RELIGIOUS INTELLIGENCE.

May 5—Fifth Sunday After Easter.

Beginning of the May Anniversaries.

The Religious Programme for To-Day.

HERALD RELIGIOUS CORRESPONDENCE.

Religious Notes, Personal and General.

Services To-Day.

Rev. David Mitchell and Rev. George M. Smith preach at the Canal street Presbyterian church.

Dr. Thompson will illustrate "Forty Days in the Wilderness," this evening, at Rutgers' College chapel.

The anniversary sermon of the American Missionary Society will be preached at the Broadway Tabernacle church, this evening, by Dr. Alden, of Boston.

Rev. Henry Powers preaches morning and evening at Brevoort Hall, Third avenue and Fifty-fourth street.

Rev. P. L. Davies will discourse upon "The Seventh Letter of Jesus," at the Berean Baptist Church.

Bishop Snow preaches in the afternoon at the University.

Services will be held at the Central Methodist Episcopal church by Rev. F. Bottome and Rev. Parker Jaques, of Maine.

Rev. Dr. Holmes preaches on "Lawful Strife; or, Heroism in the Fight for the Faith," at the Trinity Baptist church.

Rev. Dr. Flagg preaches at both services at the Church of the Resurrection.

Dr. S. S. Laws will preach in the morning at the New York University.

Father Gavazzi preaches in the morning at the Scotch Presbyterian church, Fourteenth street, and in the evening at the Fifth Avenue Presbyterian church.

Rev. James De Normandie will preach at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, this morning and evening.

Full choral service to-day at the Free Church of St. Mary the Virgin, Forty-fifth street and Broadway.

Rev. Charles F. Lee will preach at the Fifth Universalist church, Chickering Hall, to-day. Subject, "How we are saved."

Rev. S. S. Finney, of Princeton, will preach to-day at the New England Church, Madison avenue and Forty-seventh street.

Rev. George H. Hepworth will preach this morning at Steinway Hall. Subject—"The Heroes and Cowards of Private Life."

Rev. Charles K. True will preach in the Seamen's Exchange to-day, at three P. M.

Rev. S. L. Holman, of Rhode Island, will preach in the South Baptist church, West Twenty-fifth street, this morning and evening.

Services will be held morning and evening in St. Alban's church.

The celebrated Dominican orator, the Very Rev. Thomas N. Burke, O. P., will preach this evening in St. Paul's church, Fifty-ninth street, for the benefit of the New York Central Dispensary.

Rev. J. M. Pullman will tell whether "endless punishment is an open question," this morning, at the Church of Our Saviour.

Rev. H. D. Northrop will preach at both services at the West Twenty-third street Presbyterian church.

Rev. Dr. Wiseman preaches this evening at St. Luke's Methodist Episcopal church.

Rev. Dr. Osgood preaches at both services at St. John's Memorial church.

Rev. Dr. Merrill, of Ohio, will preach in the morning at St. Luke's Methodist Episcopal church.

Services will be held morning and evening at St. Thomas' church. Rev. Dr. Potter will preach.

Rev. Dr. Hendrick will preach morning and evening at the Tabernacle Baptist church.

Rev. Isaac Riley will preach on "Samson," at the Thirty-fourth street Reformed church.

May Anniversaries.

MAY 5.—American Home Missionary Society—Sermon by Rev. E. K. Alden, D. D., of Boston, at the Broadway Tabernacle, half-past seven P. M.

MAY 6.—American Seamen's Friend Society—Collegiate Church, Fifth avenue, seven P. M. Addresses by Judge Benedict, Rev. Messrs. Scudder, and Pettingell, of Antwerp, Belgium.

Union Theological Seminary—Madison square Church, half-past seven P. M. Address by Rev. Dr. Adams.

MAY 8.—American Female Guardian Society—Ladies' meeting, ten A. M., at the Home, 29 East Twenty-ninth street. Sermon by Rev. Dr. Ormiston, at Fifth avenue Collegiate church, May 12, at half-past seven P. M.

National Temperance Society—Cooper Union, half-past seven P. M.; addresses by Wm. E. Dodge, Rev. Mr. Hepworth and others.

American Tract Society—Association Hall, half-past seven P. M. Addresses.

MAY 9.—American Bible Society—Association Hall, ten A. M. Addresses.

American and Foreign Christian Union—Association Hall, half-past seven P. M. Addresses by Father Gavazzi, Drs. Scudder, Duryea, &c.

American Congregational Union—Brooklyn Academy of Music, P. M. Addresses by Rev. Mr. Talmage, Hepworth, &c.

MAY 14.—New York Sunday School Union—Public meeting of teachers at Collegiate church, Fifth avenue, half-past seven P. M.

MAY 21.—The Baptist anniversaries for the present year are to be held in this city, commencing May 21. The meetings will be held in Calvary Baptist church, Twenty-third street, near Fifth avenue and Broadway. There will be a large representation of the denomination from all parts of the country.

Sunday Opening of the Libraries.

TO THE EDITOR OF THE HERALD:—

The subject now occupying the public mind, and engaging the attention of clergy and laity alike—that of the projected opening of the libraries and museums on Sundays—is one that seems to us of paramount importance. Anything tending to popularize religion and make morality attractive, without, however, leading to any weak compromise on matters of discipline or points of ritual, must necessarily be welcome to every earnest mind. We have the highest authority for the assertion that "the Sabbath was made for man, and not man for the Sabbath" (St. Mark, ii., 27). When reproached for healing diseases on the Sabbath our Blessed Lord said to the Pharisees:—"I ask you if it be lawful on the Sabbath days to do good or evil, to save life or to destroy?" This saying really includes the "Sabbath opening" question in all its bearings; for the places of intellectual recreation which it is proposed to open are precisely institutions which, morally speaking, save life. It is but too well known that other places of resort, of the kind that destroy physically, intellectually, morally—places of bad companionship, of evil example, of dangerous influence, where the senses reign and where the amusement is such as to make angels weep and upright men blush for shame—are practically open and accessible on Sundays, although they are supposed to be closed by law. Are energy and enterprise to be synonymous with such places only? Is the devil to be served by all means and subterfuges, and to be ingeniously forced upon a too willing people by the most pleasant artifices, while no honest and outspoken energy is enlisted on God's side? This movement of the opening on Sundays of libraries and museums is specially commendable in view of the temperance question. Of what avail to wean the masses from intemperance and yet offer them no equivalent? Some of the total abstinence societies are too poor to throw open to their members any resources such as accrue from the opening of public institutions. Even for those who think little of religion, yet have some sense of propriety, this opening will be a boon, as affording them a respectable way of whiling away time. As a check to idleness it will be invaluable. Too many men are accustomed to think of Sunday as a day of mere material rest. How erroneous is this idea may be gathered from the analogy insisted upon in Scripture between the seventh day, when God rested from the work of creation, and the memorial day which was to be an ever-recurring likeness of it. God's rest was a period of intense rejoicing and of meditation on the work He had done. Our rest should be a halt in the higher life, a fresh starting point, a retrospection of our progress, our faults, our wants. Heedless and dangerous amusements are not compatible with the likeness we should endeavor to bear to our great model; quiet, restful employment of the mind, on the contrary, is conducive to it. We are nowhere commanded to abstain from anything but work on the Sabbath day; indeed, it is plainly said (Deut. v., 14) "that thy man servant and thy maid servant may rest, even as thyself." It is to be the day of the poor, the day of the laborer, the day of the servant. But in giving rest to these, "even as ourselves," should we not give them a share also in those enjoyments that make our rest pleasant, profitable and refreshing? It is repugnant to the active spirit of Christianity that rest should be construed into the indolent unconsciousness of the brute. Rest for an animal means a place to sleep in before the fire or in the sun. It means plenty of hay, too. Is this to be the whole expectation of man—the contentment of all his desires? Rest pure and simple, after the fashion of animals, is impossible to him. We see this in the very evil we deprecate. He is restless; his mind craves food; his brain has some vague longings for mental intercourse—for human companionship. This drives him to the haunts of misery and sin, which thrive on him and his unsatisfied nature. Of himself, perhaps, he will dream of nothing better; but show him a place where pleasant society, cheerful recreation and amusements, which he will not curse when he wakes to-morrow morning, are to be had at no cost to himself, and see whether or no he will hail the new escape from his usual life. Others whom he knows will be there; their manners will be readily improved; their knowledge gradually increased, their tastes refined; he will be ashamed of being worse than they are; his pride will lead him to follow, emulate, surpass them; and from a drunkard he will become a man. Throw open the libraries—that is, counteract the allurements to sin and put the gold of knowledge by the tinsel of sensation, and you will strike at the root of communism. Men will talk, and if you give them no rational opening for their powers of argument or persuasion they will talk sedition and revolt. Make men scholars and they will cease to be agitators; make them logicians and they will cease to be scoffers. The Church will acknowledge this movement as a moral help to her ubiquitous influence and ceaseless activity; society will recognize in it a wise measure and a preventive against revolution. Education is one of the foremost problems of the hour. This Sunday question is linked to it. The parents want education as much as the children; we all want it. We should be forever learning. Why not the poor as well as the rich? If there is equality in anything let it be especially in education. A man, however poor, will prize the franchise better for knowing what it is. Corruption and venality are the fruit of ignorance. As the child is father to the man, so is the social to the political order of things. Uneducated masses will be drunken masses, unreasoning, socialistic egotists. Give them higher aims, wider opportunities, and you will see the difference. Their energy will be directed to their own improvement, and consequently to the improvement of the country, for individual progress is national prosperity. Let the poor man come from his cramped home to some spacious museum or airy library; let him feel that he has the same right to be there as the magnates and fortunate ones of the earth; let him come to the church with the same feeling, and be able to hold up his head among his brethren—knowing not overestimating—his worth; let him know himself a rational being with his appointed place in society, a useful citizen on whom some part of the national responsibility is undoubtedly laid, a precious Christian soul of untold worth in the eyes of God. Let Sunday be the poor man's day, that is a day full of promise and hope, a day of knowledge and improvement, a day a succession of which will shortly make him twice the man he was, restore his health of body while it cultivates his hitherto barren mind, and make him as proud of his honest manly efforts as he was once ashamed of his unhappy excesses. Give the people a chance: such is the epitome, in colloquial language, of this Sunday movement.

Lovers of humanity should welcome it as a boon to the many aspiring young men whose lives will be seriously benefited by it; lovers of religion and morality should forward it as a powerful check on intemperance and a means of reclaiming many of those who have gone astray more through weakness than through vice; lovers of political and social order should help it on as a legitimate bond between class and class, a bulwark against communism, a popularization of that which alone makes political rights valuable and safe in the hands of the multitude, a guarantee of self respect and true independence of character on the part of those who form the basis of modern society.

In the old Jewish law the seventh year was called the year of remission, and "he to whom anything was owing from his friend, or neighbor, or brother, he could not demand it again, because it was the year of remission of the Lord." (Deut. xv., 2.) There follow in the same chapter minute regulations as to the giving in charity or lending to the needy; the poor are not to be "craftily" used in "relieving their necessities;" the Hebrew who was in bondage to his brother Hebrew was to be set free that year, and not only free, but loaded with gifts "from the flocks, the barn floor and the wine press," in remembrance of the time when they themselves were bondsmen in Egypt. This year of remission, a counterpart of the Sabbath Day, was a year of rest for the land and of rejoicing for men. In our times shall we be less wise than the old Hebrews? Have we not the advantage of the experience of all ages? And shall we not know how to take from all legislations and customs the best and fittest for our needs?

In England this same question of the Sunday opening has long been discussed. Year after year bills are brought into Parliament concerning it, and are as often thrown out; yet, like the Church rates, like the Irish Church, so this half-clerical question gains constantly in importance, and will undoubtedly be settled before long. The boards and committees in whose hands lies the practical decision have hitherto been able to veto the motions of the minorities within their bodies. The evangelical feeling is very strong yet in England. The Puritan feeling of New England has given way sooner than the century old prejudices of old-fashioned Churchmen in England. The Catholics have always strenuously supported the movement; the Broad Church people have pushed it with all their influence. Scotland, the most rigidly Sabbatical, is confessedly the most intemperate country in Europe. Many other causes may be assigned for it, and we believe with some reason; yet the fact remains. A church bare of the slightest ornament, a service devoid of the slightest unction, a sermon that teaches the doctrine of inevitable damnation and irresponsible salvation—are these not the very best means of filling the ale house and whiskey booths? Add to this the intolerable dreariness of a day without a song to enliven it, a book to beguile it, a conversation to mark it, and what wonder that men should come to confound rest with unconsciousness, and then seek rather the longer unconsciousness that comes of drunkenness than the fitful repose that comes of sleep?

If the teachers of the people are to be indirectly responsible for all this—which they undoubtedly are—it is time indeed that a change were made. In this all religions unite, and all men must agree, and while none can be said to be less interested, Catholics may perhaps claim a larger share in the benefits that will accrue. It can never be forgotten that the great Apostle of Temperance, Father Mathew, was a Catholic, and, more still, a Franciscan monk, and that America herself owes the greater number of her temperance societies to his influence. It is worthy of remark that, as far as his means allowed him and the charity of his friends would support him, libraries, clubs and reading rooms were the infallible concomitants of his temperance associations. According to the beautiful Irish phrase, we will conclude by saying of this Sunday opening movement, "God speed the work." COLUMBA.

The Controversy About the Immortality of the Soul.

TO THE EDITOR OF THE HERALD:—

In your widely disseminated paper there appeared lately, over the signature of "Sceptic," a communication about the "Immortality of the Soul." The writer asks the question, "What do we know about it beyond a strong hope and a tradition of faith?" In the discussion of the subject by a "Believer" "Sceptic" thinks reason has been ignored, and he wishes proofs, and says "he is not captious."

The doctrines of Christianity can stand the strictest inquiry and examination, and faith will only be strengthened by the exercise of our reason. Contrary assertions have often been made to this, but it is a mistake to think that reason does not uphold Christianity. One who denies the immortality of the soul would consider the soul a material substance. The materialists assert that the mind is infantile in the infant, full grown in the adult, wasted by disease, debilitated by age, and the inference is it dies with the body. Facts prove that the analogy is not good at every step, and consequently the deduction is not sound. The soul is not always wasted by disease or debilitated by age. This would lead to the inference that some men are mortal and some immortal, which is absurd. There is a close connection between mind and body, but they are not identical. Opium when taken affects the mind from its intimacy with the body. Anger affects the body from its intimacy with the mind. Now, as the physical stimulus requires a physical medium through which to act upon the mind, we reasonably conclude that a moral stimulus requires a moral medium through which to act upon the body. Because the brain is affected in disease it does not prove the brain is the soul. A musician cannot make good music on an instrument out of tune. All mental phenomena have been traced to the pineal gland, which is phosphate of lime, and incapable of producing Gray's Elegy. Materialists assert we can trace everything to the brain and no further. We can go further. The eye is diseased, for instance; blindness results. If the optic nerve is diseased, though the eye may be good, yet the sight is lost. The same result, a loss of vision, occurs in disease of the brain. We may go further. Sudden disastrous intelligence has caused death. No weapon dealt the blow. A mental idea acted on the brain and the brain acted on the nervous system, and death ensued. Dreaming shows a separate existence of the soul. "Sceptic" cannot even find in the Bible anything to confirm belief in the immortality of the soul. The passage quoted from Ecclesiastes simply means death falls alike upon man as well as upon animals. The Old Testament and the New plainly teach the immortality of the soul. There are numerous passages in the New Testament that inculcate this doctrine, and are familiar to all acquainted with its pages. Those who argue against the [illegible] of the Bible talk much about reason and see[illegible] think it is opposed to the truth of the Bible. That the Bible is genuine and authentic any one will be convinced of on reading the proofs. The internal evidence is conclusive, as well as the external. Take, for instance, the prophesies as evidence of the former kind, and that the Jews do not deny the New Testament being genuine and authentic, as evidence of the latter. If we need still stronger confirmation, examine the plan of salvation. That revelation was necessary all must admit. Man was corrupted and debased by an idolatrous worship and with no power to free himself. God took as a medium for the introduction of religion the Israelites. They were bound together by the strongest ties and humbled by a long bondage. In this way they were well adapted to receive instruction from their protector. They were freed from bondage by miraculous interposition, and in this way made to look on the Almighty as their protector and Saviour. The power of idols over them was destroyed by God, and the nature and name and power of God was revealed. After crossing the Red Sea, being without moral and civil government, they were ready to receive that form of civil and moral government which God might reveal. The idea of moral purity was conveyed to the mind of the Israelites through the senses by the machinery of the Levitical dispensation. The idea that the desert of sin was the death of the soul was conveyed in the same way by sacrifices. They were impressed with the idea that God's punishment for sin was a consuming fire, and that they escaped only through a vicarious atonement. The old dispensation was necessary at the time, but not designed to continue. How could this knowledge of God and His nature be spread through the world? Either by the same method or by making the Jews instrumental in diffusing this knowledge. The Jews had been dispersed among the Roman world before the coming of the Saviour, and after His coming they were more thoroughly scattered than previously. When the old dispensation had accomplished its purpose it was replaced by the new. The Messiah came, and, as man can be taught by example better than by precept, he took on human nature, explained the law and applied it and conformed Himself to it. The Jews looked for a temporal ruler in Christ, and if he had conformed to their views He could not have come from God for three reasons: first, because their views were partial; second, He could not have conformed to their views and been a perfect teacher; third, He would not have fulfilled the prophecies. But if He conformed to the prophets He would certainly be rejected by the Jews. How could He, then, be an imposter? He further gave proof of His being the Messiah by miracles. What would be the teachings of Jesus? God is righteous and benevolent, and, of course, He would connect happiness with righteousness in His creatures. Man is so constituted that his happiness depends upon righteousness of life. Hence a teacher from God must recognize these principles. Happiness comes from the right action of the moral powers. Christ teachings lead to this—"I say unto you, love your enemies, do good to them that despitefully use you, be anxious about no wordly good, love and obey God, and love and do good to your neighbor. Seek first the kingdom of heaven and its righteousness and all other things will be added to you."

Let "Sceptic" investigate this subject fully and impartially and his reason will be convinced. A calm and thorough examination will, I hope, dispel the sceptical clouds that surround him, and I beg him earnestly and kindly as an accountable being to make it. CHRISTIAN.

Spiritualism.

TO THE EDITOR OF THE HERALD:—

I feel a disposition to compliment the HERALD for its usefulness and fairness in religious matters. I know of no religious paper—and there are scores of them—with all its sectarian zeal, that is advancing the development of a sound religious faith more than the HERALD, in giving publicity to the thoughts of all thinkers, if couched in decorous language, without editorial note or comment.

Without further preface permit me to make a few remarks on Spiritualism. Twenty-three years ago, when the subject began to attract attention by the "Rochester Knockings," and a telegraphic communication was said to have been established between this world and the next, it was naturally expected that theologians would have it now all their own way. That in a great measure their work was done—they could say to the sceptic and the infidel world—of which, I regret to say, there was an increasing multitude—"Here, you unbelieving sinner, ye revilers and scoffers at religion—here is an endorsement of what we Christians have been expounding for eighteen hundred years. Come, witness, listen and learn. Will ye believe now? Now is our day of triumph! Behold the fulfilment of prophecy!"

But, to the surprise of the unbeliever, they became either doggedly silent, or, if they spoke at all, cried out "Diabolism! diabolism!" But the truth was this new species of development, to their dismay, if it proved anything, proved too much. People wonder that, with all the powerful batteries of theological denunciation, the irritating taunting of ridicule, the daily exposure of the frauds of reputed mediums, and, lastly, the psychic force scientists (?) of England, a single believer should be left. Surprise increases when they not only behold ancient believers remain firm, but that accession to their numbers is steadily on the increase, as evinced by the full attendance at their numerous lectures and an increasing demand for their spiritual papers.

The fact is very simple. People who denounce what they please to term the follies of Spiritualism do not understand the element they assail. If Spiritualists based their faith—if it can be called faith—merely on blind credulity—credulity on perhaps a fraudulent public impostor; if their separate personal experience could be shaken by the annoyance of ridicule; if the fulminations of the Church could intimidate them, and if their faith rested on mere doctrinal teachings, or the sage opinions of psychic force philosophers of the crucible school the obstacles above mentioned might soon thin their ranks, for mankind is mightily sensitive to ridicule. But the faith of each Spiritualist is based on a personal experience of facts, tests and proofs independent of each other, overriding all theoretic logic to the contrary—proofs and tests not obtained of public mediums, but at quiet private family sittings, creating a self-consciousness of their truth to each inquirer, enforcing the truth of our great poet in each,

What ye know, ye know.

Strengthened thus by facts which, by familiarization, grow into absolute knowledge, Spiritualists in turn can afford to smile at the psychic force philosophers. JESSE.

BROOKLYN, E. D.

Newspaper Reports of Religious Services.

[From the Milwaukee (Wis.) Sentinel, May 2.]

The NEW YORK HERALD of last Monday contains extended reports from eleven different church services of as many denominations held in that city on the previous day; and, indeed, not that paper, but others there and elsewhere, devote a large portion of their space weekly to such reports. The inquiry, therefore, arises, is there not evidence that we are gaining ground in matters of moral and religious culture, since the publishers of newspapers find a demand for such reports among a wide range of miscellaneous readers? It is gratifying to see the numerous recitals of crime in the public prints occasionally give place to the thoughts of good men from the pulpit and rostrum, and still more gratifying to indulge the belief that the popular demand for such reading justifies publishers in furnishing it.

Religious Notes—Personal and General.

Rev. James R. Eckard, D. D., has removed from Easton, Pa., to Germantown, near Philadelphia.

Edward H. Robbins was ordained and installed as pastor of the Presbyterian church in Media, Pa., April 17.

Rev. William Aikman, D. D., of this city, has received a unanimous call to the Presbyterian church at Austin City, Texas.

Rev. Dr. G. B. Ide, the esteemed Baptist clergyman of Springfield, Mass., died suddenly April 16, from congestion of the lungs.

Rev. Joseph Warren, D. D. (Presbyterian), of Flora, Ill., has arranged to return to the mission in North India, where he formerly labored.

Mr. S. J. Stewart was ordained and installed pastor of the West Twenty-fifth street United Presbyterian church, New York, April 17. Rev. Dr. Harper presided.

Rev. B. C. Lippincott was installed pastor of the Wallkill Valley Reformed church at Shawangunk Village, N. Y., on the 12th of April. Rev. C. Spaulding presided.

Rev. Dr. Goodale, of Amsterdam, N. Y., is going out to Fergus Falls, Minn., to take charge of a new church, and organize Presbyterian missionary work in that region.

Rev. William R. Williams, D. D., completes the fortieth year of his pastorate of Amity Baptist church, New York, this year, and is the only pastor the church has ever had.

Rev Dr. Dexter, editor of the *Congregationalist*, who has been in England and on the Continent of Europe engaged in his historical studies, arrived at Boston on Tuesday of last week.

Rev. Dr. Todd, of Pittsfield, Mass., has tendered his resignation on account of the infirm state of his health. He has preached there thirty years, and has been in the ministry forty-seven.

The German Catholics have purchased the block of ground bounded by Central and Johnson avenues and Jefferson and Centre streets, Williamsburg, for the purpose of erecting thereon a substantial church and school house. About fifteen thousand dollars have already been subscribed, and the work is soon to be begun. The spot selected is located near the Myrtle avenue park, on high ground, and is easy of access by the South Fourth street, Broadway and Myrtle avenue horse railroads.

METHODIST GENERAL CONFERENCE.

Debate Sprung on the Book Concern Frauds—Dr. Lanahan's Defence of Himself and Renewed Allegations of Fraud in the Concern—A Monument for Bishop Kingsley—Memorials and [illegible] Appeals Sent In.

Bishop AMES called the Conference to order yesterday, and Bishop Simpson presided. Thomas Tasker, a layman from Philadelphia, led the devotional exercises, reading the fifteenth chapter of St. John's Gospel. The hymn "Blow ye the trumpet, blow," was sung, and prayer offered.

The journal was read and approved.

The SECRETARY read an invitation of the American Bible Society to the Conference to attend its anniversary on the 9th instant, in Association Hall. Drs. Washburne, Ingersoll, Morley Punshon, Gavazzi and others are to speak on that occasion. On motion of Dr. Curry, the Conference courteously declined the invitation on account of the press of business, but a deputation was appointed to attend the Society's anniversary. On motion of Dr. Hitchcock, the matter was referred to a committee of five.

The Committee on Rules of Order were allowed to retire to consider the ninth rule, which had been referred to them on Friday. They subsequently reported it in favor of allowing five papers to be before the Conference at one time, including original resolutions or motions, amendments and substitutes; which was adopted.

APPOINTMENT OF SPECIAL COMMITTEES.

Dr. NUTT, of Indiana, moved for the appointment of special committees, to consist of seven men each, on temperance, pastoral address, expenses of delegates to General Conferences, American Bible Society, on Metropolitan Church and on Scandinavian Missions.

Dr. SAPP wanted a committee of thirteen on fire insurance, and explained that the Methodist Church has now $70,000,000 of property, and it will soon have $100,000,000. They have now to pay a great deal to insurance companies to partly insure this property. If the Church could mutually insure this property it would be a great saving.

Dr. STRONG moved to refer it to the Committee on Church Extension.

Dr. HISTER, of Southeast Indiana, thought it was time to get on with business, and moved to lay this matter on the table. Dr. Strong's motion was therefore so disposed, and the special committees asked for were ordered. The Committee on Expenses of Delegates to General Conference was increased to twenty-five.

The following important

RESOLUTION ON THE BOOK CONCERN

was presented by Dr. Hunter and others:—

Whereas, it is known to this General Conference that a long and painful controversy has existed in the Book Concern at New York in regard to its financial management, and whereas it is time that this question be so settled as to secure the stability and great usefulness of the Concern in the accomplishment of its legitimate work, and whereas it is believed that important questions relating to the management of the Book Concern and its publishing interests will be brought before the regular Book Committee, demanding all their time in devising ways and means for the greater efficiency of our publishing interests; therefore

Resolved, That a special committee be appointed, consisting of one minister and one layman from each Book Committee district, to whom all papers and charges relating to the question of fraud and mismanagement in the Book Concern be referred, and that this committee report at as early a day as possible.

W. H. HUNTER,
S. A. W. JEWETT,
J. S. SMART,
F. M. CHAFFEE.

A motion was promptly made to lay this paper on the table, but Dr. Lanahan asked that the Conference allow it to be withdrawn rather than be thus disposed of. It was, however, laid on the table.

Dr. LANAHAN then moved to reconsider, and made an eloquent speech in defence of his own character as involved in the Book Concern troubles. He said if there was a man on the floor of the Conference who should dread this investigation he was that man. For two years he had been held up to public condemnation for asserting in his place as agent that fraud and mismanagement did exist in the Concern. He was ready to prove it, and had the printed documents with him for that purpose, if the Conference would give him the opportunity to do so. He did not mean by mismanagement that of an ordinary character, which is likely to occur in any business, but he meant

FRAUD PLANNED, GREEDY, PERSISTENT AND ENORMOUS.

He asked the Conference to hold him responsible for the proof. He was ready to furnish it. He has been held up in the official papers, he said, to public odium for doing his duty and declaring what he knows to be true. If, after investigation, it shall not be found true, then they might cast out his name as evil and hang up his character on the gibbet of public opinion. But, if proved true, then he asked this Conference to vindicate his character before the Church and before the world. This was the least he could ask or that the Conference could do. He had been twice suspended because he maintained that his allegations of fraud and mismanagement are true, and he had his report printed with those allegations sustained by figures and facts. And he asked shall this investigation be denied him? Never! He had too much respect for the body to think so, and too much faith in the Church and love for it to believe that Conference would send the case to the Standing Committee, already overburdened with business.

He had confined himself in his report to Book Concern matters alone, though there are other matters which he would like to refer to special committees, if such can be gotten. For two years he had felt the weight of the darkness and the odium which had rested upon his name and had almost oppressed and

CRUSHED HIS PHYSICAL CONSTITUTION

and he now asked the Conference, by its regard for truth and for the honor of the Church and for the law of God, that it will not let this matter become more entangled, nor allow it to remain as it is, but that it will send it to a special committee of the best men in the Church, whose decision shall be respected and shall be final. He had been arraigned on civil process also in the Courts by those who had endeavored to blacken and destroy his character, and he demanded the fullest investigation that can be given to this entire subject.

Rev. J. M. BUCKLEY was opposed to referring the matter to the Standing Committee on Book Concern because its effect would be bad. That committee is so large that all its members cannot be present during the investigation, but nevertheless when the final vote is to be taken they will all be there and will give the weight of their vote in the judgment when they know not whereof they affirm. He was also opposed to it because there are men on the committee who are not qualified to be there. The editor of the *Christian Advocate*, for instance, was not a proper person to sit in judgment on this question. He had already prejudged it in that paper, and his preceding history in connection with these Book Concern proceedings has disqualified him from rendering an impartial judgment on this question. The editor of the *Northwestern Christian Advocate* was another man unfit from his previous record on this matter to sit in final judgment on it.

Dr. QUEAL here raised the point of order that it was not proper for Mr. Buckley to discuss the qualifications of persons.

Bishop SIMPSON ruled in favor of the point of order.

Mr. BUCKLEY accepted the decision, and said that the gravity of the subject is such that it ought to be referred to a special committee, and the vote by which the resolution was laid on the table ought to be reconsidered.

Judge MCALMONT raised the point that a motion to lay on the table or to reconsider a motion laid on the table are not debatable.

Bishop SIMPSON ruled that in Parliamentary proceedings this point was proper, but the Conference adopted rules for its own guidance, and this was not one of them. If the Conference would make such a rule the chair would adhere to it.

MR. BUCKLEY'S PACKED COMMITTEE.

Mr. BUCKLEY continued to argue in favor of a special committee, because the standing committee has too much business and cannot properly attend to it; because by past experience and history many members of it are disqualified from sitting in judgment on the question; because the investigation, if had in this way at all, must be had before a sub-committee of the main committee, who have the right to modify and change the result, and if the main body attends properly to its business it cannot attend to the investigation of those allegations as it should. If the Conference adjourn without making some distinctive utterance on this subject, but leave it unsettled before the Church for another four years, they will have cause to regret it before two months are over. But if it is settled now the Conference will be doing much more for the Church than they think. He did not care how the committee was appointed; if by the bishops he should be satisfied, but he wanted a special committee for this business.

Dr. JEWETT, of Rock River, gave reasons for appending his name to the paper, and said that nothing more important than this Book Concern matter would come before the Conference, and they should know all about it. He granted that those who had participated in the investigations knew all about it; but the Conference was not so fortunate, and he thought the matter should be investigated so that the entire Church might rest satisfied. The standing committee will not have time to attend to this matter as they should, nor give that attention to it which the subject requires and demands. He had not shared with his brother Lanahan in his convictions on this question; he had rather been on the other side; but he wanted to vote intelligently upon the verdict whenever it shall be rendered. He wanted men on this committee against whom no one can object. He had noticed, too, that members on the other side were very anxious not to have a special committee, and that fact had made him desirous to have such committee.

DR. HODGSON ON PACKED COMMITTEES.

Dr. HODGSON, of Central Pennsylvania, wanted to know what they had to refer to this special committee before they ordered it. As he understood members they wanted a packed committee. (Calls to order and points raised.) He had heard members say that some members on the standing committee were not suitable, and of course the inference is that some men are. He had his own suspicions of those that are. In ten days, it is said, the committee can settle this question, which it has taken the Church four years and is not done yet. He believed there was no way to settle it but to let it die. If it can't be settled now it will go to the next General Conference and will consequently go before the Church for another four years. It did not seem to him fair to charge men on the committee with partiality.

Dr. QUEAL agreed in the main with Dr. Hodgson, but was not satisfied with this special pleading. The standing committee could not do its duty to this subject. The Book Committee have investigated it during the four years past and have a report to make, and he believed the allegations were not very specific. He was not prepared to reconsider until the Book Committee makes its reports. He moved to postpone this motion to reconsider, which was done by a vote of 199 to 156.

Dr. FOSTER moved that all the documents which he understood are printed be placed in the hands of the Conference, and be made the order of the day for Tuesday, at ten A. M.; but after objection made he withdrew this motion and called for the report of the Book Committee, which would bring the matter legitimately before the Conference.

DR. CURRY'S DIAGNOSIS OF THE RESOLUTION.

Dr. CURRY opposed the calling for papers out of their regular order; it showed something feverish and a cause of weakness to take them out of their regular course. The motion pending anticipates something coming, and tells us we ought to look at it in advance. The moral force of their action would be damaged by such a course. He hoped they would wait until the reports came regularly before them.

Dr. BROOKS, chairman of the Book Committee, said their report was not quite ready, but was in the hands of the printers, and would be ready on Monday.

Dr. SLICER asked if the report of Mr. Gunn—Dr. Carlton's expert—would be incorporated with that of Mr. Kilbreth, the expert employed by the Book Committee? He moved that the Book Committee furnish all the documents they have to the Conference Committee.

Dr. BROOKS replied that they had nothing whatever to do with Mr. Gunn. It is claimed that he bears the same relation to the Book Committee that Mr. Kilbreth does, which is not true.

Mr. ROTHWEILER, a member of the Book Committee, said the Conference had no right to ask the committee for papers with which it had no more to do than with Mr. Gouge's (Dr. Lanahan's expert) or any other man's report. The committee are not afraid of their record during the past four years, and are ready to report.

Dr. Slicer's motion was tabled, and Dr. Foster then withdrew his.

The Secretary was ordered to print in manual form the names and stopping places of the delegates, the rules of order, &c., and, on motion of Dr. Woodruff, a committee of five was ordered to consider the question of a monument for Bishop Kingsley's grave. After some routine business and announcements the Conference adjourned.

THE VAN SAUN FORGERY.

A Little Light as to the Whereabouts of the Check—A Settlement Made for a Return of $30,000—The Prisoner's Mother on the Stand.

The very peculiar case of Albert Van Saun, the forger, came up for examination before Judge Dowling at the Tombs Police Court yesterday morning. The usual number of persons were present, including the Assistant District Attorney and Van Saun's mother and wife. Mr. John E. Parsons, a prominent lawyer of this city, was the first witness called, it being the intention of the District Attorney to prove the whereabouts of the much desired check. Mr. Parsons said he had had the instrument in his possession; obtained it from Mr. G. B. Nash some months since; it came into my possession for safekeeping, under the arrangement that I should produce it when desired; some time after, about a month later, I believe, my client, who was interested in the case, requested me to allow her to take some papers,

INCLUDING THE CHECK,

promising to return it again; I allowed her to take them, and the matter passed from my mind entirely until yesterday morning; I came down from Albany during the night, and about eight in the morning took a stage for my office; while in the omnibus I read the HERALD and saw what was published about this case; this called to my mind the circumstance of the papers having passed from my possession, and I could not remember whether or not they had been returned; I went directly to the house of my client, in Great Jones street; my client is the sister of Mrs. Van Saun, who is the mother of Albert Van Saun;

I NEVER SAW VAN SAUN

or his mother until yesterday morning; I learned from my client that the papers I wished had been returned to my office, but that the check she had incautiously allowed her sister to take, and had not as yet received it back; the only paper I gave my client, other than the check, was an assignment of about twenty-seven thousand dollars; the paper, I believed, transferred whatever pecuniary interest there was to my client, and was drawn by F. H. Smith; as to the check, I expected it would come into my possession here this morning; the assignment I will send to the District Attorney, and will make use of every effort to obtain the check, which will be disposed of in a like manner should I be successful in getting it; my interviews with Mr. Nash ran through a considerable time, and during the interval I learned that I could

GET BACK THIRTY THOUSAND DOLLARS

in gold—that is, my client could; both she and I then thought we should inform Mr. Nash, who was acting for the parties who had lost the money, of this fact; it required to consummate this a payment of $5,000; I procured the return of these gold certificates, less the amount of this payment; it was also understood that if I could bring about this arrangement Mr. Nash's clients should pay my office expense or charge, which they did; I wish to state in addition, that when my client received the check and other papers from me we both understood that it was for a very brief interval of time.

Mrs. S. Van Saun, mother of the prisoner, was next called. She testified as follows:—I am the sister of Mrs. Post, who was referred to by Mr. Parsons as his client; I decline to state when I received the check of C. M. Harris & Co. from my sister. After a

DISCUSSION BETWEEN COUNSEL

and the Judge as to why the witness would not answer, Mrs. Van Saun said she did not remember ever having received any check from her sister; I decline to state whether or not I ever saw the check; I have seen a number of checks in the possession of my sister which were said to have come from Mr. Parsons; it was during the winter that I saw them; I decline to say whether or not my sister gave me the $50,000 check; I do not know where the check now is. At this point the witness, who is a lady of perhaps sixty years of age, seemed to fear that she would in some way injure her son, and therefore declined to answer the questions. A somewhat lengthy discussion arose between counsel and the District Attorney in relation to whether or not the answers, if given, would tend to criminate or degrade the witness. At the conclusion of this, however, the lady said the answers would not have a tendency to criminate her, but because she was the mother of the accused she thought it best not to answer. Mr. Sullivan here said he would not press the question last put, but would put another. He accordingly asked her what she did with the check, but the witness promptly replied that she had never admitted having the check in her possession; I do not know whether or not the check is now in existence.

Judge Dowling said that were the witness a man, or even not, as she is the mother of the prisoner, he, most assuredly, would send her to the House of Detention as a contumacious witness. For the present, however, he would allow her to go to her home.

Other witnesses being absent Mr. Sullivan moved an adjournment until Monday morning, at ten o'clock. The motion was granted.

THE FISHERY QUESTION ON THE DELAWARE RIVER.

Governor Parker and Attorney General Gilchrist have had a long conference on the fishery question and the scenes on the Delaware, opposite Penn's Grove, as reported in the HERALD yesterday. The deputation had only put the Governor and the Attorney General in possession of the views of the Jersey fishermen, and as it was necessary to hear both sides before correct judgment could be formed further consideration of the subject was postponed until Tuesday next. In the meantime Governor Parker has commenced a thorough investigation of the facts of the case, in order that when a decision is arrived at it may be in view of all the circumstances. It is, however, regarded as certain that the whole question will come before the Courts, as it is a ticklish point between the States of Delaware and New Jersey.

The usual custom is to regard the centre of a river as the dividing line between States; but as the river opposite Penn's Grove is two miles at least in width it is sometimes hard for the citizens of Delaware or of New Jersey to decide when they have passed the State line.

Governor Parker and Attorney General Gilchrist, in view of the hundreds of fishermen depending upon the season for a year's subsistence, are determined to arrive at some decision by Tuesday.

THE STRIKE OF THE PIPEMEN.

Commissioner Van Nort received a large delegation of pipemen yesterday. He explained to them that they are receiving the same wages which men in the other departments get, and that he has now constant applications for employment. The Commissioner will raise the wages of the rockmen twenty-four cents a day and of the blasters forty-four cents, to make them conform with the wages paid by the Park Department. Beyond this he says that it would be unjust for him to go, and therefore he declines to advance the rate of pay from $2 to $2 50 per day for laborers. The delegation stated that they would report the result of the interview to the men on strike.

PARIS FASHIONS.

Spring and Summer Wear—The Textures, Colors and Forms of Feminine Finery—The Newest Revivals in the World of Fashion.

PARIS, April 19, 1872.

The spring and summer fashions have at length come out in open daylight. Although the former were decided on some weeks past, the weather has been so inclement that no one ventured to wear them. Since the sun has called forth almond blossoms and wavy lilac the new shades have likewise expanded o'er shapely figures, and Paris has thrown off her mourning [illegible].

MOUSSELINE-DE-LAINE

is among the newest revivals. That well known tissue of bygone days is made up into tuniques and polonaises, in watteau casaques and entire suits. It is preferred to the neutral tints—stones, drabs, [illegible] and putty colors; but green in the dowdy hues—those peculiar stagnant and reseda greens with [illegible]—have met with a considerable *furore*. [illegible] some of the best *couturières* are trimming them them with sky blue. It is all in nature, as they observe when some astonishment is expressed, and all landscapes are [illegible] the firmament necessarily bordered with azure; but between a natural haze and those *blots*, or crests of blue merino, wedged in round one's green trimmings, there is a startling contrast. However, dressmakers like it, and everybody must have [illegible] no will of their own.

ANOTHER CURIOUS MIXTURE

is olive green floss embroidery on dark stone cashmere. This is used for Polonaises, now made with wide, long, sweeping sleeves, and the Irish dolman. Work of all kind, embroidery and braiding, cover out-of-door costumes. Polonaises are much looped in the skirt behind, and it requires some talent to find out how one's folds, flaps, fans and other imaginative draperies are to be worn when new models are sent home. There are buttons and loops, buttons hooks and eyes and button holes in such profuse selection that some ladies twist their coat-tails up all wrong. This does not occur with the very rich white floss embroidery on net polonaises lined with bright glacé taffeta, because the design of the work has to be displayed and [illegible].

MORE REVIVALS.

The white chaly of former days—not the Algerian sort, but [illegible], with flowers strewn over it, à la Pompadour, and which the grandmothers of our generation wore—is being revived for some purpose—that of setting trade up on its business legs again. It is an extravagant material because it [illegible] when it is only looked at. [illegible]

VERY COSTLY EVENING TOILETS

have been worn at the receptions held at the Elysée by M. Thiers. It is now the style to wear one's underskirts of one shade and the upper of one shade darker. [illegible]

TEXTURES, COLORS AND CUTS.

Sometimes colors are contrasted, a Nile green and corinthe are mixed, as a salmon and [illegible] [illegible]

BONNETS

are very high, flat and much overloaded with ribbon, leaves and flowers. [illegible]

The peacock green and black lace, with bronze geranium leaves [illegible]

FANS AND PARASOLS.

There is a novelty in fans. [illegible]

THE ROMAN SCARF

is worn [illegible] thus to form a sash on the tunique.

A NEW VOCAL SOCIETY.

The New York Catholic Choral Society, an organization formed some months back for the purpose of studying Catholic church music, will give its first public performance on Sunday evening, May 12, at St. Stephen's church, East Twenty-eighth street. The proceeds of the concert are given to the New York Foundling Asylum. [illegible] conduct the performance.

MYSTERIOUS DISAPPEARANCE OF A BROOKLYN LADY.

The Chief of Police of Brooklyn has been diligently exerting himself to ascertain the whereabouts of a young lady who has been missing since Tuesday last, and all efforts to trace her fate have been fruitless. The person in question is the wife of Robert Atwater, and [illegible] the Academy of Music in this city. On Tuesday last she was placed in a Crosstown car, at the South ferry, by her husband, and the conductor saw her get off at the corner of Bridge and Willoughby streets. [illegible] about thirty years of age, and was dressed in a suit of black, [illegible] money and a gold watch and chain.