RELIGIOUS INTELLIGENCE.

May 7—Fourth Sunday After Easter.

The May Anniversaries—Our Religious Correspondence—Whence Sprung the Human Race?—Evangelical News from India—A Minister Deposed—Baptist Statistics—Roman Catholic News—Religious Notes and Movements Generally.

Services To-Day.

The forty-fifth anniversary of the American Home Missionary Society will be held in the Broadway Tabernacle church, Sixth avenue, corner of Thirty-fourth street, this evening. Sermon by Rev. Professor Samuel C. Bartlett, D. D., of Chicago.

"Binding and Loosing, or the Keys Given to Peter," will be the subject of a discourse by Rev. Chauncey Giles this evening, at the New Jerusalem (Swedenborgian) church, Thirty-fifth street, between Park and Lexington avenues.

Rev. Dr. Westcott will preach in Plymouth Baptist church, Fifty-first street, between Ninth and Tenth avenues, this morning and evening. Morning subject—"Review of His Forty Years' Pastoral Labor."

Rev. Dr. Cheever will preach in Lexington avenue church, corner of Forty-sixth street, to the Church of the Puritans, this evening. Dr. Sanderson will preach in the morning.

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

Rev. Merrill Richardson, pastor of the New England Congregational church, corner Forty-seventh street and Madison avenue, will preach morning and evening.

Rev. Charles T. Lee will repeat, by request, some of the recent lectures on "Scriptural Types of Modern Character," at the Fifth Universalist church, Plimpton Building, Ninth street, Third avenue. Subject to-day—"Deborah, the Heroine."

Rev. C. C. Foot will speak in the Christian church, West Twenty-eighth street, this morning and evening. Subject in the morning—"Paul's Prayer." Evening—"John's Gospel."

Rev. Andrew Longacre preaches this morning and evening in the Central Methodist Episcopal church, Seventh avenue, near Fourteenth street.

Rev. Dr. Francis Vinton will preach this evening in the Memorial Church of Bishop Wainwright.

Rev. Thomas Street will preach this morning the seventh anniversary sermon in the North Presbyterian church, and in the evening continuation of sermons on "Scriptural Characters."

Rev. Dr. Samuel Hanson Cox will preach in the North Dutch church, William and Fulton streets, this morning.

Rev. Dr. Schoff will preach this morning in the South Reformed church, Fifth avenue, and Rev. Dr. Dickson in the evening.

The church in West Forty-eighth street, between Eighth and Ninth avenues, lately purchased by the Fourth Reformed Presbyterian congregation of this city, will be opened for public worship to-day. Morning service by the pastor, Rev. J. Kennedy, and Rev. J. R. W. Sloane, D. D., of Allegheny. Afternoon service by Rev. J. O. K. Milligan, of this city. Evening service by Rev. J. R. W. Sloane, D. D.

The anniversary of the New York Protestant Episcopal City Mission Society will be held at St. Thomas' church, corner Fifth avenue and Fifty-third street, this evening. Addresses will be delivered by Revs. Dr. Morgan, Montgomery, Washburn, Peters, H. C. Potter and others. Music by St. Thomas' choir, under the direction of Mr. George William Warren, organist.

Rev. J. R. Kendrick will preach morning and evening in the Tabernacle Baptist church, Second avenue.

Mrs. Cora L. V. Tappan will speak before the Society of Spiritualists this morning and evening in Lyceum Hall, Sixth avenue.

The corner stone of St. John's Free church, Palisade avenue, Jersey City, will be laid this afternoon. Rev. Nicholas Stansbury, of Christ church, Newark, and other clergymen, will make the addresses.

May Anniversaries.

SUNDAY, MAY 7.

American Female Guardian Society and Home for the Friendless.—Sermon in Collegiate Reformed church, Fifth avenue and Twenty-ninth street, by Rev. C. S. Robinson, D. D. Annual meeting, for ladies only, on the following Wednesday, at 10 A. M. and 2½ P. M.

American Home Missionary Society.—Anniversary sermon in Broadway Tabernacle, at 7½ P. M., by Professor Samuel C. Bartlett, D. D., of Chicago.

The annual meeting will be held at the rooms of the society, in the Bible House, on Wednesday afternoon, May 10, at four o'clock.

MONDAY, MAY 8.

Seaman's Friend Society.—Association Hall, 7½ P. M. Rev. H. M. Gallaher, Rev. J. A. French and Rev. Edward Hopper, D. D.

TUESDAY, MAY 9.

American and Foreign Christian Union.—Association Hall, 7½ P. M. Rev. Howard Crosby, D. D.; Rev. M. D. Kalopothakes, of Athens; Rev. A. M. Colwin, of Chili, and Rev. Horace James.

Howard Mission.—Academy of Music, 7½ P. M.

Reform League.—Steinway Hall, 10 A. M.

WEDNESDAY, MAY 10.

American Tract Society.—Association Hall, 7½ P. M. Rev. Stephen H. Tyng, D. D., Rev. G. W. Bethune, D. D., Rev. Merrill Richardson, Hon. William E. Dodge.

National Peace Convention.—Room No. 24 Cooper Institute.

American Woman Suffrage Convention.—Steinway Hall, morning, afternoon and evening. Julia Ward Howe, Edward Eggleston, D. D., Lucy Stone, Rev. Robert Collyer, Moses Coit Tyler, Phebe A. Hanaford, Henry B. Blackwell, Elizabeth K. Churchill.

THURSDAY, MAY 11.

American Bible Society.—Association Hall, 10 A. M. Revs. G. W. Heacock, D. D., Rev. J. D. Fiske, D. D., Rev. Cyrus D. Foss, D. D., Rev. Kingston Goddard, D. D., General Theodore Runyon.

American Congregation Union.—Social Reunion Brooklyn Academy of Music 7½ P. M. Rev. Henry Ward Beecher, D. D., Rev. Byatt Smith, Rev. Noah Porter, Schenck, D. D., Rev. Edward Eggleston, D. D., Rev. William M. Taylor.

The National Temperance Society.—Association Hall, 7½ P. M. Rev. Herrick Johnson, D. D., Rev. DeWitt Talmage, Rev. T. L. Cuyler, Mr. William Dodge.

THURSDAY AND FRIDAY, MAY 11 AND 12.

National Woman Suffrage Convention.—Apollo Hall. Distinguished and able speakers.

TUESDAY, MAY 16.

New York Sunday School Missionary Union.—Reformed Dutch church, Fifth avenue, 7½ P. M. Rev. William Ormiston, D. D., Rev. Edward Eggleston, D. D.

SATURDAY, MAY 27.

Society of Friends.—Elders' meetings in the different meeting houses. Public meetings on the succeeding Sunday and Wednesday. Intervening and concluding meetings at the Rutherford place meeting-house.

The New England Labor Reform League meets in Cooper Institute May 5, 6 and 8, and at Tammany Hall May 7.

Whence Sprung the Human Race—Reply to "Quid Est Veritas."

THE EDITOR OF THE HERALD:—

I am sorry to be compelled again to encroach upon your valuable space with a question I thought settled; but as I am accused of ignorance and lack of veracity in support of my statements I feel it my duty to say a few words in reply. "Q. E. V." says that in my second communication I brought forward no new argument. Why should I? This I held be admitting that those previously advanced are fully met, which is not true; and my object was simply to make this apparent, which I think I succeeded in doing. I will here state for the benefit of the gentleman that my principal authority is deduced from the use of the saw and dissecting knife, to which all other authority must yield. I do not deny that some of the Jews of Cochin might be mistaken for the original inhabitants, but do positively affirm that it is from the effects of climate. He quotes Nehemiah xiii., 25. Why did he not quote from the beginning of 23d to end of 26th verse? Because it would prove the very opposite of what he intended. Does he call this fairness? From verse 23 it will be seen that amalgamation was carried on to such an extent in some sections of the country as to almost completely to change their language, although the very same obligation was imposed upon them by Moses (Deut. vii., 3). I will now refer him to Leviticus xxi., 11, 12, 13, and also to the WEEKLY HERALD, February 28, as further proof. That it is wool and not wool, of which the negro is possessed I am well aware; but as he stated that the wool of those taken to the West Indies changed to hair, I only answered him in his own language, and let the reader judge who most "lays himself open to the charge of gross ignorance." The inhabitants of the Polar regions are not black, as he would have us believe, and my argument is greatly strengthened, if not confirmed, by the fact that the animals of the Polar regions are white. Why did not "Q. E. V." answer the question I offered him in regard to the appearance of the negro in New Holland? Simply because he could not without acknowledging the validity of my statements. Hear what Professor Huxley says on the subject:—"Whence this singular distribution? Does it not point to a vastly remote time when these distant localities, between which there now rolls a vast ocean, were parts of one tropical continent? And, if so, does it not throw back the appearance of man upon the globe to an era immeasurably more remote than has ever yet been assigned to it by the boldest speculators?"—*Medical Times and Gazette*, September 5, 1868. For further reference see Boston *Journal of Chemistry*, September, 1870. Lastly, he takes for granted what has never been proved—that the greyhound, bull dog, Newfoundland dog, &c., were the offsprings of a common parent. The greyhound was produced in England by crossing the Italian with some of the English species. Will "Q. E. V." inform me to what species the ancestors of the hairless dog of Guiana belonged? I am very suspicious they were hairless too. The fox and wolf have been inhabitants of the same climate and locality for a period reaching indefinitely further back than our oldest history; they have also been subjected to about the same external influences, yet they are as distinct as ever. This is stronger proof than the word of any single gentleman.

ROBERT BOOTH, M. D.

Good Clothes Versus Good Seats.

TO THE EDITOR OF THE HERALD:—

I should like to call attention through the columns of your valuable journal to a gross lack of politeness on the part of one of the ushers of Dr. Hepworth's church. On Sunday evening last, as the escort of two ladies, I entered the main entrance of the above-named sanctuary, and requested seats for three; was told by the youth (whose attention seemed constantly called to the set of his immaculate light-colored overcoat) that it was impossible to accommodate me, and in less than thirty seconds afterwards he escorted a similar number to very eligible seats; he not alone took one party after refusing me, but at least four. Now is this right? or is this discrimination made for reasons obvious only to the beardless youth aforesaid? As a sincere admirer of Dr. Hepworth I think his attention should be called to it, for it never would be permitted with his sanction. Hereafter I shall avoid the centre aisle and young men whose regard for truth seems less than a desire or morbid vanity for good clothes. Yours, &c., J. A. L.

The Observer Gives Some Hints to Anniversary Speakers and Others.

The religious anniversaries are to be held next week in this city. A few words to secretaries, speakers, hearers, &c., are in order:—

1. It is well to begin the exercises precisely at the hour appointed.

2. The annual report should be condensed, brief and a printed abstract circulated with the programme of the meeting.

3. The time of each speaker ought to be allotted beforehand, and an understanding had with him that he will not take more than twice or three times the space in the meeting assigned to him. Justice to those who are to follow him and due regard to the hearers should constrain a speaker to moderate limits.

4. There are several anecdotes that have been used every year for the last twenty-five, or thereabouts, that might reasonably be allowed to be undisturbed this season. They will be fresher next time. Thus "there's another man;" he has been taken off the ship so often that he may be considered safe now. Scripture illustrations are always fresh and refreshing.

5. If you come to hear it is not the nicest thing to go out while a dull man is on his legs. If he has little sense you have no manners if you turn your back on him. Stay in or stay out.

6. These are religious anniversaries. They ought to be devotional, practical and spiritual. They should be attended by far greater numbers than we have seen of late years. Let them be again as of old—crowded, earnest, reviving.

The Roman Ladies Present a Rich Carpet to the Pope.

The Holy Father is, no doubt, much cheered under the untoward circumstances in which he finds himself by the increase of attachment that his misfortunes has called forth from the faithful. The ladies of Rome waited on him the other day to present him with a splendid carpet. The *Verita* of Rome gives the following reply of his Holiness on the occasion:—

After expressing his thanks for the rich gift he said:—"Would that Italy were, would that they were united to make her strong and compact, and, like all the other great Powers, of weight in the destinies of Europe. But an Italy great without God, without faith, without religion, and with the destruction of the papacy, which in vain it attempts, never can be. Italy, under the present system and with the present men, shall ever be an object to awake compassion in some—in others contempt. Yet we hope that as God taught Peter where he should cast his net to capture many fishes that He will also teach us the way to arise from the abyss of evils in which perhaps our sins have plunged us."

Good Evangelist News from India.

The *Northwestern Christian Advocate* has a letter direct from Rev. J. M. Thoburn, D. D., dated at Lucknow, March 2, which speaks of an increasing religious interest in several districts, and makes this very gratifying announcement:—"The great Baboo Chunder Sen, whom God led to England and enabled to fill the world with His fame, has laid caste, rank, learning, all at the feet of Jesus, and is perhaps by this time a Methodist local preacher." This is truly good news if well founded; and, coming thus, we cannot doubt it, though we confess to have received no very favorable impressions tending to such a happy result from the course of Chunder Sen while in London, where, though never before out of India, he directly abandoned the modest *rôle* of an observer and turned public adviser and critic. Perhaps the Londoners are partly responsible for his speeches. Chunder Sen is the founder, and was at the time we refer to the Chief of the Brahmo Somaj, the great rationalistic association of the Brahmins of India. As a reform movement it was shaking the old foundations of Brahminism, and now, perchance, is to have its own foundations shaken. What glorious results are to follow we cannot predict, but we trust that a time of great enlargement in India is at hand.

Presbyterian Prosperity.

The Second Presbyterian church at Huntington, at the celebration of its seventh anniversary last week, paid up its entire debt. On the 1st of January the debt amounted to $5,200; $4,200 of this had been subscribed before the meeting, the balance, $1,000, was raised at the meeting, and in addition $325 was voted per year to increase the salary of the pastor, Rev. W. W. Knox.

A Protestant Episcopal Minister Deposed.

Rev. W. H. Cooper, D. D., whose withdrawal from the Protestant Episcopal Church was announced a month ago, has since been summarily deposed by Bishop Lee. Mr. Cooper applied to the Iowa diocesan for letters dismissory to the Church of England, from which Mr. Cooper came twenty years ago, and whence he derived his orders. The response was to the effect that, having voluntarily withdrawn from the ministry of the Protestant Episcopal Church, he is deposed, for causes not affecting his moral character, according to canons duly cited. Mr. Cooper has recently preached in the First Congregational church of Chicago and elsewhere among "the sects."

Baptist Statistics.

The general summary of the United States is as follows:—

Associations	799
Churches	15,143
Ordained ministers	8,787
Baptisms last year	70,172
Total membership	1,221,349

In membership Georgia leads off with 134,337; Virginia follows with 122,129, and then comes New York with 100,616. In the British provinces there are 45,145 Baptists; in Europe, 260,541; in Africa, 2,101; in Asia, 21,064; in the West Indies, 22,749; in Australasia, 4,321—making a grand total of 1,746,414. These figures are not perfect, but they show a near approximation to the actual numbers.

Roman Catholic.

[From the New York Tablet, May 6.]

LAYING OF A CORNER STONE.

On Sunday, April 30, the Most Rev. Archbishop laid, with appropriate ceremonies, the corner stone of a church about to be erected at Fort Washington, to the honor of Almighty God, under the invocation of St. Elizabeth. The Archbishop was assisted in the ceremony by several of the reverend clergy of the city. Right Rev. Dr. Martinez, Bishop of Havana, was present on the occasion. The Very Rev. Father Hecker preached. The ground for the erection of the church and parochial residence has been donated by Messrs. James Gordon Bennett and Joseph Fisher.

CONFIRMATIONS.

The sacrament of confirmation will be administered by the Most Rev. Archbishop on Sunday, May 7, in the Church of St. Nicholas, Second street.

On Monday, May 8, in the Church of the Holy Innocents, West Thirty-seventh street.

On Tuesday, May 9, in the Church of St. Colomba, West Twenty-fifth street.

On Wednesday, May 10, in the Church of St. Michael, West Thirty-second street.

Religious Notes—Personal and General.

The Rev. Robert J. Walker, the seamen's missionary at large, who has for many years preached in the open air at the foot of Coenties slip, still performs his duty in all seasons. The Bible is supplied by the society in seventeen languages, and there is demand for all.

At the close of his discourse on "Faith," at the mission which he is now giving in Sts. Peter and Paul's church, Second street, Brooklyn, E. D., the Rev. Father Damen announced, last evening, that on Tuesday evening next he would speak at length upon "Transubstantiation." The attendance on the night of the 5th was very large, some sixty or seventy persons being provided with seats inside the altar rails for want of room elsewhere.

Rev. William Adams, D. D., Rev. Robert Collyer, and Rev. Thomas K. Beecher have gone to Europe. "Orthodox, heterodox and middling," remarks the *Independent*.

The Rev. Francis L. Patton, the very successful pastor of the Presbyterian church of Nyack, and known as an able review and newspaper writer, has been called by the South church in Brooklyn to succeed the Rev. Dr. S. T. Spear.

Rev. Charles Lowe is compelled, by reason of ill health, to resign his position as Secretary of the American Unitarian Association.

The Rev. Thomas J. Brown, for some years past the pastor of the Logan square church, in Philadelphia, has accepted the call tendered to him by the Westminster church at Utica, N. Y., and will soon be transferred to his new field of labor.

On Sabbath, the 23d ult., a most interesting communion service was held at the Oxford Presbyterian church, Philadelphia, on which occasion sixty-eight persons were received into the communion of that church—forty-nine of them upon profession of their faith. A large number received the rite of baptism.

The Ohio Legislature has passed a bill exempting the dwellings of clergymen of all denominations from taxation.

Since the 1st of January there have been reported in the Cumberland (Md.) *Presbyterian*, during the first three months of the year, as follows:—

	Professions of Religion.	*Accessions to the Church.*
January	429	472
February	909	732
March	740	900
Total	2,078	2,104

—Churches organized, 4; church houses erected and dedicated to the service of God, 6, and one presbytery organized.

The religious bodies in Ireland are settling their financial affairs with the government. The Roman Catholics have just received $1,800,000 by way of compensation for the Maynooth Grant, which is now to cease; the Presbyterians have commuted the *Regium Donum* for more than $2,000,000; and the Episcopalians will, of course, receive a much larger amount.

The *Pacific Churchman* says that Bishop Whipple, of Minnesota, has been invited to take the Diocese of Honolulu, in the Sandwich Islands. It is thought he may accept the position on account of his health requiring a milder climate.

The Rev. F. F. Ellinwood, D.D., having, by a resolution of the Board of Directors of Allegheny Theological Seminary, been released from his acceptance of the Professorship in that institution, has accepted the appointment of Secretary of the Presbyterian Board of Foreign Missions located in this city.

Rev. Dr. Boardman, of Binghamton, has accepted the Professorship in the Chicago Congregational Seminary, to which he was recently elected.

Rev. James Eells, D. D., pastor of the Second church of Cleveland, Ohio, has been elected to the Chair of Sacred Rhetoric and Pastoral Theology in the Allegheny Presbyterian Seminary.

Rev. James Thompson, pastor of the West Twenty-fifth street United Presbyterian church in this city, died suddenly on the 21st of April, after attending a prayer meeting.

Rev. E. B. Inslee, long a missionary in China in connection with the Southern Presbyterian Church, died, after a painful illness, in New Orleans, on the 8th of April.

Rev. J. Allen Maxwell has resigned his charge of the Presbyterian church of South Orange, N. J., after a pastorate of more than ten years.

Rev. Dr. E. F. Hatfield, the prominent Methodist preacher of Chicago, after six years' service in that city, now goes to Cincinnati.

Two distinguished Protestant pastors, Pressensé and G. Monod, in Paris, have addressed letters of stern and noble remonstrance to the insurgent chiefs against the imprisonment and threatened murder of the Roman Catholic Archbishop of Paris.

When the infant son of the Prince of Wales was buried, a few days ago, at the words "Ashes to ashes, dust to dust," in the service, instead of earth being thrown into the grave, as is customary, three young girls threw in handfuls of primroses, violets, wood anemones and other wild flowers. A beautiful act, indeed, remarks the *Observer*, and just as suggestive of the perishable nature of the objects we love.

Rev. Marcy E. Nelson, of the Senior Class of Auburn Seminary, has accepted a call to the Presbyterian church of Pavilion, Genesee county, N. Y.

Rev. J. B. Beaumont obtained leave to resign his pastoral charge at Waverley, N. Y., at an adjourned meeting of the Presbytery of Chemung, on the 25th ult. He is to close his labors there on the 14th of May.

The First Presbyterian church of Washingtonville, Orange county, is destitute of a pastor. The congregation are united and able to give an acceptable minister a good support.

The clergy of the city, by the Bishop and Rev. Dr. Morgan, are requested to meet at the almonry, in rear of St. Thomas' church, on this (Sunday) evening, at half-past seven o'clock, to attend the anniversary of the Protestant Episcopal Mission Society.

Few things, says the *Liberal Christian*, are more shocking to a stranger than the indecent haste with which Episcopal clergymen gallop through the various services of their Church. The service of Consecration is no exception to the rule. The words, very impressive in themselves, are made absolutely unintelligible by the rapidity with which they are spoken. An excellent criticism on these methods has recently come to our hearing. A little girl, the daughter of an Episcopal clergyman, was urged by her mother to attend confirmation. The little one declined, saying, "No, mamma; I don't want to go and hear Bishop Jones say 'Button, button, who's got the button?'"

THIRTY-FOURTH STREET SYNAGOGUE.

Superstition and Infidelity the Monstrous Enemies of Mankind—The Pressing Duty of the Ministry—Sermon by Rev. Dr. Vidaver.

A large congregation assembled in this synagogue yesterday, in whose hearing was read the portion of the law contained in Leviticus, chapters twenty-one and twenty-two, and from the eighth verse of the first named chapter Dr. Vidaver subsequently discoursed—"Thou shalt sanctify Him, therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I, the Lord, which sanctify you, am holy." The priesthood, he said, is an institution whose origin is lost amid the hoary ages of antiquity. Just as in the sacrifices we find the priesthood among all nations. It was introduced into the Mosaic economy from the ancients, but it differed vastly from any other. The foundation on which the Jewish priesthood exists is, that "after the manner of the land of Egypt ye shall not do." Though Egypt was a house of bondage it was also

A LAND OF LAW,

and God delivered the Israelites, not only from physical, but from spiritual bondage, and gave them laws free from the defects of Egypt's. The Egyptians boasted of a mighty priesthood. They were the wealthiest men in the land and owned about one-half the property of the country. Their power was absolute. They ruled over kings, and their cash pierced even to the very soul of the people. The masses were their blind tools and were led like cattle to the shambles. They were not able to ask for light in the dark labyrinth into which they were drawn. The priests appropriated the treasures of knowledge to themselves, and held the keys of wisdom and power in their own hands. While they stood on the highest eminence of glory the masses stood cringing in ignorance below, meekly bowing to their pretend infallible sway.

How vastly different was the priesthood of Israel! They were commanded not to do as the priests of Egypt did. While the priests,

THE DEAD IDOLS,

themselves became objects of worship to the masses, the priests of Israel were to be servants in the house of the Most High and could not claim any other title nor any other superiority over the people. They were not to assume any prerogatives above their fellows, for all Israel was to be a kingdom of priests unto God and were to serve Him in spirit and in truth. In Israel was first proclaimed the great truth that God had created man in His own image and to all Israel, rich and poor, high and low, priest and layman, was accorded every right to study and to know the law of the Lord and to do it. Israel was commanded to exalt wisdom and she would promote them and bring them to honor, and hence it was not so easy for their priests to darken the minds of the people or to

ASSUME INFALLIBLE AUTHORITY.

The mission of the Jewish priesthood was twofold as teachers of the people. True, every one was to be a priest unto God, but the people who attended to their daily avocations could not study His law thoroughly, and a distinct class of priests were instituted, whose duty it was to teach the people this law. Illustrations of this were given by the Doctor. It was the mission of the priests, he continued, to spread light where darkness prevailed. They were to invite the people to come and walk in the light of the Lord, and it was the privilege of the priests to walk in perpetual light. Their lips were to keep knowledge, and they were to be angels of God, dispensing mercy, light and knowledge. While the Egyptian priests kept all to themselves the priests of Israel were to dispense knowledge. But, secondly, they were to teach faith by active personal piety, by deeds of love and mercy. They were to search, to learn, to know and to do. The realms of salvation were to be thrown open to all comers, irrespective of

CREED OR NATIONALITY.

In Israel the priest had to make faith perceptible to the people. He was to be the physician bodily as well as spiritually, and to spread healing and peace and good will among the people. And thus alone could he teach faith. It is only full faith in the God of mercy, the everlasting fountain of love, that can melt the heart and make us truly human. Thus the priest has to show that faith, the blessed religion from whence springs all things that bloom in the garden of the Lord. And now, dear friends, said the Doctor, you will comprehend the meaning of the Urim and the Thummim which the priest carried on his breastplate. The Urim was light and the Thummim faith, and he was to teach the knowledge of God, the true light, and to lead to faith in Him. This was the duty and the privilege of the priest. There are now, and ever have been, two monstrous enemies of mankind, viz:—

SUPERSTITION AND INFIDELITY—

which are trying to destroy us. They are all the time watching to ensnare and entangle men, and we see men daily falling victims to their allurements. The Urim and the Thummim was established to counteract superstition and infidelity. It was the glorious destiny of the priests of Israel to panoply themselves with light and knowledge and faith, and to triumph over these enemies of mankind. Now, have the priests of Israel always been true and faithful to their calling? We are grieved that we must answer in the negative, and hence so much misery has darkened the pages of our history. The priests were not to possess land, because God was the portion of their inheritance and their lot. Their hearts were to be directed heavenward, and not be anchored to materialism. But many of the priests preferred a tract of land here to the glorious bliss of heaven, and thus spread darkness instead of light among the people. They catered to depraved tastes, and did no good, but a great deal of moral harm. They despised the name of the Lord and

LED THE PEOPLE ASTRAY,

and during the existence of the second temple the priests were given to immorality and sensuality. Wherever you see the priests grasping and despotic, know that the people are ignorant and superstitious. If you see wickedness rampant among the people investigate the life of the priests and you will find the secret. "Like priests, like people," is a true adage. Even now we see infidelity stalking through the land and at our very doors; and the priests of every denomination teach their own peculiar theology, but not faith. They don't bear the Urim and the Thummim on their breasts,

MUCH LESS IN THEIR HEARTS.

Only by active love, faith, knowledge, can we hope or expect to banish infidelity from our midst. Would to God that the priests of all the nominations could see their calling and understand aright what the priesthood of Israel means, and would rear up to faith, to morality, to knowledge! Every one ought to have this blessed volume (the Bible) and seek to be holy unto the Lord. Every one in Israel should be a priest and priestess unto God. Then this world would not be a vale of tears, but a glorious heritage, and every one the recipient of God's blessings and favors. An earnest prayer followed this excellent discourse.

THE PIOUS RIOTERS.

The Examination Again Adjourned—Wonderful Expressions of Church Members—A Hand at "Old Sledge."

The examination of those engaged in the religious riot at Rockville Centre was to have been entertained yesterday, but owing to the illness of Justice De Mott an adjournment was unavoidable. The examination was set down for a week from next Wednesday. A large party of men had gathered to be witnesses of the legal proceedings, the attendance no doubt being swelled by the inclemency of the weather. It was the prevailing opinion that, had the examination proceeded, there would have been a free fight before the close of the day. Both sides were out in about equal numbers. An altercation occurred between some of them a few evenings ago, and Mr. Sherwood had his pantaloons torn almost entirely off. It was, therefore, the intention to conclude the previous encounter on equal ground and in the presence of equal numbers. The conversations among those interested were disgustingly absurd. One man, a member of the Church, said that to become a thief and respected it was only necessary to join the Church. Another added that there were more thieves in the Church than out of it. And a third said that to find an honest man it was necessary to go among the heathen. After imbibing several times some one proposed a game of "seven up." Some demurred but at length consented, and the game proceeded for several hours. All were very willing to take their refreshments, and the great crowd looked on with interested countenances. There was much talk concerning the trustees' philippic against Mr. Kelsey and the elder of the district. They say they will swear to every word of it, which augurs badly for the ministry.

HORSE NOTES.

Fleetwood Park—The Improvements on the Grounds and Horses in Training.

Since last trotting season the club house at this popular resort has been remodelled and improved greatly, the track graded and things generally made to bear a more finished and complete appearance than formerly. During the last few weeks in fine weather crowds of visitors have driven within the arched gateway. Owners of horses in training, who go to see the progress made by their favorites, and almost all who drive on the road and delight in fancy horse flesh, pay daily visits. Sunday mornings, especially, a large concourse congregate on the piazza of the club house or ramble among the training stables, viewing their old equine acquaintances and inspecting the "green ones" who have put in a first appearance and may or may not, according to their performances, become popular favorites.

On trotting tracks, generally Sunday mornings have, from time immemorial, been considered a sort of gala time, when all the trotters get a grand rattling and are made to show their best gait and speed, so owners and their friends may have an opportunity of observing their progress and timing quarters, halves, or full miles, as they may wish, provided the subject is not a "dark one," whose rate of speed it is important to keep secret, and who is generally timed by the light of the moon. Even then some wily "fence ranger" will get the best of it, by using his pulse for a timing watch—

A NATURAL JURGENSSEN—

come within a second or so of the animal's capacity, which, to say the least, would be unfortunate for the owner, and exceedingly immoral in the "fence ranger."

The stables on the terraces are full of horses, and annexed will be found a list, comprising many well known to fame and others who, like young bears, have all their "troubles before them."

G. N. FERGUSON'S STABLE.

Chestnut gelding Judge Scott, without a record; bay gelding Kansas Chief, has record of 2:31; bay mare Bright Eyes, no record; sorrel mare E. Wilkins, by Broken-Legged Hunter, no record; gray gelding Overland, no record; gray mare, no record. This gentleman's stable comprises some very fine horses, who will make their mark this season, although but one has a record. Neatness is a very observable feature in and around this stable, and the visitor is charmed with the "nattiness" of all the belongings.

WILLIAM HORST'S STABLE.

Bay stallion George Wilkes, with a record of 2:22; bay stallion Honest Allen, with harness record of 2:23 and pole record of 2:28½; bay gelding Myron Perry, with record of 2:28½, the property of Commodore Vanderbilt.

JOHN LOVEIT'S STABLE.

Brown gelding Young Bruno, with a record of 2:39; chestnut mare New Berlin Girl, with record of 2:30; bay mare Lady Ross, with record of 2:35; Lady Fisk, formerly Pownal mare; black team, Anthracite and Black Harry; Mr. Gibbs' gray mare, and bay stallion Young Hambletonian, formerly the Fitch Horse.

R. J. ANDERSON'S STABLE.

Bay gelding Keystone, with record of 2:30, and Dooley's gray gelding.

ALEXANDER PATTERSON'S STABLE.

Bay gelding Dreadnaught, with record of 2:29½; bay mare Lady Hughes, with record of 2:30; gray gelding Charles Daniels, no record; brown gelding New Hampshire Boy, no record, and Honest Allen, colt, no record.

JOHN MURPHY'S STABLE.

Bay mare Lady Sears, with a record of 2:34; bay gelding J. J. Bradley, with record of 2:26¾; bay gelding Charlie Green, with record of 2:31, and bay mare Lady Murphy.

JOHN ROGERS' STABLE.

Bay mare Lady Collins and several colts.

MR. WEEKS' STABLE.

Black horse Eight Bells and gray gelding with no record.

MR. WILLIAM HUMPHREYS.

This gentleman has his prodigy bay gelding Judge Fullerton, and his black mare Tempest in training at the track. The Judge is a green one, and the mare has a record of 2:35.

M. RODEN'S STABLE.

Bay gelding Henry, with record of 2:23¾; bay mare Purity, with no record; chestnut gelding Prince, with record of 2:29; bay gelding James H. Coleman, with record of 2:31; Dresden, with record of 2:30¾; sorrel mare Josephine, with record of 2:31½; bay mare Duchess, no record, and several others.

SNEIDER'S STABLE.

Bay mare Canada Maid, no record, and several trotting colts of promise.

BEN MACE'S STABLE.

Bay gelding Confidence, with record of 2:26¾; bay gelding Commodore Nutt, with record of 2:29; bay gelding Captain Gill, with record of 2:30; bay mare Lydia Thompson, with record of 2:31; bay stallion Willie Schepper, no record; bay gelding Little Hank, no record; bay stallion Jules Jurgensen, with a record of 2:44; roan gelding, matched to trot May 15; bay stallion Bay Star, no record; bay gelding Ring (formerly White Heels), and a black gelding, very fast, with no record.

Mr. Howland has built a fine private stable on the hill, and has a large number of colts of approved blood that he is having trained.

Mr. Darius Tallman, the Superintendent, has a few horses in training, and T. Barton has bay gelding Cornet, with record of 2:36½, and a gray mare of the Messenger strain of blood.

John H. Harbeck, jr., has sold his gray gelding Surprise to parties who intend taking him South for turf purposes. Surprise has a record of 2:26, at Prospect Park last summer. Price paid, $6,000.

Harry Hamilton, of Thirty-first street, is driving his splendid brown mare Stella on the road this spring. She can trot in 2:30, and for style, beauty and speed has few competitors.

A COLORED FAMILY SUE FOR $200,000.—A colored woman, named Maria Griffin, now of Philadelphia, but formerly of Virginia, has, with her children, brought suit in the United States Court in Richmond city to recover property in James City county, now valued, it is stated, at $200,000. The defendants are a well known Virginia family. The Griffins claim under the alleged will of a citizen of James City county, who died in 1856.

ROME.

Holy Week and Easter Sunday in the Eternal City.

The Religious Ceremonies Unobserved—Cardinal Antonelli and His Reported Resignation—The True View for Foreign Catholics—Amenities of the Religious and Secular Organs—Free Thinkers and Jews to the Front—The New Population Coming With the Capital on July 1—The Council and the New Luther.

ROME, April 10, 1871.

Holy Week, which terminated yesterday, Easter Sunday, will long be remembered here, for none of the grand ceremonies of the Catholic Church were performed, and many curious foreign tourists, attracted solely to gaze and admire, are to-day leaving the city with the irritating disappointment that it was not given them to behold the religious glories of Rome—those glories having this year faded or melted down into a beautiful nothing. The explanation of this and the two distinct views current in regard to the non-celebration deserve to be given. The week has passed along just like any other week, and truly the change from last year has been striking. Then the presence of the prelates at the Council rendered especially interesting the grandiose and imposing spectacle of the Catholic worship usually given during the Easter season to all comers in the venerable metropolis. The eager, devout and variegated throng was yesterday absent at the tomb of the Apostles, inside St. Peter's, and the immense square in front of the church waited in vain for the hundred thousand visitors and spectators wont to bend the knee at the sonorous voice of Pius IX., when imparting the Apostolical benediction, *urbi et orbi;* the *cliquetis* of arms, the neighing of steeds, the rumbling of gilded coaches, and the confused murmur of the vast concourse of people, all intent upon the supreme moment of the famous blessing from the balcony, were yesterday a desideratum on the grand square. Only a few stragglers seemed to slip into the doorway of the great church, while Pio Nono with the prelates of his Court, contented themselves with saying mass in private chapels, the Pope, having descended privately into the Sistine chapel during an hour and a half for the benefit of the Austrian Ambassador and a few other privileged persons of the nobility. The city remained quieter and duller than usual, and it is hence not astonishing that the tourists have left with a pang of rage at having been compelled to put up with a sight of one-half of the city—viz.: the antiquities. The

NON-OBSERVANCE OF THE SOLEMN EASTER RITES

and festivities has been keenly felt as well by the great functionaries of the Church, for if things go on this way their prestige is at once diminished. Their feeling on this score is observed to be the more intense from the fact that they are continually twitting the citizens that the new capital will only be the chief among a hundred other cities of the kingdom, a mere queen over a few weak provinces loosely tied together; whereas hitherto Rome has been first over all cities, and has, until now, received in her midst two worlds, kneeling at the feet of her Pope-King for a blessing. Really it has not been without some just ground that the Cardinals assumed in the past their airs of superiority in dignity and importance by the side of the pretensions of petty Italian municipalities; really, in their eyes, there never has been an Italy, but only a world for their country in which to display their dominion. Their superior rule and claims for the present must be content to exist in memory, for in fact the Italians, like the Romans of old, have a *Patria*, and are nursing it up in the most lively and promising manner, it must be confessed. The cardinals—who now have taken to writing paragraphs in the newspapers—have put forth their explanation for the

SAD STATE OF THINGS AT THIS PASCAL EPOCH.

They admit that the Holy Father could have gone through with the grand functions in all their imposing ceremony; but that he did not choose to do so, in order not to become a willing instrument of the Italian government by confessing the feasibility of co-existence in Rome of the spiritual and temporal powers separated from each other. It is, they claim, impossible for the Pope to be free without being sovereign, and all the faithful are enjoined to encourage and persevere in such belief, however practicable it may be materially demonstrated for the Church ceremonies to be celebrated under the protection of the Italian soldiery and Roman piety. Hence it will appear clear to your readers, as it does to all here present, that the reason why we have had no Holy Week is entirely due to the cardinalitic desire to resume political supremacy, and not to any material obstacle or "moral imprisonment" put in the way of the head of the Catholic faith.

THE POPE AND THE KING.

The authorities evince the greatest tenderness and respect for the Pope compatible with their own supremacy in the civil affairs of the city, and I have reason to believe on good authority that Pius IX. himself would be disposed to come to terms with Victor Emmanuel were it not for the adverse counsellors of his *entourage*. This is the current belief of all classes of the city, for it is the current belief of all that he is eminently benign and good as a man, and as such and as head of their religion nobleman and peasant, old and young cherish a friendly feeling for him. There can be no doubt that Cardinal Antonelli is the superior mind at Rome and from his apartment at the Vatican shapes the policy of the Catholic Church. The foreign element, as well as the more grasping of the Jesuitic order, have often tried and are still trying to oust him; but he is a man not easily to be overcome, especially by his present antagonists, who are so many pigmies by his side.

HE STILL RULES THE ROOST.

Now, from repeated conversations and friendly relations with the Cardinal, I happen to know a little more about his views and doings than certain scribes who have been lately sending