearly apparent through the discussions of the subject in the Jewish press of the country, and particularly last May during the sittings in this city of the "American Board of Delegates" of Hebrew congregations, at which Rev. Dr. Jastrow, rector and dean of the college, was present, and hoped and worked for an official recognition and endorsement of Maimonides College by this central authority of American Jews. The doctrinal and ritualistic differences between orthodox, semi-orthodox, moderate, liberal and radical reform could be observed in well defined contrast during the debate on the subject, which for a time was not only animated, but very earnest and occasionally even personal.

It is this divergence of views which has prevented Maimonides College from being better maintained. They who resolutely stand by the old form of worship, and vigorously enforce upon and among themselves the code of laws of the Pentateuch, as enacted by Moses under divine inspiration, could never harmonize with those whose ideas of worship in the synagogue now in modern grooves, and who fear not to declare that the Mosaic code and many provisions of the *Mishna* are antiquated, incompatible with the spirit of the age, and being of no religious import, but mere police regulations of the theocratic State, as it existed under Moses, and after him in Palestine, may and should be disregarded without incurring the blame of apostacy. As a natural consequence, so long as these irreconcilable differences continue, there can be no union among the Jews in support of this college, which tried to go its course about midway between the two extremes. But this *juste milieu* this compromising of the time of Moses with the age of steam, the telegraph and the press, has, it seems, brought no benefit to Maimonides College, and it is the opinion of many prominent rabbis and other Jews that, in order to flourish, this college will have, sooner or later, to attach itself openly and fearlessly to one or the other, orthodox or reform, and then only will it have warm and energetic partisans.

The Jewish Oath.

[From the Jewish Times of Friday, September 2.]

The daily papers contained lately a report that at a judicial investigation one or two Jews appeared on the witness stand and, at the request of a certain individual, were sworn according to the Jewish mode. We are at a loss to know what that mode is. We thought that, according to the Jewish law, a simple affirmation is equivalent to an oath, and that every good Jew feels bound by his conscience and religion to observe such an oath. There existed formerly a judicial form of administering an oath to Jews in Germany, but the Jews themselves have protested against this manner of administering it, as the form had its origin in the superstition, the ignorance and the prejudices of the Middle Ages, and it is now everywhere abolished. It was believed by Christians that a Jew called God to witness only if attired in the phylacteries and the scarf, and to make it more solemn the Thorah Roll was given in his hand. It was a slur cast on the Jews and their religion, but they had to submit to it until the civilization of our century swept away this remnant of barbarism. But in this free country we see ignorance so rampant that Jews do not hesitate to bring their religion into contempt and their morals under suspicion by making a show of their orthodoxy and their ignorance. Are our Christian fellow citizens to believe that an oath taken by a Jew with uncovered head is not binding on him, and that his religion and conscience require a certain form and position? Are we, in this free country, to revive the barbarism of the Middle Ages? Is there no orthodox voice to rebuke the ignoramus for the outrage which he does commit against his religion? These orthodox fanatics are they to be allowed to draw contumely and contempt on our sacred treasure? There is no religious position in which a Jew is to take an oath; nay more, a simple affirmation is just as binding and sacred as an oath, and these men who parade their ignorance and their orthodoxy as genuine Judaism, and thereby create prejudices against and wrong conceptions of our religion, are either doing it to make capital of their religion or they are benighted bigots.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on the 1st inst. The death of Richard T. Haines, one of the oldest members of the Board, was announced. Thirteen new auxiliaries were recognized, of which one was in each of the States of West Virginia, North Carolina, Alabama, Arkansas, Missouri, Idaho Territory, three in Kansas and two in Texas. Communications were received from Rev. W. S. Robertson, Tallahassee Mission, in regard to printing the New Testament in the language of the Creek Indians; from Rev. J. F. Pogue, of Honolulu, in regard to printing editions of Matthew and Mark in the Bonobe language for the Ascension Islands in the Micronesian group; from Rev. Dr. Bergne, London, stating that the British and Foreign Bible Society have taken effectual measures to distribute the Scriptures in the French and German armies, and from Rev. Dr. Jacoby, Bremen, showing that he is supplying the German soldiers in behalf of our society, and regretting that he has no French Testaments for French prisoners. Interesting letters were received from Mr. Andrew M. Milne, Montevideo, showing increasing demand for the Scriptures on his field, and the progress of the work of introducing the New Testament as a school book into the national schools. Important communications were also received from Rev. Mr. Buel, the Society's agent in California, and from Rev. Mr. Driver, as to supplying the Chinese on the Pacific, and from Rev. Mr. Reasoner, as to the work in Utah. Grants of books were made to the American Bible Union; to the Sunday School Board of the Southern Baptist Convention; to the New York State Colonization Society; to the Board of Foreign Missions of the Protestant Episcopal Church; to the Friends' Freedmen's Association, and many grants to feeble auxiliaries, especially at the South. A considerable grant was made for Cuba and eleven volumes in raised letters for the blind. The number of volumes granted is 10,762, besides others to the value of $950 35. It was resolved to add the book of Psalms to the new Danish pocket Testament already authorized. A memorial paper was read and adopted in regard to the decease of Mr. Haines, referred to above.

Evangelical Alliance—Rev. Dr. McCosh on the Postponement of the Conference.

CACOUNA, Lower Canada, August 13, 1870.

MY DEAR SIR—Not being at home in these vacation times, I was not able to attend the meeting of the Executive Committee, nor did I receive the summons in sufficient time to enable me to send a written opinion. All that I have to say now is that I thoroughly concur in the decision come to.

Indeed, there was no other course open. After the receipt of the European telegrams, I go farther—there was no other course open to the European branches. I know that a very great many distinguished Europeans, British and Continental, are most anxious to visit America, and to hold fellowship and conference with American Christians, but most of these feel that they could not leave their countries and their families when no man can tell what will be the state of the nations of Europe a few months or even weeks hence.

Had the Alliance put off the meeting in consequence of any act—any neglect or mistake of its own, of the American Branch or any European Branch—the American public might very naturally have felt irritated or indignant. But this war has been stirred up by the ambitious projects of two men, both of whom, I happen to know, are acquainted with the Alliance, and both of whom have expressed their interest in its proceedings, but neither of whom meant to help or hinder it on this occasion, though they may, in the end, be made to help it, without meaning it. For these men may unconsciously be bringing about a state of things which the Alliance, and the Christian men who compose it, will have to ponder carefully and prayerfully at the close of the contest.

I believe that you and Dr. Schaff must have felt a pang of pain, as I know I have done, at the thought of postponement; you may be tempted to feel as if much of the great labor you have undertaken may be lost. But that work of yours has been done as ably and as wisely as it has been done disinterestedly, and it will not be lost for the present, and the results will yet come out evidently in the future.

You know that in consequence of the last European war, that between Prussia and Austria, the Conference in Holland was postponed for a twelvemonth, to the disappointment of many. But during that year the feeling grew and strengthened, and the power and influence of the meeting were greatly increased by the delay. I am confident that it will be the same on this occasion. Had we met this year we would have felt as if we were in the middle of scenes of which we would like to know the end, and as if we were obliged to be reticent on questions on which we would like to speak out. But the Alliance will have a very important field to survey some time hence, when the precise effect of the proclamation of the infallibility of the Pope and the withdrawal of the French troops are fully known, and we see in what condition the European nations are left at the close of the conflict, which looks as if it were "the beginning of the end" of the contest between the great religious systems which are contending for the mastery in Europe and throughout the Turkish empire. America has had its terrible war; necessary, it would appear, to wipe out its evils. I trust it will now have peace, while some of the European nations have their sins washed away by blood. At the close of the same, where could Christians meet so appropriately as in the United States to consider what should be done to combine the scattered forces of Protestantism?

Yours, JAMES McCOSH.

Dr. IRENÆUS PRIME.

A Magnificent Gift by an English Methodist.

During the late session of the English Wesleyan Methodist Conference, during the discussion of a memorial from the Metropolitan Chapel Building Fund Committee, asking for the appointment of a special secretary for the ensuing year, a very interesting and important announcement was made. Rev. William Arthur stated that he had received a letter that morning from Sir Francis Lycett, a distinguished Methodist layman, in which he (Sir Francis) said that he hoped within ten years, perhaps seven, to see erected in London fifty new chapels; and if £50,000 (about $250,000) could be obtained from the connection he intended to give as much. The announcement produced a deep impression on the Conference, and was received with loud applause. Of course a special secretary was appointed. Our Methodist brethren in London seem to entertain no doubt that the other $250,000 will be forthcoming.

Transferring Church Relations.

The Indianapolis correspondent of the *Western Advocate* states that the United Brethren Church of Indianapolis has come over bodily to the Methodist Episcopal Church, including several prominent ministers and congregations in and adjacent to the city. Already a new church—"Massachusetts Avenue"—is projected by our new "brethren," and they will be found abreast with any of us in every good word and work. The cause of this defection is the extreme measure adopted at their last annual Conference touching secret societies. It has already added a number of earnest and efficient ministers to our ranks in other parts of the State, together with hundreds of excellent people, and the end is not yet.

Trouble in the Unitarian Church.

The Unitarian denomination seems to be greatly divided at present on the question whether the "Fathers" of the Church availed themselves of a "Statement of Belief" such as Dr. Putnam and Mr. Hepworth and others call for. The *Liberal Christian*, editorially, takes the negative, while a contributor, Rev. Dr. R. P. Stebbins, undertakes in a series of papers, by historical references, to show the contrary. He states the action of the American Unitarian Association in 1853, when they undertook to disavow the radically infidel sentiments and sympathies of men like Theodore Parker and R. W. Emerson. They were indignant at the denial of supernaturalism in Christianity. This action was virtually re-endorsed in 1854, and ten years later, in 1864.

Alleviating the Horrors of War.

It is one of the alleviating circumstances connected with the terrible war now in progress in Europe that so much earnest Christian activity in behalf of the soldiers has been awakened. As in our great struggle, Christian hearts are not only to alleviate the sufferings of the sick and the wounded, but to give them spiritual privileges. The British and Foreign Bible Society is employing its large facilities for sending to both armies, and especially to those in hospitals, the Word of Life. The French soldiers, most of whom are Romanists, receive the Bible gladly. One distributor writes from La Villette:—"The Sixty-ninth regiment is departing; four of our friends are busy distributing. Every soldier receives a Gospel and expresses his satisfaction." Another writes:—"At Versailles as many as four thousand copies of the Gospel have been distributed at the railway station. * * * We try to give the most of them a Gospel, and all seem delighted." Similar measures are taken for supplying the Prussian soldiers with the Word of God.

Religious Notes—General and Personal.

Rev. George E. Adams, D. D., late of Brunswick, Me., where he has preached for more than forty years, has entered upon his new field in Orange, N. J.

The German Young Men's Christian Association of New York city has organized a Christian commission for the relief of the wounded and the succor of the orphaned and widowed by the European war.

The people of Maine will welcome as a God-send the arrival of immigrants upon their shores. A religious colony of 125 Swedish Baptists are reported as having just arrived and seeking a settlement in Aroostook county.

Chunder Sen's missionary movement in England has proceeded so far that steps have been taken to form a "Theistic Society." Rev. Moncure D. Conway, and two English Unitarian ministers, with Miss Dr. Elizabeth Blackwell, are among the movers in the thing.

The Universalist churches are being canvassed pretty thoroughly in the effort to raise the "Murray Fund." In Massachusetts $10,000 yet remains to be secured. In one month the General Convention for the United States will assemble at Gloucester, where great preparations are being made for a grand meeting. Excursion tickets will be provided from all parts of the country, many parishes are making arrangements to camp out while in attendance, and an immense tent will be used for the sessions.

The report of the yearly meeting of the Society of Friends shows 4,500 members in New England, among whom there have been during the year thirty-four births, seventy-five deaths and thirty-five admissions.

The Hawaiian churches contributed last year $4,010 for foreign missions. Rev. S. P. Aheong, a native Chinese, has embarked from the Islands for China as a Chinese missionary. Five of the Chinese in the Hawaiian Islands were admitted to the Hawaiian churches last year.

The London City Mission has in its employ 375 missionaries, who made over 2,000,000 visits last year, reclaiming 905 drunkards, restored 676 fallen women to their homes or put them in asylums, and induced 184 shopkeepers to give up Sunday trading.

Rev. M. B. Riddle, D. D., was at Heidelberg on the 5th of August. He holds, in his letter to the Pittsburg *Banner*, that the man of the age is not Napoleon, nor the Pope, but Bismarck.

In the German Reformed Church in this country 180 ministers preach in the German language and 225 preach in English.

Rev. Dr. Maclay, of the Methodist Mission in China, announces that an "Alphabetical Dictionary of the Chinese Language," in the Foochow dialect, on which he and the Rev. C. C. Baldwin have been engaged for several years, will be issued about the 1st of September.

It is reported that by special request Dr. Nehemiah Adams, of Boston, recently preached at Hong Kong, China, for Archdeacon Gray, of the Church of England.

The Irish Presbyterian Church has 126,000 members and an annual income from the British government of £94,000. It has 1,094 Sunday schools, with 8,050 teachers and 16,305 scholars.

Rev. A. D. Gillette, D. D. (Baptist), late of Washington, D. C., has accepted the call of the Gethsemane church, Brooklyn, and will begin his labors in September.

Rev. Dr. T. D. Witherspoon, for some years pastor of the Second Presbyterian church, Memphis, Tenn., is compelled to resign his charge on account of his health. He has been regarded as one of the most successful ministers of the Church South.

Rev. Martin Luther Todd died at Wheeling, West Virginia, August 14, in the thirty-first year of his age. For a time he did effective labor for the American Sunday School Union. Afterwards he served earnestly and usefully as a pastor in West Virginia.

Bishop Vail of Kansas, had a narrow escape from death recently by a runaway team, near Lake Sibley. He was knocked down and his body run over by the wheels, but, providentially, he sustained no fatal injuries.

Rev. William C. Anderson, ex-President of the Miami University, and for many years pastor of the First Presbyterian church of San Francisco, died at Junction City, Kansas, last Monday.

A poor, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

Jay Cooke, the banker, conducts a flourishing Bible class in connection with St. Paul's Episcopal church, Cheltenham. It numbers over a hundred members, and meets in a hall specially built and furnished by Mr. Cooke for its purposes.

Rev. Rufus Wardell, of Salem, Mass., "who for years has been exploring the vagaries of Adventism in its extreme forms," has completely renounced the sect and gone back to the Methodist Church.

Last year was one of prosperity to the Cumberland Presbyterians, some 10,000 new members being added. They now have 25 synods, 100 presbyteries, 2,000 churches, 1,400 ministers, and 150,000 communicants.

In Lexington, Ky., in response to an application from a priest for $500 to aid in the support of a Catholic school in that city, the city council has just voted the appropriation.

The average salaries paid by the Methodist Church in the Boston district, which includes the city and vicinity, is $1,430. Many of the churches have parsonages attached.

The Methodists are about to open a seminary for young ladies and gentlemen at Salt Lake City. Subscriptions have already been proffered for the erection of a church.

A new church is in process of erection in London for the deaf and dumb, of whom there are stated to be 2,000 in the city.

The Established Church of England is said to cost annually between five and six millions of pounds.

For the new St. Thomas' church, Fifth avenue, New York, a musical conductor has been engaged at a salary of $5,000 a year and an elegant residence besides. This places St. Thomas' church next to a certain Roman Catholic church in this city, which is reported last year to have paid upward of $7,000 for its music and less than $1,000 in salary to its priest.

The American Baptist Publication Society has done a good thing in issuing a tract on Church Finances. We cannot make room for its admirable recommendations; but we advise all clergymen whose salaries are in arrears to order copies for distribution among their congregation.

The Missouri Dunkards have just been holding their annual meetings. They have no church buildings of their own, but preach in other churches, or in sheds and barns, in short, wherever they can get a chance. They have no ordained preachers, baptize by immersion, face foremast, and maintain, as a religious ceremonial, feet washing, the men washing the feet of the women and the women of the men. The sacrament follows a feast of bread and lamb soup. In dress and daily habits the Dunkards cultivate a severe simplicity, and their honesty and integrity are said to be proverbial.

THE COURTS.

SUPREME COURT.

The Dalzell Alleged Fraudulent Divorce Case.

Before the Referee.

An investigation, which has already occupied several days, is proceeding into the circumstances under which the decree in the above stated case was obtained. Edwin James, counsel for Mr. Dalzell, produced that gentleman upon the stand. Upon the complaint purporting to be sworn to and signed by him being shown to him he positively swore that his signature was a forgery, and that W. J. Fisher, the attorney, had suborned witnesses to personate him before the Referee. He further deposed that Mrs. Dalzell was in England at the time the witnesses swore to acts of adultery alleged to be committed by her at the Westchester hotel, in New York. The course adopted by Mr. Dalzell to expose the frauds committed by Fisher, who has absconded from New York, will develop the gross system of frauds practiced by the divorce attorneys upon the community.

COURT OF GENERAL SESSIONS.

Before Gunning S. Bedford, Jr., City Judge.

The September term of the Court of General Sessions will commence to-morrow. The calendar for the ensuing term is a heavy one and promises to be of a most interesting character, embracing, as it does, many homicides (some of the degree of murder), highway robberies and burglaries of a daring character.

District Attorney Garvin, aided by his assistants, will conduct the business on behalf of the prosecution. Judge Bedford will preside, and if a quorum be present, the Grand Jury will be charged at the opening of the court. The petit jury will be empanelled and sworn in for the term. The District Attorney will then proceed with the calendar and arrange with counsel for the disposition of the various cases. All cases ready will be disposed of at once and days will be assigned for the trial of the balance. Judge Bedford and the prosecuting officers are determined to keep the prisons clear by a rapid disposition of the cases. All cases set down for particular days for trial will be disposed of as soon as reached, and under no circumstances will adjournments be granted unless based upon legitimate and legal excuses.

CHESS MATTERS.

A great game of chess is in progress between the Germans and the French. The principal features of the war will be found in the marginal notes in the regular progression of events. Bishop's (mitrailleuses gambit.

Germans—White.	*French—Black.*
1—P to K 4	1—P to K 4
2—P to K B 4	2—P tks P (a)
3—B to Q B 4	3—P to Q 4
4—P tks P (b)	4—Q to K B 3 (c)
5—K Kt to B 3	5—B to Q B 4
6—P to Q 4 (d)	6—B to Q Kt 3
7—Castles	7—K Kt to K 2
8—Q Kt to B 3	8—Castles
9—Q Kt to K 4	9—Q to K R 3
10—K Kt to K 5	10—B to K B 4
11—B tks B P (e)	11—P to K Kt 4
12—B tks P (f)	12—Q to Kt 2 (g)
13—B tks Kt (h)	13—B tks Kt (i)
14—Kt to K Kt 4 (k)	14—B tks Q P ch (l)
15—K to R (m)	15—Kt to Q 2 (n)
16—P to Q B 3 (o)	16—B to Q Kt 3
17—Q to Q 2 (p)	17—K R to K (q)
18—Kt to R 6 ch (r)	18—K to R
19—P to Q 6	19—B to K Kt 3 (s)
20—Q R to K (t)	20—P tks P (u)
21—P to K R 3	21—Q R to Q B
22—B to Q Kt 3	22—R to Q B 4 (v)
23—B to B 6 (w)	23—Kt tks B
24—R tks Kt	24—R tks R ch
25—Q tks R	25—Q tks Kt
26—Q to K 8 ch	26—K to Kt 2 (x)
27—R tks B P ch (y)	27—B tks R
28—Q tks P ch	28—K to R
29—Q to Kt 8 mate (z)	

(a) French victory, carrying the heights of Saarbruck and the Prince Imperial's baptism of fire.
(b) Capture of Wissembourg and Geis Hill.
(c) Great daring of the French general.
(d) Forcing the French to retreat at Woerth, showing good generalship.
(e) The capture of Hagenau and forced retreat of the French general, who is already in a tight place.
(f) Advance on Metz.
(g) Bazaine's retreat to the fortress.
(h) Determined attack on the cavalry and vigorous assault on the fortifications of Metz.
(i) Severe loss sustained by the German cavalry by the mitrailleuses.
(k) Sharp fighting in front of Metz. A small force make a reconnoissance, but are forced to retire.
(l) The mitrailleuses again at work.
(m) The King of Prussia receives a check and is horrified at his losses in killed and wounded.
(n) Preparing a vigorous charge of cavalry on the besieging force.
(o) The Germans by a bayonet charge dislodge the heavy artillery.
(p) With the intention of moving in parallel lines.
(q) Determined to hold the fortress at all hazards.
(r) Bazaine's rear guard assailed. The Emperor, in danger, exclaims, "*On m'a coupe.*"
(s) Fortifying their position at Metz.
(t) This renders the position of the French very critical.
(u) The Prussians have gained position, but their losses are great.
(v) Vigorous action of the French along the whole line.
(w) A desperate attempt to capture Bazaine.
(x) The Emperor, having received a check at Metz, removes to Chalons.
(y) The battle of Beaumont, and capture of infantry.
(z) The grand *finale*. The Emperor surrenders.

COURSE OF EMPIRE.

Thirty-six hundred and twenty-five passengers arrived at this port during the past week from foreign ports. The number is ten less than last week's arrivals. They were divided among the following vessels:—

Steamships.	*Port From.*	*No. of Passengers.*
Ocean Queen	Aspinwall	415
Anglia	Glasgow	431
City of Paris	Liverpool	886
Wisconsin	Liverpool	411
Java	Liverpool	218
City of Mexico	Vera Cruz	28
San Francisco	Bermuda	20
France	Liverpool	279
Magnolia	Havana	20
Missouri	Havana	14
City of Port au Prince	Port au Prince	13
India	Glasgow	256
Ships.		
Prince Albert	Hamburg	261
Cornelius Grinnell	London	40
Barks.		
Austin	Bremen	308
Calypso	Buenos Ayres	6
Brave	Yokohama	1
Brigs.		
Marie & Sophia	Maracaibo	1
Curacoa	Curacoa	10
Schooner.		
Paul Seavery	St. Barts	7
Total number of passengers		3,625

AQUATICS.

The Race Yesterday Between the Mutuals of Albany and the Nassaus of New York City—Defeat of the New Yorkers.

The six-oared crew of the Nassau Boat Club came to grief again yesterday in its encounter with the six-oared crew of the Mutual Club of Albany. It will be remembered that during the past week these two crews had a race at Albany, in which the Nassaus came out second best. The latter's boat got aground during the contest, and the crew, it is said, had to get into the water and push their craft off. They naturally felt very much dissatisfied with the way they claim they got beaten (although the Albany folks who put up their money on their friends contend that the Mutuals were victorious in point of fact before the others got aground) and challenged their victors to a second race for a set of colors. The challenge was accepted, and the result was the three mile straight away race of yesterday.

The time fixed for the contest was in the afternoon, and long before that hour several tugs crowded with passengers and a goodly number of small craft had assembled opposite the Pleasant Valley wharf. The following were the crews:—

NASSAU.	lbs.	MUTUAL.	lbs.
J. C. Babcock (bow)	143	Geo. Whitney (bow)	145
G. F. Jones	138	George Swartz	145
F. G. Brown	137	W. Marely	150
George Henry	160	George Hughes	160
F. Bacon	146	Alonzo Adams	148
J. H. Miller (stroke)	138	C. Tuttenbrink (stroke)	135

A little after four o'clock the two crews put in an appearance, the Mutuals wearing merino shirts and having their heads bound up in blue kerchiefs. The Nassaus were stripped to the waists, and before they touched their oars certainly looked far the superior crew of the two. They were as brown as berries, and their muscles stood out like cords. The Albany boys appeared rather heavy, and by no means as supple as their antagonists when they first took their seats in their boat, and the members of the Nassau Club, who were present in large numbers, in all the glory of white caps and nobby blue roundabouts, bet their money accordingly. There were a few Albany men present, and they showed their confidence in their crew by taking all the bets offered. At sixteen minutes past four the two boats got in position. There had been nearly all the afternoon a pretty stiff breeze from the northwest and the water had been extremely rough; but when time was called and everything had been got in readiness for the start the water was as calm as could be desired, and the wind had completely died out. There was a good start, the Nassau getting the lead of a boat's length during the first 100 yards. When they lost this lead they never regained it afterwards during the race. The Nassau for the first quarter of a mile made thirty eight strokes a minute, but rapidly fell to thirty-five after that, and at the close had let themselves down to thirty-four. The Mutuals began with a stroke of forty-two and kept it up to the last half mile, when they fell to forty-one. If there had been any difference of opinion as to the merits of the two crews before the start it did not last long after they had rowed over the first mile, and the friends of the Nassaus, who had been so ready to bet before the start, kept a pretty close mouth, and evidently wished they had not gone it so strong before they had learned more about the Mutuals. Still the race was not a sure thing for the Albany fellows, for the Nassaus worked stoutly from beginning to end, and made their antagonists perspire for the lead. Indeed, two or three times the New Yorkers closed up the gap of several boat's length which their opponents had opened between them after the first half mile, but they were not able to hold their own for any length of time, and were quickly dropped again. The Nassaus had the inside of the course, and five or six times they drew in upon the other boat to such a dangerous proximity that a foul was imminent every time, but the Albanyites took good care not to give even an excuse for a foul, and so every time they were approached rowed further out into the river. It may be that the whole thing was purely accidental on the part of the Nassaus; for their course during the whole race was a series of letters S—a zigzag run that made them lose ground every minute—but the desperate attempts their opponents had to make to keep away from them looked ugly from the judges' boat, to say the least. The two boats reached the oil vitriol works with the Nassaus fully five lengths behind, and one or two of the crew looked distressed, three successive "crabs" being the evidence of it. The crew put on a spurt, however, at this point and managed to get their bow even with the stern of the other boat, but, as before, they were soon shaken off, and the Mutuals forced them to take their water in fine style a minute afterwards. The Nassaus, however, were pluck to the end, and had gained a length and a half on the Mutuals just as the latter reached the gaol, in 19m. 3⁄8s., beating the New Yorkers by three lengths and a half. The Mutuals were evidently the superior crew, and appeared almost as fresh at the close of the race as they were at the start. The Nassaus made a spirited fight for the victory, and they owe their defeat as much to miserable steering as anything else. Some of the Nassaus claimed that the zigzag course of their crew was not due to bad steering, but to the fact that their boat "twisted." Such may have been the case for a boat that "twists" is certainly not the right kind of a boat to row a race in.

HORSE NOTES.

History of Startle, Mr. Bonner's Late Purchase.

The wonderful young horse which has come prominently into public notice within the past week, and is probably destined to fill an important place in trotting history, deserves a more complete notice than we have yet been able to give him. He comes of no commonplace stock, but draws his blood from the same renowned source as Dexter, his sire being Hambletonian and his dam Lizzie Walker, by American Star. He was bred at Stony Ford, by Charles Backman. Stony Ford is already famous for the magnificent extent and numbers of its stud; but the time is just coming when it is to gain its celebrity as a birthplace of trotters, and Startle is the first earnest we have that they are coming. This is the first colt bred at Stony Ford which has been started in a race. His future was predicted when he was only three days old by George B. Alley, his late owner, and David Bonner, who offered Mr. Backman $1,000 for him as he was running by the side of the mare, when three days old. But Mr. Backman was so much pleased with him that he said $1,000 was no inducement to him to part with the colt. His future has justified the refusal. Startle is marked very much like Dexter and resembles him in form and gait. He was partially broken last fall and turned out for the winter into a large yard, with a box stall, which he could enter when he pleased. About the 20th of last April he was sent to Carl Burr to develop, and, we believe, was sent but one mile for time previous to his race at Fleetwood Park. Startle's mother is a chestnut mare, about fifteen hands one inch high, by American Star, a very finely formed mare, and looks like a thoroughbred. She could trot low down in the thirties, and was known as a mare that was hard to beat. After Startle she has a very fine filly by Messenger-Duroc. Her next colt is promised to Mr. David Bonner. We shall expect as much from this cross as from the famous dam of Bruno and Brunette; but predictions based even upon such a colt as Startle are still predictions only, as horses are almost as uncertain as men.

Mr. John B. Dye has got his black horse Benton in fine fix, and he astonished some of the roadmen who "tackled" him a day or two since, as they were not aware that Benton was a trotter.

Mr. George N. Ferguson drives as fine and fast a pair of steppers as there is on the road, and his wagon and harness are models of taste and elegance.

Dan Mace has purchased the well known trotting mare Kitty Wink. She is a fine roadster and faster than ever.

Mr. Bonner has been driving lately a very fine young roan that is said to be the progeny of the roan mare he used to own that was so fast.

Mr. James W. Gillies drives in the Park behind a very handsome and stylish span of horses attached to a park phaeton. The establishment is unexceptionable in every particular.

Mr. John Richards is again on the road behind his old team, Brother Jonathan and Pet, who have been having a let up. They show more speed than formerly.

Mr. C. P. Drescher drives a very pretty bay mare to a top wagon. She is a good and cheerful roadster.

Mr. Cresling drives a brown mare on the lane every afternoon.

Mr. George Alley can drive his pair of bay Hambletonians a fast gait the whole length of the road.

THE SERVANT GIRL'S FINANCES.

An examination was had yesterday afternoon at the Jefferson Market Police Court, before Judge Cox, in the case of Clarke King, Jr., assistant cashier in the banking house of Clarke, Dodge & Co., Wall street, charged with defrauding Mary Ann Fitzgerald of $101. The particulars of this case have already appeared in the HERALD. Mrs. Fitzgerald was placed first on the stand, and examined by counsel for the defendant. Mrs. Fitzgerald's evidence was merely a repetition of particulars already published. She remained firm to her first statement that Mr. King counted the money before giving her the check, and gave her a memorandum of the amount received. In answer to Mr. Howe, she admitted that she had not counted the money in the bank before giving it to Mr. King, but insisted that she had done so in a ticket office in Trinity Building, where she had purchased a ticket for Europe for her sister Isabella, who is now a lunatic confined on Ward's Island.

For the defence an affidavit from Clarke King, Jr., was handed in, which stated in substance that on the 1st of August, about a quarter to three in the afternoon, the complainant came into the bank of Clarke, Dodge & Co., and gave King a roll of bills which was labelled $767; that King, knowing the complainant well did not count the money then, but did so shortly after she had gone away, when he found that there were only $667 in the roll of bills presented by Mrs. Fitzgerald. He then wrote out a check on Duncan, Sherman & Co., for the latter amount, and gave it to complainant on the following day. At this stage of the proceedings the examination was adjourned until one o'clock Monday.

THE GALLOWS.

Execution of a Negro in North Carolina.

Sent Into Eternity at the Age of Fifteen.

Rescued for a Week by His "Old Masser."

SCENES AT THE GALLOWS.

GRAHAM, August 31, 1870.

The death penalty was executed here on Friday last in a most extraordinary and perhaps unparalleled instance. Andrew Tarpley, a young negro of fifteen years, was hanged for the crime of rape, committed in April last, on the person of a little white girl only eleven years of age. From the evidence on the trial and from persons in the vicinity intimate with

THE OUTRAGE

the following are ascertained to be the facts of the matter:—It occurred near the company's shops, on the North Carolina Railroad, in this county, some time in April last. The victim, a fair haired little girl, had been sent to the store at the shops to purchase some kerosene oil. On her way thither she observed that her footsteps were dogged by a young black negro, and as she entered the store he half concealed himself behind a post, watching her. Upon returning homewards, when about half way, where the road was thickly wooded on either side, the same negro fiend who had followed her sprang from behind a tree, and seizing her with his hand by the throat carried rather than forced her into the woods. Her attempts to cry for mercy were stifled, and her feeble efforts at resistance were soon overcome by the brute, who then accomplished his hellish purpose. The poor girl became insensible, but it was not until he imagined she was dying that the negro desisted, and then he fled in alarm, leaving her to her fate. In this condition she was discovered by her friends, who, owing to her long absence, had gone in search of her. She was ghastly pale and breathless, her throat bearing the impress of her ravisher's fingers, her clothes torn and her person fearfully bruised.

ARREST OF THE RAVISHER.

It was not long afterwards that the negro Andrew Tarpley was arrested on the description of the girl whom he had so foully outraged, and she at once identified the wretch when he was brought before her. The greatest excitement and indignation prevailed in the neighborhood, and so terribly incensed were the people that they were with difficulty restrained from lynching the young villain on the spot. Better counsels, however, prevailed, when appeals were made by the older citizens in the name of the law, for which the people of North Carolina have a profound respect, and the trembling miscreant and violator of the laws of God and man was committed to jail to await his trial by a tribunal of his fellow men.

CONVICTION AND SENTENCE.

When this took place the evidence against the prisoner was so terribly convincing, the atrocity of the crime so revolting and barbarous in its details, that, despite the youth and ignorance so ably urged in extenuation of the crime by the counsel for the defence, the ears of the judge and jury were closed to appeals for mercy, and Tarpley was sentenced to be executed on Friday, the 19th day of August, 1870. He had previously made a full confession of the crime.

AN INSURGENT COUNTY.

A complication arising from the declared insurgency of the people here by the Governor led many, and perhaps the condemned, too, to suppose that his sentence would not be carried into execution. The Sheriff had been arrested by the military forces under Colonel Kirk as an alleged Ku Klux, civil law had been suspended, the people were all declared to be insurgents, and the Chief Justice of the State Supreme Court had decided that an insurgent was incapable of executing any civil process. In view of the latter fact it was generally supposed that Tarpley would escape his just doom, and the prisoner, placing the most implicit reliance on the tender and merciful sensibilities of the radical Executive, had pictured to himself a lifetime in the penitentiary, with the hope of an ultimate pardon. But, alas, the fatal day arrived, and he found himself on the verge of the felon's grave.

A RESPITE.

While the condemned was endeavoring, as best he could, to prepare for eternity, wildly imploring the Great Judge, before whom he was so soon to appear, for mercy, and with the last ray of hope banished from his breast, his poor, heart-broken mother yet hoped almost against fate and exhausted every effort to procure the commutation of her miserable son's sentence to imprisonment for life, but in vain. As a last resource, on the morning of the hangman's day, the wretched mother went to Dr. Moore her old master, the former owner of herself and son, and implored him to telegraph the Governor for a respite of a week, as her unfortunate son was not prepared to die. In weeping and heartrending accents the poor creature, wildly clasping her hands, said:—"Oh, do this, massa, for your old slave; my poor boy is not ready to die." At this urgent appeal Dr. Moore telegraphed the Governor, asking for a respite of a week on the above grounds, and in a short time he received the following reply:—

RALEIGH, August 14, 1870.

DR. MOORE, Company Shops:—

I respite the negro for one week. It is done at your request.

W. W. HOLDEN, Governor.

It was eleven A. M. on Friday morning when this extension of life was received. At one P. M. the condemned was to have been launched into eternity. The distance from the company's shops to Graham, where the execution was to take place, was three miles, so that no time was to be lost. With all possible haste Dr. Moore hitched up his buggy, and driving rapidly arrived in time to

RESCUE TARPLEY FROM THE GALLOWS.

As the hour approached the unfortunate boy, joined by several negro female visitors to his cell, was making the wildest and most vehement appeals to Heaven for mercy, in the vernacular, and with the uncontrollable phrenzy that siezes the negro in moments of intense excitement of any sort. He knelt at a window, his hands clutching the iron bars, his eyes closed, and his face blanched to a death pallor, while at the top of his voice he cried in despairing accents, "O Lord! take my soul to heaven!" "O Lord! have mercy on me for this!" Just at twelve o'clock, when the condemned boy was in a paroxysm of mingled grief and terror, Dr. Moore arrived with the respite. Upon being informed that he would not be executed that day there was a brief cessation in the wild cries and gesticulations of the condemned, but he scarcely seemed to realize the intelligence. He glared wildly through the bars at his old master, who again assured him of his short lease of life. Then he believed and comprehended it, and his gratitude was as violent as were his supplications of a few minutes before. He grasped the hand of his old master, and in a heartfelt outburst of gratitude exclaimed, "O, Lord, I thank you again for this." After a brief and affecting conversation, in which Dr. Moore exhorted his unfortunate ex-slave to prepare to meet his God, he bid him farewell, and Tarpley was left alone to make the best use of his last week.

This rapidly passed off, the condemned meanwhile using the best efforts he was capable of to repent and make his peace with God. During this time he made a

CONFESSION,

detailing the manner and particulars of the outrage, which are too revolting for publication. Ignorant as he was, however, he had the comprehension to believe he was suffering too great a penalty for the crime he had committed. He was evidently under the impression that common justice did not demand the extreme penalty of the law in his case, and he was particularly severe on the Governor, who is notorious for the exercise of clemency in cases of a far more aggravating nature than his was. If the elections had not been over he would not be hung, but now it mattered little with the Governor whether he was hung or not.

THE FINAL SCENE

The last day had arrived and the sun shone brightly through the bars of the condemned boy's cell window. His sister and mother passed a portion of the morning with him, and took a last fare well. About a few minutes before one o'clock P. M. the sheriff entered the cell and bound and habited the condemned in his death robes. He was then conducted to the scaffold, where he became fearfully nervous and excited. Being asked if he had anything to say he replied "No," and then burst into the wildest exclamations of grief, mingled with the most piteous entreaties to his Maker for mercy. "O Jesus!" he repeated again and again "save me for this," while great tears rolled down his boyish cheeks. The cap was then placed over his face, the rope was adjusted, and almost instantly a blow sent a prop flying from its position; thud went the drop, and at the age of fifteen the poor wretch was thus ushered into eternity. The noose was not properly placed, and the condemned struggled for about five minutes, when all became still. After hanging about twenty-five minutes life was declared extinct, and the body was cut down. Upon examination the features were found to be fearfully distorted.

DISASTER IN GRAVESEND BAY.

Yesterday afternoon a small sloop yacht, painted white, name unknown, was capsized in Gravesend bay, and one of the crew drowned. The steamtug Starbuck approached the scene of the disaster in time to rescue one of the struggling men, who proved to be a German, but was in such a state of exhaustion as to be unable to tell either his own or the yacht's name. The rescued yachtman was sent to the hospital for treatment.