RELIGIOUS.

Services To-Day.

Rev. Dr. McVicker will preach in the Church of the Holy Light, Seventh avenue, this morning, and Rev. Dr. Locke, of Chicago, in the evening.

At the Evangelical Lutheran Church of the Holy Trinity, Twenty-first street, the pastor, Rev. G. F. Krotel, will preach this morning.

A lecture on "The Bible" will be delivered this evening, in the Church of the Holy Innocents, by Rev. Hugh Fathers.

Rev. Oscar Hugo preaches this morning in Franklin avenue Presbyterian church, Brooklyn, and in the evening in the Amsterdam street Presbyterian church, Williamsburg.

Rev. Dr. Ferry preaches this morning and evening in Christ church, Fifth avenue.

Rev. David Mitchell will preach this morning and afternoon in Canal street Presbyterian church, Grand street.

At the Lexington avenue church, corner of Forty-sixth street, Rev. Dr. Chever will preach in the morning and Rev. Dr. Sanderson in the evening.

The mission of the N. Y. C. S. S. and M. Society, hereinafore worshipping at 288 avenue B, will enter their new chapel, 607 East Sixteenth street, this afternoon at two o'clock. Addresses will be delivered by Rev. J. S. Willis, Rev. W. McAlister and the president and other officers of the society.

Rev. Dr. Wescott will preach in Plymouth Baptist church, Forty-first street, this morning and evening. The union revival meetings will be continued the same as last week.

Rev. Merrill Richardson preaches morning and evening in the New England Congregational church. The evening subject will be "Future Rewards and Penalties."

Rev. Mr. Hepworth will preach this morning in the Church of the Messiah on "Nearness to God," and in the evening will repeat his sermon on "The True Idea of Punishment Here and Hereafter."

Rev. [illegible] Goodwin preaches a course of six sermons, Sunday nights during Lent, in St. Luke's church, Hudson street, opposite Grove, for "Young Persons on Conduct of Life."

Rev. Dr. Sylvance will preach this morning and afternoon in St. Mark's church, Second avenue and Tenth street.

Rev. J. M. Pullman will preach at the Church of Our Saviour (Sixth Universalist), Thirty-fifth street, this morning and evening.

Rev. E. C. Sweetser will preach this morning and evening in the Universalist church, corner of Bleecker and Downing streets.

Rev. C. S. Harrower preaches morning and evening in St. Luke's Methodist Episcopal church.

At St. Thomas' church, corner of Fifth avenue and Fifty-third street, there will be morning prayer at nine o'clock, communion service at half-past ten, children's service at half-past three, and evening service and sermon by the rector at half-past seven.

The first of a series of four sermons on "The Church and the Kingdom of Christ" will be preached by Rev. W. W. Andrews, at the Catholic Apostolic church, Sixteenth street, between Sixth and Seventh avenues, this evening.

"The Mosaic Code a Proof of Divine Inspiration" will be the subject of the Rev. Dr. Thompson's discourse this evening in the Broadway Tabernacle church.

Rev. George F. Seymour will preach this evening in the Memorial church of Bishop Wainwright, West Eleventh street and Waverley place.

The fourth lecture on the "Seven Parables" will be delivered this evening by Rev. R. Cameron in the West Seventeenth street Baptist church.

"Dr. Ewer's Card"—Ritualism in New York.

TO THE EDITOR OF THE HERALD:—

I was much occupied this morning (March 4) in reading Dr. Ewer's card. There is one point in that card which is very true—that the Roman Catholic Church is very hostile to the pretensions of the High Church party. The enclosed, which I have culled from the *Sacred Priest*—a furious ultramontane organ lately brought out in New York—will show the justice of Dr. Ewer's charge:—

RITUALISM IN NEW YORK.

Ritualism without sacraments is a covering of falsehood with a cloak belonging to God. It is, therefore, a most impious thing.

The daily papers tell us that Ash Wednesday has actively revived the expiring ritualism of New York.

But this ritualism of New York has no sacraments. The ministers who foolishly engage in it cannot attest that they are even validly baptized. And, even though they were validly baptized, which we most decidedly hesitate to fully acknowledge, it would yet be true that ritualism has no sacraments be saith it. Their ordination is good for nothing. Bishops (?) have imposed (?) hands on them. That is undoubted; but where did the bishops get consecration? These bishops (?) descend from Dr. White, the first Episcopalian bishop (?) of the United States, who got his consecration in London from Bishop Seabury, who said that his consecration was a drunken buffoonery performed by apostates at the Nag's Head tavern, near Lambeth, England, in the time of Queen Elizabeth, and in obedience to orders from that eminent saint. This is the common origin of the Protestant episcopacy (?) of England and America. Evidently it is not worth the snap of a finger; and the fact that it is looked upon as utterly valueless is the main cause of the triumph of Evangelical sin on both sides of the Atlantic.

The ritualistic ministers, therefore, have no ordination; and, as a consequence, their practices are impious. Where they say there are sacraments it is impossible for them to exist.

In palliation it is often said that ritualism is a step towards Rome. This is to be denied. It is a proof, such as it is, that Rome has full possession of the sacraments. But it is this, not by choice, but by necessity, for it denied the sacrament to Rome it would kill itself. The truth is, the heart of ritualism is a Calvinistic formation. The hatred with which it burns for the Holy See proves this. The most unprincipled and intemperate defamers, hallooed on by evil against the Church, are the ritualists. The refusal of Rome to acknowledge their orders is a perpetual flame to their anger.

The most astonishing feature in the foolishness of the times is that there are people who allow this empty ritualism to rise their souls to death. As an infatuation it is unequalled. The religion on a woman's head is nothing to it. It is conceiving giving poison to the infants of the divorced mothers. Equal to madness! Not enough that Protestantism have orders? Evangelicalism, hateful in many things, is admirable in one—it makes irresistible syllogisms on Protestant orders.

Let the gentlemen at St. Albans and other churches desist. They are committing an enormous sin. Who asked for them? Themselves alone. They are only an exceptionable bubble in their own Episcopalian sect. All the other sects repudiate them and the Catholic church declares them to be cut off. Therefore they cannot be heard as witnesses for themselves; therefore they are cut off and therefore they have no orders. Let them desist. They have not right to trick out a dense body of untruth with the emblems of the Creator.

The whole spirit and logic of the Romanists is condensed in this short article. Dr. Ewer's disappointed friends can no longer say that his antipathy to Rome is not well founded. I commend to those over-sensitive people the article from *St. Peter*. A careful reading of it will show them that their unpleasant feelings for Dr. Ewer when he launches out against the Papacy are not justly founded. "Fair play is a jewel." GRACE CHURCH.

The Herald's Review of Judaism.

TO THE EDITOR OF THE HERALD:—

In your issue of last Sunday, under head of "Religious," an article was published entitled "The Herald's Review of Judaism," and signed "Constant Reader." The ideas therein contained are of a nature well calculated to call forth remark; and, though not disposed to discuss the assertions of "Constant Reader" at length, yet, in the present instance, I feel impelled to dispute him somewhat.

After paying the HERALD quite a compliment, which to a certain extent was well deserved, he attempts to prophecy concerning the future of what we now know of modern Judaism. He says the West will be in course of time the stronghold of Judaism. In this assertion he makes a great mistake, for Jehovah has said that he would "choose Jerusalem again, to place his name there" and certainly there must be the stronghold in the East, not in the West. Modern Judaism has spiritualized Israel's ancient hope away, so that it has become a dead letter, and we see no more of that "patient waiting, for the "consolation of Israel," the Messiah, which matter, with the sweet Psalmist of Israel was "all his salvation and all his desire." Surely, David was not trusting to idle hopes.

"Constant Reader" finds a character to admire in the person of Rev. Dr. Wise, who, he says, "has endeared himself to every friend of progress." Now, Mr. Editor, I claim to be such a friend; but I consider it next to impossible to reach New York (from Hoboken) by going to Philadelphia, which appears to be an idea set forth in this kind of progress. If we have progress at all, let us have it in the right direction. True it is that "gross darkness covers the earth and gross darkness the people." And not till God's "judgments are abroad in the earth will the inhabitants thereof learn righteousness" or true progress. In that day "knowledge (of Jehovah) shall cover the earth as the waters cover the sea."

Your correspondent attempts to defend the reverend doctor in his course by citing such men as Strauss and Renan, who, in their way, have done much that is bad and but little that is good. And to designate such men as Christians does not speak very well for one's intelligence; for if their Christianity were put to the test they would be found wanting. A Bible Christian is known by his belief and practice of the word. He never receives anything for belief until it is proved, and then it must be "according to the law (of Moses) and the testimony" (prophets.) Historical research is very good, but it should be remembered that it may or may not be true. "Constant Reader" may hold that this should be applied to the historical part of the Bible as well. In answer to this I assert that, if he but knew what the Apostle Paul calls "the first principles of the oracles of God," he would forever keep silence, as language of this sort comes only from those who, the Apostle Peter says, "are unlearned (in the word) and unstable, wresting the Scriptures to their own destruction." And while "Constant Reader" maintains that the reverend gentleman is entitled to a hearing because he is a learned man, it should be borne in mind that there are in the world at the present time men who are intelligent in history, the languages and the principles of the Bible, who do not hold with these so-called Christians. It is a principle of God "that He hath chosen foolish things of the world to confound the wise." Nor should it be forgotten that "this world, by (its) wisdom, knows not God," and only as He has revealed Himself in the Bible do we know anything about Him; and as the Bible is a spiritual book (the word of God), it is "spiritually discerned," interpreting "spiritual things by spiritual."

But, Mr. Editor, it is gratifying to know that the time will come when the ideas of men must fall to the ground; when, in short, Israel's hope shall be fully realized; that in Abraham and in his seed (which Paul says is Christ) all the families of the Earth will be blessed, when Messiah shall indeed "take the throne of his father David and rule over the house of Jacob forever," at the time "Jerusalem is made a rejoicing and her people a joy." C. V.

Had the White Man and the Negro a Common Parentage?

TO THE EDITOR OF THE HERALD:—

That the negro was formed for the climate of Africa the whole structure of his body unites to prove. First, as a protection to the brain against the direct rays of the sun, his hair is made to grow short and curly, and he is furnished with a skull of enormous thickness. In no other being do we see the wisdom of the Creator more clearly exhibited than in the construction of the African. The soles of his feet are overlaid with a thick layer of fat—a bad conductor of heat—thereby enabling him to walk at his ease over the burning sands, and forming for him a far better protection than any contrivance the art of man could devise. And now you may ask why did God make the African black? I answer, in order that he may be able to keep cool in that torrid climate. A black surface will radiate, or part with heat, much more rapidly than a white one, an experiment that any one may try. Take two vessels that are in every respect the same—two teapots, for instance; let one of them be covered over with lampblack, then fill them both with boiling water, and you will find the black one will be cold much sooner than the bright one. I believe all scientific men agree that since the creation of man a large tract of land stretching out from Africa to New Holland, has been submerged, and is now covered by the Indian Ocean. This would readily account for the negro being an inhabitant of that country, and such a change must have very much modified the climate of Australia. I have no doubt that in past ages the different races of men must have been far more numerous than at the present. Those great revolutions that raised the Alps from the bed of the ocean, which submerged whole continents while they brought others into existence, must have swept away whole races of men, while others were lost sight of, like the ten tribes of Israel, through amalgamation. I think it is plain that the African was a distinct race from the beginning, and that the only reason for forming him as he is was simply that all the earth might be inhabited. INQUIRER.

Ancient Theology.

TO THE EDITOR OF THE HERALD:—

Modern theologians are loth to acknowledge their ancestry. As manhood everywhere carries the marks of a common ancestry, so do all the modern sects bear the ear-marks of old Mother Church. The first creeds, more ancient than any written books, are preserved in the skies, and the forty-eight constellations of the ancients give us the key to all the theologies that have ever blessed or cursed the Earth. The ancient Pagan church was a unit, and the Brahminical, the Buddhistical, the Taoism, the Parseeism (Pharseeism) of the Persians and Jews, Esoteeism of Egypt, &c., were simply the different sects of a world-wide system that had its propulsion from the earliest astronomical arrangement of the heavens. We moderns are not only borrowers and imitators in our creeds, but even every name of God that occurs in the original of our Bible is the name of some pagan deity, either in its simple or compound form, and all the fasts and feasts, as we stated in a former article, are simply a perpetuation of the old.

Paganism was never a religion of detached fragments, but a more perfect, scientific whole than any of the modern. The four beasts, having their domicil at the two equinoxes and solstices in the heavens, and in Bible story called the Seraphim and Cherubim, are the key note to the whole matter. These beasts—the bull or ox, the lion, the eagle and the man Aquarius, are the four angels represented by John as standing on the four corners of the Earth holding the four winds of heaven—i. e., the spring wind, the summer wind, the autumnal and the winter winds. They are described by Isaiah, Ezekiel and John the Revelator. They overshadowed the mercy seat in the temple, surrounded the great white throne in the New Jerusalem, they were used as vignettes to the four Evangelists in the earlier versions of the Bible, are now to be seen on the pointed windows of old Trinity church, Broadway, each Evangelist having one beast under his care, and finally the same heads or beasts ornament the quarterings of the royal arch Masonic apron. ARISTOTLE.

The Herald and the Evangelist.

[From the New York Evangelist (Presbyterian organ), March 27.]

QUITE ENCOURAGING.

The NEW YORK HERALD, by taking a comprehensive view of the religious papers of the country, is "led to the conclusion that a reviving spirit of grace is observable in many parts of the country, and that the happiest moral results may be anticipated." It is, perhaps, a hopeful sign that the HERALD has turned its attention in this direction.

A Left-Handed Compromise.

The *Evening Post* states that of late the affairs of Christ church in Fifth avenue have attracted an unusual share of public attention, and it has been said that the Rev. Dr. Ewer, whose advanced ritualistic views had met with the disapproval of some of his congregation, would resign his rectorship. The difficulties have, however, been amicably arranged in the most satisfactory way possible. It has been decided that neither party shall give way, and, strange to say, both parties assent to this. Dr. Ewer does not abandon his views, though he consents to certain modifications in their expression. The surpliced choir in the chancel of the church will be retained and will be supplemented by a quartet choir in the gallery, both under the direction of the present organist; and the new system will be begun to-morrow. The considerable expense attendant on this arrangement is to be borne by one member of the congregation, who has also shown his munificence in discharging the greater portion of the debt on the church.

Rev. Mr. Cheney, of Chicago, Sustained by His Church.

The vestry of Mr. Cheney's church in Chicago have, by a unanimous vote, determined to sustain him in his ministry. In a letter to him they say:—

The prosperity of our parish, the great work in which it is engaged, the considerations of the fatal effect upon it which must inevitably result from a violent separation of pastor and people by the force of an outside power, the unanimity of our congregation in desiring that the ties remain unbroken—all these forbid that you should leave us. During the eleven years of your labors among us the parish has grown from the feeblest mission life to a strong and vigorous church, numbering over 400 families, 340 communicants and nearly 1,300 pupils and teachers in its home and Mission Sunday schools. Believing you thoroughly loyal and true to the Protestant Episcopal Church and guilty of no offence against its doctrines and worship, we therefore earnestly request you to continue your labors among us.

A Broadbrim in an Episcopalian Pulpit.

It is not often that an Episcopal minister asks a Quaker to preach in his pulpit, but the Rev. Dr. Cooper, rector of the Episcopal church in Mount Pleasant, Iowa, on a recent Sunday after morning prayer did so, saying, "My honored friend Joseph A. Dugdale is in the house, and I shall now conclude our service and invite him to this place, where he will conduct the service according to the usages of the Religious Society of Friends, a body of people for whom I have always had the greatest respect." The Quaker preacher thus invited came forward and made an impressive address, in which he urged greater unity among Christians, a deeper devotion to truth, love and justice. Dr. Cooper himself then made an appeal in favor of the broadest liberality and the utmost toleration among Christian denominations, and thus closed a remarkable and somewhat interesting meeting.

Bad Manners of a Sexton of a Fashionable Church.

A lady friend of ours (says the *Observer*), an Episcopalian and of the highest respectability, and whose name would be instantly recognized by the most of our city readers if we were to mention it, sends to us her experience in going to worship in one of the churches on Fifth avenue last Sabbath. She writes:—

All the winter I have promised my children to accompany them some afternoon to the new church of St. ——, in Fifth avenue. We arrived very early, and politely inquired of the sexton if he could give us seats. With an imperious wave of the hand and a surly manner, he replied, "After the first lesson I will show you seats." Having had a long walk I felt that it would be impossible for me to stand, perhaps, half an hour. My impulse was to return home; but remembering what a disappointment that would be to my two companions, and seeing vacant pews on every side we ventured into a large one about half way up the middle aisle, of which we occupied one-half. The sexton soon reappeared, and in loud tones ordered us to leave the pew. The congregation were now fast coming in, and I declined to follow him down the aisle. Finding me inexorable he departed, but soon returned, entered the vacant pew immediately in front of us, came close to me, and said the owners of the pew were at the church door, and it was necessary we should leave at once, adding, in a loud voice, "You are no lady." The family entered; I told the lady of the sexton's rudeness, and we rose to leave. She desired us to remain, and said she had been insulted by similar treatment to other parties a short time before.

It is not probable I shall ever enter that church again; but for the sake of "those who profess to call themselves Christians," I make these remarks to you.

Such a sexton should be turned out summarily, and a decent man put in his place. And it is high time that civilization reached all our churches, some of them being yet as destitute of courtesy and hospitality as others are distinguished for the exhibition of these graces.

The "Miracle" at Soriano.

We commend, says the London *Globe*, to the notice of sensible people a circular in the Westminster *Gazette* of the very reverend the General of the Dominicans relative to the recent so-called miracle at the church of their convent at Soriano, Naples. It states that they have desired, ever since last September, "to speak of an extraordinary event by which it has pleased God to illustrate still more the sanctuary of our holy patriarch, St. Dominic, at Soriano, in Calabria." "You all know intimately," it says, "the sanctuary of Soriano, dedicated to our holy father St. Dominic, and the ancient image which, owing to its miraculous origin and the countless favors and graces continually obtained there, attracts the veneration, and draws to its feet not only the neighbors at hand but people from other provinces and even from stranger lands. The 6th of September, the day consecrated in the order for the commemoration of the Holy Image, is celebrated at Soriano with the greatest solemnity. The feast terminates by a procession, wherein the statue of the saint is carried. This statue is of wood and of natural size. This last year the statue was, as usual, exposed on the same day to pious veneration; it was placed on the left hand side, near the high altar. The religious offices having ended some thirty persons remained in the church praying, when on a sudden they saw the saint as represented by the statue become animated, advance, draw back, raise the right arm, then let it fall down again. During these movements the countenance was now severe and threatening, again sad, and by and by expressing sorrow and respect, especially when directed towards the image of Our Lady of the Rosary. All present compared the gestures and movements to those of a preacher in the pulpit. Difficult indeed would it be to describe the effect caused by the emotion and the surprise which followed this scene. People were terrified at first and dared not to believe what they saw with their eyes; but, on consulting each other, they felt assured that it was no illusion, but a reality, and the church re-echoed with the words "St. Dominic! St. Dominic!" "A miracle! A miracle!" They could say no more. In a few seconds the entire population abandoned their employments and came in crowds to the sanctuary. Over 2,000 persons witnessed the wonderful movements of the holy statue, which lasted for more than one hour and a half. During all this time the first witnesses, as well as those who arrived later, continued in fervent prayer, intermingled with cries, tears and expressions of wonder and acclamation. A very large number of eye witnesses attest with one voice the miracle. Still, however, to prevent any suspicion of fraud or artifice, which incredulous persons might suggest, the arch of flowers which encase the statue, without, however touching it, was removed, together with the draperies and other decorations of the table, which served as its pedestal. The most futile objection fell to the ground before the testimony of so many ocular witnesses." At this same date, September 15, 1870, the troops of Victor Emmanuel entered the Pontifical States and marched against Rome.

Religious Revivals All Over the Country.

A correspondent writes from Oxford, N. Y.:—"God has been pouring out His Spirit in a remarkable manner upon this church. We have held meetings every night since the first of January. Very many have been awakened and led to inquire concerning salvation. At our last communion—February 5—eighteen united with us on profession of their faith in Christ."

A great revival is in progress at the new Reformed church in Otley, Iowa, under the preaching of Rev. M. Woods, a Baptist minister from Cedar Rapids. So far, about fifty have been converted.

More than thirty-five persons have made profession of faith in Christ in the First church, Memphis. Of these, twenty-nine having been previously received by the Session as members of the church, were admitted to the table of our blessed Lord.

In Omaha, February 12, six persons became members of the new church by letters, and two on profession.

In Topeka, Kansas, the week of Prayer and subsequent meeting, have resulted in the addition of twelve to the Rev. F. S. McCabe's church on profession, and nine by letter.

A Methodist revival of great power is at present in progress at Alexander, Genesee county, N. Y.

From Massachusetts we learn that revivals are occurring at Worthington, where fifty are converted, at Ludlow and Chester.

From New Hampshire it is reported that since the Week of Prayer an increasing number of revivals have occurred. At Lyme about 100 conversions are reported.

There has been a very marked religious interest for some time in the Beach street Presbyterian church (Rev. Mr. Dunn's). Nearly a hundred will unite with it at the next communion. The work has progressed quietly, yet steadily, and the interest still continues.

The Second Presbyterian church, at Peekskill, Rev. Nelson Millard, pastor, received fourty-four new members to its communion last Sabbath. Nearly all of these are the first fruits of the very deep religious interest which for some time has prevailed in this church.

In Newport, Ky., Rev. H. W. Taylor's church received eight, mostly heads of families, at the recent sacramental communion.

From Ohio we learn that revivals have prevailed in the contiguous Presbyterian churches of "Franklin" and "New Jersey." Forty-three have professed their faith in the Franklin church since the week of Prayer. A deeply interesting joint communion service was recently held. It is stated that the interest in the New Jersey church has become so great that the main body of the house has been well filled night after night. Twenty-five were received.

The revival flame, says the Memphis *Christian Advocate*, continues at Second street church, the Rev. Dr. Slater, pastor. There have been eleven conversions during the last week.

Rev. W. H. Wilson writes to the Baltimore *Episcopal Methodist* from Severn Circuit, Baltimore Conference, February 21:—"There has been a gracious work of religion at one point in this little charge; a dozen or more converted to God, and among them several valuable heads of families. The interest is still unabated."

A gracious revival is now in progress at Frederick City, Md. Within the past few days there have been thirteen conversions, and the work is increasing in interest.

The Rev. Jacob Legare, colored, pastor of Morris street colored church, Charleston, S. C., has baptized over 1,400 persons since the war, and maintains good discipline in a membership of 1,75 .

A very interesting work of grace is reported in the Presbyterian church, Shelbyville, Tenn. Some sixty persons have been hopefully converted and about fifty have united with the church.

Powerful revivals are reported in the Presbyterian churches of Lebanon and Springfield, Ky.; Rockford and Memphis, Tenn., and Mossy Creek, Va.

A revival of great interest is in progress in the church at Marquette, Mich. Thirty-five persons have been hopefully converted. Three Roman Catholics numbered themselves with the new converts.

Religious Notes—Personal and General.

A Boston morning paper notices a sermon, the text for which is credited to "Michael."

The parishioners of the Rev. D. T. Packard, of the Congregational church, Brighton, have lately shown their appreciation of his services by sending him a purse of $450.

Rev. Dr. Isaac Ferris, of New York, commemorated the fiftieth anniversary of his ministerial life by preaching a memorial sermon in New Brunswick, N. J., last Sunday, where he first officiated in 1821.

Miss Sarah Wilson, who gave $30,000 to the Wilson Female College, near Chambersburg, Pa., died recently, at the age of seventy-five years. She had given large sums for other good purposes.

Rev. Edward Antinon has accepted a unanimous election to the rectorship of the Church of the Intercession, Washington Heights, New York city.

A lady in West Philadelphia has generously offered to give five acres of land for the purpose of erecting a Presbyterian Home for Aged Widows and Single Women. The matter has been referred to the Presbyterian Alliance for consideration.

An unfinished Presbyterian church at Baxter Springs, Kansas, was demolished by a hurricane last week.

Rev. J. C. Smith, a native preacher, Superintendent of Public Instruction, and a leading man in the Baptist church in the Creek nation, died January 16.

Rev. O. E. Daggett, D. D., formerly of Canandaigua and Yale College, has been installed as pastor of the Second Congregational church in New London.

Rev. Dr. Barrows, formerly of Andover Seminary, and for a time assisting in Union Seminary, New York, a year ago, is to become teacher of Hebrew for six months at Oberlin.

Though the Presbyterian Board has no formal missions in Europe, it has, within the last twenty-five years, expended $100,000 in France, Belgium and Italy. Besides this, it has invested $20,000 in this country for the benefit of the Waldensian School of Theology at Florence.

THIRTY-FOURTH STREET SYNAGOGUE.

The Amaleks of Israel—The Enemies of Truth and Liberty to be Destroyed—Sermon by Dr. Vidaver.

In the course of reading the law yesterday in Thirty-fourth street synagogue the three last verses of the twenty-fifth chapter of Deuteronomy were read also, and on these Dr. Vidaver subsequently based his remarks to the congregation, taking especially the closing sentence, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." It may seem strange, he said, that God should single out Amalek from all the enemies of Israel for total destruction; but if we open wide the eyes of our understanding we shall see that the Lord is righteous in all His ways and holy in all His works. The Doctor then noticed Israel's escape from the bondage of Egypt, and what Amalek did to bring down upon him the vengeance of heaven. The Lord says "he (Amalek) met thee by the way and smote the hindmost part of thee when thou wast faint and weary; and he feared not God." The tribes and nations of Canaan had heard of all that the Lord had done for Israel in Egypt and at the Red Sea, and the fear of God fell upon them. The dukes of Edom were afraid and the princes of Moab trembled at the judgments of the Almighty, who had broken the power of the tyrant and

THE SHACKLES OF THE SLAVE.

But look at Amalek. He fears not God. He hears of the mighty acts of the Most High, but he heeds not, but as soon as Israel comes forth from Egypt and is just emerging into liberty and independence as a nation, and about to become a kingdom of priests, to build a tabernacle and to be God's peculiar treasure and a receptacle for his law, Amalek overtakes him in the way, and crippling behind like a coward smites the hindmost and the feeble and weary of the people. The time and the manner of Amalek's attack shows that he meant to nip in the bud the

SPIRIT OF TRUTH AND LIBERTY.

The law of Moses enjoins love to our enemies. Despise not the Edomite, it says, for he is thy brother, notwithstanding he refused to give the hungry and the weary ones bread or water on their journey; and do not abominate an Egyptian because thou wast a stranger in his land, albeit Israel was a slave therein. Judaism enjoins gratitude even for toleration of life. Amalek did not tolerate the existence of the slave nor did he refuse bread like the heartless otother, but when Israel came to his new life of freedom and the remembrance of his bondage was yet fresh in his mind Amalek rose up to destroy him. And he did this without any previous declaration of war, without giving any notice of his designs. The Hebrew has it that he met Israel as by accident, he was watching for an opportunity for an unguarded moment in which to strike a crushing blow. He had said in his heart, "There is no God," or asked, "Who is the Lord, that I should regard Him?" And whenever Amalek appears in Jewish history he appears as a cringing coward, always watching in the rear of Israel's camp. He hates open war. He croucheth and bendeth himself and the unwary and before him he will put on a sanctimonious air and cover himself with the cloak of religion sometimes, but it is that he may preach against the Jew as an infidel,

AS CURSED OF GOD,

and doomed to eternal fire. The Jews found those Amaleks in Persia, in Babylonia, in Russia, in Germany, in England, and whether they appear under the name of Amalek or Haman, or Philip the Fair or Edward—under whatever guise they come—their character is always the same. But, thank God, they have not an American name, nor are they known here. Their purposes are always the same—to annihilate the ideas of Israel—the ideas of truth and liberty. But the hatch in the heavens shall laugh; the Lord shall have them in derision, and all their plans and schemes must come to naught, because Israel lifts up his hands with his heart to God. Israel represents the truth, and God is the heart of Israel, the centre and source of truth, and whenever Amalek comes forth he finds Israel entrenched behind the power and promises of God. But the Amaleks are just disappearing from the face of the earth, and their names are being blotted out not only from the Book of Life, but from the books of mankind. But there is a spiritual Amalek rising up in our midst instead—a spirit of disunion and of

CORRUPTION OF OUR RELIGION,

trying to destroy our unity, not without nor within our ranks. He stands before the doors of Israel; but we must not open the door, and we have the power to crush him. He has as his ally the weak-minded and the shallow-hearted men who fear to stand up for Judaism, and speak of it as a religion out of date. But he would say to his people, as Moses said to Israel when going out to fight with Amalek, whoever is weak and faint-hearted among you let him stay at home. We want, said the Doctor, strong men in battle, and whenever Amalek appears, whether as a Jew or a Gentile, as a spirit or as a man, let us raise our hearts and our hands to God and He will crush the enemy before us.

The closing prayer of the Doctor was characteristic and was in sympathy with the spirit of the sermon. He prayed that Israel might be saved from the spirit of oppression, cowardice and selfishness represented by the Amaleks of history.

MARRIAGE BETWEEN JEW AND GENTILE.

A very interesting legal question has arisen relating to the intermarriage of an American citizen, of a Christian denomination, with a Jewess, a resident at the time of the ceremony within the Prussian dominions, the marriage rites having been celebrated by a rabbi officiating out of his own diocese and outside of the territory of which he was himself a resident and subject. By the law of Prussia it appears that such marriage is wholly void and of no legal force within the kingdom or its dependencies, not to say anything of the present empire. The parties interested appeal from their little "pent up Utica" somewhere in the Grand Duchy of Saxe-Weimar, and through a notary public—whose place of business we here advertise gratis—named "Neidorstetter, Attorney at Law and Notary, Junker strasse, No. 15, Breslau, Prussia," to no less a personage than Judge Barnard, of the Supreme Court, for its ruling in the matter. For once, perhaps, Judge Barnard found himself nonplussed, and he referred Brother Neidorstetter's communication to brother Judge Joachimsen, of the Marine Court, who-e lucid and unappealable decision follows the Prussian's query. It would be a consummation devoutly to be wished that all Prussian demands in other quarters were so easily disposed of. We publish the correspondence in the HERALD, as the only possible medium through which all parties interested could ever hope of making the case known and receive the much needed information on the mooted question—

NOTARY PUBLIC NIEDERSTETTER TO JUDGE BARNARD:

HONORED SIR—Receiving your address from a friend, an American citizen, I take the liberty to request your opinion in law in the following case:—In accordance with the laws of matrimony of the Grand Duchy of Saxe Weimar, marriage between Christians and Jews is allowed, having the same effect as marriage between Christians.

On the 28th of June, 1864, the Rabbi of the Grand Duchy residing in Eisenach performed the act of matrimony between a Christian, an American citizen and resident of the State of Massachusetts, and a Jewess from Pesth, Hungary. The rabbi performed the act, not within the Grand Ducal Territory, but in the city of Erfurt, the adjacent territory of Prussia, and persuaded by the declaration of both parties that they had no intention to settle within the Grand Duchy of Saxe Weimar. According to the Prussian laws the matrimonial act is null and void, having no lawful effect, not being a lawful marriage. In regard to matrimonial form in Prussia there is only the legal ground recognized, *obligatorium*. A Jewish rabbi has no right to perform marriage between Christians and Jews, expecting that it be lawful. The above mentioned rabbi maintains that he was persuaded to perform the marriage upon or on Prussian territory by the assertion of the bridegroom that, according to American law, the matrimonial act was to be lawful and legal, although null and void in Prussia. Here arises now

THE QUESTION OF LAW,

whether the marriage, performed by a rabbi, on the 28th of June, 1864, between an American citizen of Christian faith and a Jewess of Pesth, will be a lawful marriage according to the American laws of matrimony?

Requesting, respectfully, your opinion in this regard, I beg your answer as specially as possible. I would further beg you not to make the granting of your opinion depending on the advance payment of the costs, as I personally will be responsible that the fees for the same shall be promptly honored. With high respect, NIEDERSTETTER.

Attorney at Law and Notary, Junker strasse, No. 15, Breslau, Prussia.

JUDGE JOACHIMSEN REPLIES FOR JUDGE BARNARD.

MR. NIEDERSTETTER, Breslau:—

SIR—My friend, Hon. Mr. Justice Barnard, has honored me with the privilege of replying to your letter of January 18, 1871.

You present the case that an American citizen of a Christian denomination proceeds to have married at Erfurt, in Prussia, a Hungarian lady of the Jewish denomination. The marriage ceremony was celebrated on Prussian territory by a minister of religion whose diocese was in a other foreign dominion. You state that, according to the law of Prussia, such marriage is wholly void and of no legal force. You ask whether the marriage ceremony thus had would be valid to effectuate a marriage to be deemed legal within this State, i. e., the United States.

IN REPLY,

I take leave to state my opinion, concurred in by Judge Barnard, that if no other fact appears, then the statute of the parties follows the lex loci contractus. Such marriage, if entered into in this State, would be a valid marriage. With us the status of marriage rests upon the consent of parties sui juris to enter into matrimony. Consummation and marriage itself is considered as a purely civil contract. If parties from abroad come here and cohabit as man and wife the ceremony celebrated elsewhere would be held as evidence of a legal contract of marriage, valid at least from the moment of the parties reaching this jurisdiction, and issue born here would have claim to be considered legitimate. The religious denomination of the parties and of the officiating minister is immaterial. You will please to consider this communication as not of any official character or description. Gratis. Respectfully,

PHILIP J. JOACHIMSEN,
Justice Marine Court, New York.

THE HERALD IN NEWARK.

[From the Newark Daily Journal, Feb. 27.]

"ST. PETER" AND THE "HERALD."

St. Peter, the new Catholic paper published in New York, admits the claim of the NEW YORK HERALD to be the leading religious paper of the United States, and says the only religion it does not support "is the 'Affinities.' With this filthy production of most bestial hearts and befouled intelligence the HERALD has nothing whatever to do." *St. Peter* further admits "that if any secular newspaper pass the gates of Heaven it will be impossible to keep the HERALD out." For ourselves we would add that the religion of the HERALD, nowadays at all events, is like its treatment of all worldly and world-wide movements, measures and matters—as boundless as the Earth and illimitable as God's goodness. Nothing is greater than the HERALD'S comprehensive grasp nor grander than its journalistic conception. It continues to be the foremost newspaper of the world, and, as the *Journal* has before stated, is a monument of American journalistic enterprise and success of which the whole country may well be proud. In this city the circulation of the HERALD is nearly, if not quite, as great as all the other New York papers combined, excepting, of course, the refulgent two-cent luminary, the circulation of which is about half as great as the HERALD'S. It is no figure of speech to say that as a representative American newspaper the HERALD is "first in peace, first in war and first in the hearts" of the American people.

FINANCIAL AND COMMERCIAL.

WALL STREET,
SATURDAY, March 4—6 P. M.

On 'Change to-day wheat was higher and fairly active. The cotton market was heavy and lower during most of the day, but closed at a slight reaction.

THE COTTON MOVEMENT.

There is a further falling off in the receipts of cotton for the week at the ports, which is not unreasonable, however, as the climax has doubtless been passed, and the receipts for the future will maintain a declining average. The receipts at all the ports were 126,935 bales, against 136,661 bales the previous week. The total receipts since September 1, 1870, are 2,917,616 bales against 2,189,513 bales for the corresponding period last year, showing an increase of 728,103 bales in the present crop. The exports from all ports for the week were 141,672 bales against 54,522 bales the same week last year. The total exports for the expired portion of the cotton year are 1,848,306 bales against 1,228,014 bales for the same time last year.

AN "IRREGULARITY" IN WALL STREET.

Much discussion took place in Wall street over the failure of the firm of Messrs. Albert Frank & Bro. to make good their indebtedness in connection with a transaction in Lake Shore stock. It seems that on Friday they gave their check in payment for 500 shares of the stock, the amount being $49,000, the delivery of the certificates being made to them by the firm of Messrs. Closson & Hayes. The check was deposited by the latter, who accepted it uncertified. There being no funds to meet it, the bank on which it was drawn threw it out this morning, and it came back to Messrs. Closson & Hayes, who demanded that Messrs. Albert Frank & Brother should make it good or return the stock. The latter said they could do neither, and that they had failed. The question under discussion now is the character of the transaction on the part of Messrs. Frank & Brother. The rules of the Stock Exchange require that when a member finds himself about to fail on his contracts he shall immediately notify the board. It is urged that the firm must have known their real situation when they exchanged their uncertified check for the stock, but the latter claim that with the shifting tide of values at the Stock Exchange they could not know positively when they were in the position requiring notice to the board. It will be seen that a very delicate issue is thus raised as to the point to which a losing firm may go without informing the Stock Exchange of failure to meet contracts. It is said that the Union Bank, in which the firm kept a portion of their account, have lost nearly $50,000 by the certification of a check which was not fortified in time. As may have been inferred already from what has been said, Messrs. Frank & Bro. were, it is alleged, speculating for a decline in stocks. The enormous advance in prices during the past ten days swept away their margins and left them unable to return the stocks borrowed for delivery.

THE BANK STATEMENT.

The weekly statement of the associated banks is by a strict and close analysis unfavorable, the gain in specie and legal tenders, which amount to over $1,000,000, not being equivalent to twenty-five per cent of the increase of liabilities. The deposits have been swelled to the extent of over $7,400,000. The surplus reserve falls off only $231,000, and the banks still hold over $18,000,000. The statement compares with its predecessor as follows:—

	Feb. 5.	March 4.
Loans	$278,005,999	$282,631,886
Specie	23,562,048	24,332,207
Circulation	31,720,445	31,660,282
Deposits	217,629,116	225,059,574
Legal tenders	57,178,408	58,019,768

The changes are in detail as follows:—

Increase in loans	$4,625,887
Increase in specie	770,159
Decrease in circulation	60,163
Increase in deposits	7,430,458
Increase in legal tenders	841,360

MONEY EAST.

The money market was easy and unchanged. Borrowers with stock collaterals paid four to five per cent on call loans, and lenders on governments were content with three to four per cent. Prime commercial paper was quoted 6 a 7 per cent as the extreme figures for the various grades.

Foreign exchange was dull after the steamers, but steady.

GOVERNMENTS STRONG.

The government list was strong, in sympathy with