RELIGIOUS INTELLIGENCE.

June 16—Fourth Sunday After Pentecost.

RELIGIOUS EXERCISES TO-DAY

The Herald Religious Communicants.

The "Religion" of the House of Refuge.

POPE JONES' NEW ALLY.

PERSECUTION OF THE JEWS.

IS CHRISTIANITY A FAILURE?

Emanuel Swedenborg and the Theology of the Nineteenth Century.

THE BIBLE DOCTRINE OF IMMORTALITY.

Religious Services To-Day.

Judge J. P. Joachimsen will address the congregation B'Nai Israel, at the synagogue, corner of Forsyth and Stanton streets, on the subject of the "Rise and Progress of the Israelites in the United States."

A course of sermons on "Caves of the Bible," in Canal street Presbyterian church, 17 Greene, by the Rev. David Mitchell.

Bishop Snow will preach in the University, Washington square, at three P. M.

Berean Baptist church, corner of Bedford and Downing streets. Preaching by the pastor, Rev. P. L. Davies, at half-past ten A. M. and a quarter to eight P. M.

Church of the Messiah, corner Park avenue and Thirty-fourth street. Rev. J. F. W. Ware, of Baltimore, will preach morning and evening.

Church of the Resurrection, Fifty-seventh street, near Lexington avenue. Rev. Dr. Flagg will preach morning and evening.

G. C. Needham (Evangelist) will preach in the evening in the Baptist church, Seventeenth street, near Sixth avenue. R. Camero, pastor, in the morning.

New England Congregational church, corner Madison avenue and Forty-seventh street. The Rev. David Cook, Dundee, Scotland, will preach morning and evening.

Rev. Mr. Pendleton will preach in the West Fifty-third street Baptist church morning and evening.

Sixth avenue Reformed church, Rev. J. L. Danner, pastor. Services at half-past ten A. M. and a quarter to eight P. M.

Trinity Methodist Episcopal church, Rev. John E. Cookman, pastor. Preaching by the pastor at half-past ten A. M. and a quarter to eight P. M.

The services of the Broadway Tabernacle will be held in Association Hall in the morning; the evening service in the Brick church, Thirty-seventh street and Fifth avenue.

At Grace church there will be prayers and an anthem this evening at five o'clock.

Memorial church, Eleventh street and Waverly place—morning and evening.

Rev. D. Northrop, West Twenty-third street Presbyterian church—morning and evening.

Attorney street Methodist Episcopal church—morning and evening.

Pope Jones' New Ally—The Religion of the House of Refuge.

TO THE EDITOR OF THE HERALD:—

Being disengaged for the last week I attended daily the trial of the boy Dunn for the manslaughter of Calvert, the keeper of the House of Refuge, and in an experience of over thirty years at the bar of Europe and America, I never in any civilized assemblage heard such stupid assertions semi-authoritatively stated as those made by the Assistant District Attorney. In fact, did I not find myself corroborated by the notes of the stenographers I could not possibly believe that any official was so ignorant, not only of all legal knowledge, but so impervious to the interests of humanity as this official was in his address to the jury and the examination of the witnesses. For instance, he had the impudence to ask a witness, who testified that he was sick and wanted a Roman Catholic priest to confess him, this question:—"What did you want to confess to the priest?" Now this question was wholly illegal, and should, as I hope and hear, the official who put it will be at once requested to attend to some more congenial business than that of public prosecutor. In his address to the jury he emphasized the assertion "that any person deprived of his liberty in a House of Correction forfeited also his religious liberty and conscience and had no right thereto." If this had been stated in the heat of argument I would not think it worth while to immortalize this individual to eternal infamy in the pages of your journal; but the burly official reiterated again and again this vile shibboleth, and I really believe, so stupid and bigoted did he appear, that he believed that a child committed to our public institutions forfeited not only liberty of body, but also of conscience. ALLUA.

Is Christianity a Failure?

TO THE EDITOR OF THE HERALD:—

As the columns of your truly liberal paper are ever open to the public for the discussion of religious questions I take the liberty of addressing a few lines to you on a subject of critical importance to mankind. The Rev. Father Burke, in his late eloquent sermon, to my mind draws the gloomiest picture ever presented to the world (no heaven for man except through our Lord Jesus Christ in the blessed Eucharist). Well may he say this is truly a most awful assertion to make. Now, if his statement be true what is the result? Taking the population of the world at 1,200,000,000 we have at least 800,000,000 of human beings condemned to everlasting torment. If this be the result of Christianity after eighteen hundred years can it be regarded as anything else but a failure? How can we look on God as a God of justice and love and charge Him with condemning to endless misery immortal beings for not believing in what they never heard nor ever had a chance of knowing? Yet such is the assertion made by Father Burke. Does he not, I ask, charge God with injustice when he says, "you may find a heathen or pagan, a Chinese if you will, who never heard of the Word of God, and you might find him a very honest man and a good, temperate man.' Yet, is that man fit for heaven? He answers "No."

Such statements from the lips of Christian divines have done more injury to the cause of Christianity than the combined efforts of its bitterest enemies. It may be that Father Burke did not mean what his words imply, but was over anxious to impress upon the minds of his hearers the benefits to be derived from the Holy Eucharist. Nevertheless, the injury done to the cause of Christianity is incalculable. The time has come when Christianity must be a little more liberal, if it is to retain its hold on the mind of man. Theology has too long held men's minds in darkness, permitting us only to get a glimpse of God surrounded by sword and fire. It has pictured heaven as the home of a chosen few, and consigned to a place of unutterable woe the vast majority of the human race. It is high time that a system of teaching so derogatory to the character of God be cast aside and more liberal and Christian views adopted. J. A. JOHNSTON.

Emanuel Swedenborg and the Theology and Science of the Nineteenth Century.

TO THE EDITOR OF THE HERALD:—

None but the careful reader of Swedenborg can realize the extent to which his writings are modifying the theology and even philosophy of this day. Many of our most celebrated divines, and literary and even philosophical writers, are reading his writings to a greater or less extent, and not a few of them are firm believers in the idea that he was in truth the herald of a new dispensation from God to man, which is at this day being ushered in. No man can read his revelations as to the future life and theological doctrines, and go back to where he started from in his views on these subjects; and if a teacher or writer imbibes new ideas he is quite sure to promulgate them to a greater or less extent, and thus they will spread, and the new ideas of this new age are spreading with wonderful activity.

Swedenborg teaches, as St. Paul taught, that man has, while he lives here, a spiritual body as well as a material body; and, although he does not, like St. Paul, call the man who believes in the resurection of the material body a fool, yet he does most clearly and beautifully show that "death is the gate of life," or a death in this world is a birth into the next, the resurrection taking place as the material body, which had no life in itself, and was only made alive by the spirit, dies: the real man coming forth from the decaying body as the blade comes forth from the decomposing grain. The material body is cast off, never to be resumed, in the former case as in the latter, while the spirit, being the real man here, carrying with it all of its faculties and passions, enters on its new life in the spiritual world; which world is just as near to this world as a man's spirit is to his body while he lives here. It is not so much the faith that a man nominally believes here, as it is the life which he lives, which governs his destiny hereafter. Heat or fire corresponds to affection or love; heavenly fire to love of the Lord and neighbor; hell fire to love of self, the world and sensual gratifications, which, where they rule a man, make a hell hot enough and suffering severe enough here to satisfy any reasonable man, and will be likely to do the same hereafter. The reader has but to inquire among his neighbors to see how rapidly the old ideas of the resurrection of the material body and a literal hell of material fire and brimstone are fading away from the minds of all intelligent men. Swedenborg has shown conclusively that all who earnestly desire to know the truth, seek it, and live according to the best light they can find in all religions, will finally reach heaven and heavenly happiness, and that all infants, baptized or unbaptized, who die are saved. It is not necessary to tell the reader how rapidly these views are permeating the religious world, breaking down the barriers of sectarianism and bigotry and preparing the world for the reception of the grand central doctrine, or corner stone, of the New Jerusalem, which is now slowly but surely beginning to manifest itself in the two extremes of the Christian world—among Trinitarians and Unitarians; showing conclusively that the day long predicted is at hand, when there shall be but one God and His Name one in all the earth. God is one; the Jehovah and Saviour of the Old Testament assumed humanity, and was manifested to men in the person of our Lord Jesus Christ, one God in one Divine Person, or God in Christ reconciling the world unto Himself—a most beautiful and sublime doctrine. The idea which a man has of God is a central idea, and we can never have a real living union among Christians until men come to recognize and worship the one only true and living God. With the idea of one God in one person, false doctrines, which have separated and alienated Christians will vanish like birds of night at the rising of the sun, for they will have no foundation on which to rest.

In the science of correspondences, revealed through Swedenborg, we have the key for the rational interpretation of the Sacred Scriptures, so that we can know that they are revelations from God, for we can intellectually see that the interpretation is true. In the light of this newly-revealed science the sceptic is disarmed, and revelation and reason, the Bible and science, are reunited, and God is shown or clearly manifested in the person of our Lord Jesus Christ, the Father in the Son. To attempt to worship God out of Christ is to worship an unknown God, without body or parts, a consuming fire. The day is not far distant when the Bible will be reverenced as it never has been before, as men begin more and more closely to see that the letter, which to-day killeth, is but the covering or clouds for the spirit which giveth life, and that God's Word differs as much from the words of man as God's works do from the works of men. The first chapters of Genesis, for instance, were written to convey spiritual truths pertaining to the regeneration of man—a spiritual creation—and were not intended as a history of material creation. The tree of life and the tree of knowledge of good and evil—as their very names signify—were not material trees; the serpent which tempted Eve was man's sensual nature, and not a literal talking serpent; and he tempts us to-day as much as he did Eve. If the reader would find a rational interpretation of these chapters, and receive the most wonderful, useful and beautiful lessons of spiritual instruction, which will forever set at rest all fears of the discoveries of science conflicting with the Sacred Scriptures, let him read Swedenborg's "Arcana Celestia," and he will not be disappointed. J. E.

The Bible Doctrine of Immortality.

TO THE EDITOR OF THE HERALD:—

It is evident that in discussing the great subject of immortality the people are giving heed to the admonition of the ancient prophet to "cease from man."

Lovers of truth rejoice that a journal so able and influential as the HERALD is willing to spread before its multitude of readers the Bible as well as the popular teaching on this important subject. And there is no more important question in religious matters before the people to-day than "What is truth"—what is Bible truth on this subject?

Why should men assert that the Bible teaches a doctrine that it never affirms? And why will not men believe what the Bible does affirm in relation to this question?

Your correspondent, "E. J. K.," is an example in point. He asserts that "a man, rejecting the immortality of the soul, must, necessarily, deny the veracity of the Bible;" and inquires, "Does not that good book, through multitudinous paragraphs, show the existence of an everlasting soul?" Yet not one syllable of Bible language does he quote to show it. Such unsustained pretensions must pass for what they are worth. I repeat, the Bible never affirms any such doctrine, but just the contrary. Turn and read, "The soul that sinneth it shall die." (Ezekiel xviii., 4, 20.) The word "immortality" occurs but five times in the New Testament. God "only hath immortality." (I. Timothy, vi., 16.) "To them who seek for immortality, God will give eternal life." (Romans, ii., 7.) Jesus Christ "hath brought life and immortality to light through the Gospel." (II. Timothy, i., 10.) At the second coming of the Lord Jesus Christ, "This mortal must put on immortality; and when this mortal shall have put on immortality then shall death be swallowed up in victory." (I. Corinthians, xv., 53, 54.)

This testimony is conclusive that immortality is not inherent in man, unless it can be shown that God has given it to him. Let us have the evidence, good people, let us have the evidence. Now look. First, God only hath immortality. Second, Jesus Christ has brought it to light through His gospel. Third, it is to be obtained by those only who, by patient continuance in well doing seek for it; and fourth, it is to be given when Jesus comes the second time without sin unto salvation. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (Rom. vi., 23.) W.

The Christianity of the Nineteenth Century and the Persecution of the Jews.

TO THE EDITOR OF THE HERALD:—

The various religious denominations have held their annual yearly convocations and ventilated their cheap platitudes; moral pocket handkerchiefs have been sent in generous profusion to polish off the upturned, refractory heathen nose; conventions have discussed with painful elaboration "what are sinful amusements," and evinced a knowledge therein provocative of much scandal. It was proposed to place dancing under a ban, except when the sexes did not mingle; but one reverend member, who evidently knew how it was himself, sagely remarked that it would be difficult to popularize that mode, whereupon the august assembly drifted into a slough of despair and melancholy frightful to behold. All this goes to show that these religious, Christian gatherings were not pushed for time, and took under their wide-spread, protecting wings the needs and wrongs of "all the world and the rest of mankind."

What an opportune time was this for them to rise above sectarianism and petty jealousies and throw to the breeze their much vaunted banner of Christianity in its broadest sense and express sympathy for the poor Jews of Roumania, who are maltreated to-day by their Christian neighbors and rulers in a manner which is a disgrace to modern civilization!

Ignorance of the facts cannot be pleaded in bar, for the press have teemed with the sickening details. The HERALD, especially, with its usual praiseworthy energy and determination to relieve the oppressed, irrespective of nationality or religion, has published columns of telegraphic matter and liberal editorial comments showing up in their true colors the forced penalties and the modern inquisition established in Prince Charles' dominions to crush out the thrifty and therefore envied, though unoffending Jews. No charge of wrong doing against the people among whom they dwell or disloyalty to the State has been substantiated. There, as elsewhere, they are a temperate, law-abiding people, who mind their own business and do not interfere with the ecclesiastic ideas of others. Being Jews is their crime, and religious fanaticism fairly bursts with indignation at the tolerance which graciously permits them to live and move and have a being among the disciples of him who claims to be the leader of civilization.

Ministers as well as laymen read the secular papers, and therefore must have been cognizant of all this, and yet we do not find on record an expression or resolution adopted in convention, a sermon or an allusion in a sermon, or an article in a religious paper (with one exception, we believe) demanding civil and religious liberty for the Jews in Roumania and that persecution for religion's sake shall cease.

Indignation meetings have been held at the Mansion House, in London, and in Manchester, both of which were largely attended by the leading members of Parliament, and speeches made denouncing in unmeasured terms the cruelty of the Roumanian government.

So far as relates to the masses of our own country, we are unwilling to believe, in this instance, that "silence gives consent," though the surroundings of the case engender a feeling on the part of Israelites not unmixed with sad suspicion.

Thanks to the energy and intelligence of Benjamin Franklin Peixotto, our American Consul at Bucharest, who is generously sustained by Mr. Fish, he has succeeded in galvanizing into life the representatives of foreign Powers, who have united in a joint protest addressed to Prince Charles' one-horse government, and Earl Granville, Her Majesty's Secretary of State of Foreign Affairs, seconded by the Italian government, has proposed the convocation of a conference of the great Powers to project a new course of policy to be adopted by the Cabinets towards the East in view of the constant recurrence of barbarous outbursts of popular violence against the Jews in Roumania, and to debate, also, the subject of the propriety of a direct allied pressure on the Roumanian government to compel measures for the executive repression of such acts or action.

In behalf of Russia, Prince Gortschakoff replies with his usual tergiversation, that he fears this will reopen the everlasting "Eastern question," and thinks it better that the Powers address a joint note to the Roumanian government demanding an explanation of its intentions and what guarantee it will give for the protection of the Jews in the future. Prussia assents to this, and if our worthy Consul—as we are assured from the past he will—continues to agitate the subject, the best results must inevitably follow, in spite of the pooh-poohing and humiliating lukewarmness of those whose calling and high sounding expressions of love for the whole human race make them the special champions and monopolists.

While on the subject of Jewish persecution we will merely allude to what purports to be an outburst of fanaticism which, according to a correspondent of the Levant *Herald*, occurred in Smyrna on the 4th May last. Hamdi Pacha, the Governor, after some delay, succeeded in dispersing the rioters, who, "with all the rascality of the town in their train, made for the Jewish quarter, sacked the homes, murdered the inmates and committed other acts of brutal atrocity. Many Jews at length turned upon their assailants, and from attacked in self-defence became attackers." We shall look anxiously for further particulars.

All this occurs in the boasted nineteenth century of enlightened Christianity!

Verily the millennium hath not yet come.

SEMI-OCCASIONAL.

WASHINGTON, D. C., June 14, 1872.

THIRTY-FOURTH STREET SYNAGOGUE.

How Wealth and Wisdom Should Be Used to Secure Blessings to Their Possessors—Sermon by Dr. Vidaver.

The sixth chapter of Numbers was the lesson read in this synagogue yesterday, from the twenty-seventh verse, of which Dr. Vidaver preached yesterday, namely:—"And they shall put My name on the children of Israel and I will bless them." Man, the Doctor said, has one aim in life, and that is to secure happiness to himself. He is constantly seeking to be blessed, but in this search he grasps at the shadow and loses the substance. Like a man in a dream, he is feasting at a banquet, but he waketh up and his soul is not satisfied. God gives His blessings richly to every man, but every man does not know how to keep those blessings. But God is ready and willing to teach us how we may retain those gifts of His bounty and grace. Why, then, should we leave the fountain of living waters and seek out for ourselves broken cisterns which can hold no water? Why shall we seek the fading pleasures of this life and wholly neglect the permanent pleasures of eternity? Let us seek the Divine Instructor, that we may know how to keep and enjoy His blessings. There are

TWO KINDS OF BLESSINGS

which God gives to mankind—namely, wealth and wisdom; and our rabbies say that these are blessings only so long as the recipient accepts them and looks upon them as such and as given by God, but the moment that he seeks to credit his own genius and industry and enterprise with the creation of those blessings they are transmuted into curses. Our text says let God's name be put on them and they shall be blessings indeed. Wealth is one of Heaven's blessings. This cannot be disputed. The patriarch, blessing one of his sons, prays that the dew of heaven and the fatness of the earth may be his portion. The man of wealth can procure all of temporal pleasure, social enjoyment and the luxury of life with a touch of his gold, yet the Prophet Jeremiah bids the rich man not trust in his riches nor the mighty man in his strength, but rather to trust in the name of the Lord. God has given wealth to some men for the purpose of making it a blessing to others, but the moment they cease to use it thus it ceases to be a blessing. The Doctor then recited some ways in which wealth may be used to bless mankind, and remarked that if it be not used aright it produces hardness of heart and forgetfulness of God, and blunts the sensibilities so that the man's soul becomes a den of iniquity. The curse of the Lord, we are told, is in the house of the wicked, no matter how rich and great he may be, but the blessing of the Almighty is upon the righteous. Gold may surround a man with a host of flatterers, but it cannot bring true friendship. It may give enjoyment to life, but it cannot add a single breath nor stay the fatal hour and hand of death. Virtue is unbought, but the godless man of wealth throws away honor, truth, affection, true friendship, faith, piety, God and eternity—for what? For

A GOLDEN CHAIN,

which binds his own soul to the earth. With this chain he may charm judges on the bench and secure from them verdicts favorable to himself; with it he may charm legislators and retain himself in office and in power to prey upon the people, but he cannot secure thereby either peace or happiness or the favor of God.

The second blessing is wisdom. The chief thing that distinguishes man from the beast is intelligence. It is a blessing from God; but ignorance is a curse. Lacking wisdom, we lack everything. Hence it is our duty, our highest duty, to cultivate our mental powers. What makes the difference between that half-naked savage that we have seen dancing around in our city and Humboldt and Professor Morse? The rude marble is there, but the artist has not laid his chisel on it, nor fashioned it. And yet even this blessing of intelligence may become a curse to us unless it is subordinated to the Divine will. One of the rabbies of the Middle Ages was wont to say that reason is the only mediator between man and God. But he was not wholly correct; for as soon as reason assumes the place of faith and sets itself up as the dictator of the soul it become a curse and not a blessing, and prostitutes itself to the wild passions of man, and says "Amen" to all his vagaries. Intelligence thus used acts upon its possessor just as wealth does upon the other.

THE INTELLIGENT SKEPTIC

takes the Sacred Word as the surgeon takes a body on his dissecting table and cuts and hacks it with his knife—reason—until he eliminates from it all that is good and God-like, and leaves in it no salvation for any of us. There were in Israel, as there are everywhere, rich men and wise who walked humbly before God. Such, of the former, were Moses Montefiore and George Peabody, who used their riches for the purposes of philanthropy and blessing to others. God's name was upon all that they possessed. See, again, men of wisdom and genius like Mendlessohn, Humboldt, Morse and the late James Gordon Bennett, whose remains were a few days ago consigned to the earth. These names are immortal. Their memory shall never perish from the earth. Mr. Bennett's blessing to mankind has not ceased with his life. His life work remains to bless coming generations, as it has past and present. The Doctor closed with an exhortation to his hearers to consecrate their wealth and wisdom to the cause and service of God, and to put His name upon everything they possess if they desired always to have the Divine blessing and themselves to be made a blessing to the world, as those persons named above have been made a blessing to mankind. He followed this with a fervent prayer in the same strain.

FATHER BURKE'S FAREWELL SERMON.

The Great Preacher to Take a Vacation.

The Very Rev. Father Burke preaches his farewell sermon in this city at the Dominican church this morning. During the time the great preacher has been in America he has almost daily delivered a sermon or lecture in the cause of charity or on some great church festival, when his best efforts were expected to be called forth. There are but few Catholics in the city who have not heard his magic eloquence, and, indeed, there are thousands who have eagerly sought every opportunity to avail themselve of his inspiring words. The wonder is that the friar was able to hold out so long in such arduous labor as he was called upon to undergo; yet his latest effort was as full of noble thought, clothed in as beautiful language, as was his very first among us. That he needs rest now his friends have insisted, and he, therefore, leaves this week for a Southern trip which will occupy him during the summer months. He will return to this city in the fall, and, though no programme has as yet been made out for a fall season of lectures or sermons, it is pretty certain that the eloquent father will be induced to renew his labors on his return to this city for the benefit of many well-deserving charities in our midst. The three lectures he delivered in the Academy of Music proved to be remunerative, and he has already received two instalments of the amount received, these moneys going, of course, not for his own private benefit, but to the general fund of the religious order to which he belongs. These lectures were gotten up by a few Catholic gentlemen in this city who, seeing the vast amount of good Father Burke had done in the cause of religion, were unwilling that the Dominican Order should be left without some substantial token of the city's generosity, and, besides, they desired to present Father Burke an address expressive of their esteem for himself personally and their admiration of his genius. This twofold object was accomplished on Wednesday evening last at the residence of a Catholic gentleman in this city, as has been already noted in the HERALD columns. The total amount, including the check for $6,250, reached the handsome sum of $6,500, which had been deposited according as it came into the hands of the treasurer, Mr. Mullaly, to the credit of Father Burke, in the Emigrants' Industrial Bank. The total amount drawn from the Emigrants' Industrial Bank has since been placed in Father Burke's hands. It is understood that Father Burke is so delighted with his experience of the institutions of this country that unless his superiors positively forbid it he will eventually make America his home.

YOUNG MEN'S CHRISTIAN CONVENTION.

Discussion on the Subject of Compelling the Reading of the Scriptures in All Public Schools—The Subscription Call—The Next Convention To Be Held in San Francisco.

LOWELL, Mass., June 15, 1872.

To-day was the fourth day of the Convention of the Young Men's Christian Association. Prayer meetings were held out of doors and in the rooms of the Lowell Association. At half-past nine o'clock the Convention assembled at St. Paul's church. Prayer was offered by E. R. Holden, of Massachusetts, which was followed by devotional exercises. The Committee on Resolutions made a report. The first resolution was offered by Mr. Chaplin, of Winchester, pronouncing total abstinence a test of membership, and the second was offered by Mr. Cook, of Milford, that the use of tobacco is inconsistent with the highest type of Christianity. The resolutions will be discussed this afternoon.

MR. GODDARD, of Worcester, attempted to make some remarks on the resolution, but the chair said that, as objection had been made, the report must go over as unfinished business.

Mr. BURNEY arose to a question of privilege and read a paper from the Executive Committee accepting the action of the Convention last evening. It was received with loud and continued clapping of hands.

The rules were suspended, and Mr. Godon, of Northampton, read the resolution which caused such commotion yesterday relative to the Bible in public schools and pledging the efforts of the association to place it in every Catholic family.

Mr. Cowdry, of Detroit, Mich., by special leave, made an address returning thanks for the generous aid furnished to the sufferers in the West by the destructive fires. His descriptive account of the sufferings was very touching.

In regard to the question what the general qualifications and duties of a secretary are, and in what bodies are they necessary, Mr. Syke, of Cleveland, gave his experience, and did not believe it the duty of a secretary to collect dues, and it frequently begot ill feeling and partiality.

Mr. Winsor believed that the duties and qualifications were important, and said there should be institutes to prepare persons for this as well as other professions.

The time having expired it was voted expedient to give more time to discussion of the question at a future hour.

The time having arrived for the roll call for subscriptions for memorial expenses, copies of the proceedings and the Association *Monthly*, the call for Boston met with a response of $200. New York gave $1,000. A great indifference to taking the *Monthly* was shown, but the President urged it strongly. Many of the societies pleaded heavy indebtedness. Detroit, Mich., could not give as much as usual on account of its heavy expenses in aid of the sufferers by the fire.

The Convention proceeded to consider the choice of a place at which the next Convention shall be held. Poughkeepsie, N. Y.; Germantown, Pa.; Providence, R. I., and San Francisco were prominently considered; the latter place, however, was unanimously fixed upon.

The Committee on Resolutions reported that it was inexpedient to adopt the resolution in relation to the reading of the Bible in the schools, on the ground that it was not within the sphere of this Convention to make official declaration on any topic which does not relate directly to the work of evangelization among young men by agencies appropriate to their own organization, and cited the report of the Sixteenth Annual Convention at Washington, D. C., page 112. This and other resolutions and topics promise a meeting this afternoon of some excitement.

The whole number of delegates registered is 386, some of whom, living at a distance, are making preparations for an early departure for their homes.

The Entertainment Committee are somewhat relieved from their duties.

CENTRAL PARK.

Yesterday afternoon the Park again assumed its usual pleasant air of Saturday activity. The cars leading up-townward were crowded with eager seekers after pleasure and fresh air, and by four o'clock the Mall, the base ball common and the Menagerie, were thronged with patrons. The weather was somewhat cloudy and the air was at times unpleasantly sultry, but there came every now and then welcome breezes that fanned with summer-scented breath, the pale cheeks of the ruralizing citizens and carried many of them back in fancy, doubtless, to the happy days of boyhood, when they were yet vegetating on the paternal fields, untroubled by that feverish thirst of wealth or fame which drew them to the great city. New Yorkers seem, as the Park grows to be more and more an institution, to learn better the art of enjoying the pleasures it is capable of affording them. There was a time when every one kept to the trim gravel walks, even though the authorities threw open to their feet the adjacent grass plats, and when to cast one's self down upon the turf was to incur the ridicule of every passer-by. But now these little social prejudices have been lived down, and people have the good sense to know that in the "merry woodland" every reasonable freedom may be indulged in. And what can be more pleasant than to lie idly in the shade of a tree and read dreamily some favorite poet, looking up from time to time to gaze at the blue depths of the heavens or listen to the rustling of the leafy boughs immediately overhead? The band stand, however, remains, of course, the centre of attraction, and the programme yesterday was a singularly good one, and was, as usual, admirably rendered by Dodworth's Band. The concert had an audience of at least four or five thousand people, and the Park Commissioners may, therefore, feel pretty well satisfied with the expense incurred. On the lakes the trimly dressed boatmen toiled all through the afternoon and carried full freights all the time. Hundreds of base ball games went simultaneously forward on the common, and the wild animals and the monkeys held a numerous levee of visitors. The drives also were crowded with elegant equipages, and parties of promenaders, with smiling faces and beguiling the hours with merry chat, were to be found in every walk. In short, the Park put on everywhere its weekly fete-day appearance, and tens of thousands of pleasure seekers recognized the advantage of living in a civilized city by heartily enjoying them.

MILITARY COURTESIES.

The Reception of Philadelphia's Crack Company by the Seventh Regiment.

The celebrated Company D, of the First regiment of Philadelphia, commanded by Captain Ide, arrived in this city yesterday morning by the People's line from Albany. They were met at the pier by Companies B and F, of the Seventh regiment, which were specially detailed to "show them the city." The companies of the Seventh were commanded by Captain Bird and Lieutenants Sniffen, Goodwin, Steele and Quillard. The guests of the Seventh were escorted from the boat to the New York Hotel, where a superb breakfast was provided by Colonel Emmons Clark, his officers and the rank and file. The breakfast was strictly a social one, and speeches were ignored.

The breakfast over, about half-past eleven the Philadelphians, escorted by their entertainers, left the hotel for the Cortlandt street ferry, with a view on the part of the entertained to take their final leave of New York. The commands, as they moved down Broadway, were preceded by a detail from the sanitary squad and Captain Tony Allaire, of the Broadway squad. Rarely has a more imposing display, considering the number participating, appeared on Broadway. The Seventh's companies moved by company front and marched like veterans. When wheeling at the corner of Broadway and Cortlandt street they more especially exhibited the advantages of their drill, and elicited high encomiums from a number of old army officers who were spectators. Their guests were no less anxious to favorably impress the New Yorkers with their military skill, and many declared that the Philadelphians excelled the crack companies of the Seventh. The Philadelphians, however, did not show their military "agility" until they arrived at the entrance of the ferry house, when their commander put them through a portion of the manual of arms, which was very creditably executed. When the command of "ground arms" was given every musket touched the pavement simultaneously, and the applause of the spectators was intense. An old soldier, who had served on staff in Sherman's army, turned to one of the police force with the remark, "That movement cannot be excelled. I have seen every volunteer regiment in Sherman's army of 115,000 men, nearly every regular regiment of our army, and about fifteen regiments of the line in the British army, including the Forty-seventh, the Royal Canadian Rifles and the Prince of Wales' regiment, execute that movement, and I never saw it done with so much precision." After the usual leave-taking between the commands the Philadelphians filed into the ferryboat Hudson City at twenty-five minutes after twelve, by column of fours, and, as the band played "Auld Lang Syne," the guests and their entertainers separated. The Seventh acquitted themselves gloriously in the manner of entertaining their visitors, and the Philadelphians will have a new incentive to honor the Seventh should they soon have occasion to visit the "Quaker City."

SALE OF A RAILROAD IN ALABAMA.

MONTGOMERY, Ala., June 15, 1872.

In the United States District Court to-day Judge Busteed confirmed the sale of the Alabama and Chattanooga Railroad, and issued an order to the assignees in bankruptcy to deliver the road to the State authorities.

THE THOMAS-REAVEY CASE.

Termination of the Trial of Reavey and Thomas for Alleged Forgery—Charge of Recorder Hackett—Verdict of Not Guilty.

The trial of Alexander H. Reavey and George H. Thomas, charged with forgery in the first degree, which has been on trial for the last five days before Recorder Hackett, was brought to a close yesterday. The case has created a great deal of interest among a certain class, and although it has not been so fully reported in the newspapers as many of the important trials which are continually taking place in the General Sessions, it will be remembered as a case of more than ordinary importance.

At the assembling of the Court yesterday His Honor the Recorder proceeded to charge the jury. He said that forgery, at common law, denoted a false making (which included every alteration or addition to a true instrument), a making, *malo animo*, of any written instrument for the purpose of fraud and deceit. The crime could also be briefly expressed as "the fraudulent making of a false writing which, if genuine, would be apparently of some legal efficacy." The statute under which the indictment was framed and upon which the accused are now upon trial provides as follows:—"Every person who shall be convicted of having forged, counterfeited or falsely altered any deed or other instrument, being or purporting to be the act of another, by which any right or interest in real property shall be or purport to be transferred, conveyed or in any way changed or affected, with intent to defraud, shall be guilty of forgery in the first degree." To convict the accused or either of them of the charge the evidence must have established free from all reasonable doubt the following facts:—First, that Mrs. Taylor at the time of the signing by her and her husband respectively of the deeds of conveyance, and on the 7th of January, 1871, was the owner of the premises 329 West Forty-third street. That she was such owner is shown by the proof, and is conceded by the accused; second, that the deeds so signed by her and delivered to the accused Reavey, who was there acting for Thomas and herself, were subsequently filled up by them, or falsely altered by one of them acting in complicity with and having a common intent to defraud Mrs. Taylor out of her property. If the evidence satisfied the jury that Mrs. Taylor, on January 7, while at her house, induced by the representation of the accused that the papers she was desired by them to execute were simply to obtain an injunction from a court to restrain the enforcement of a lien against her property, and that the accused made such representations with the felonious intent to defraud her of her property, and that she, without knowledge of the nature and character of the instruments submitted to her for her signature, and believing in the truth of such representations, did sign the said conveyances, it would be the duty of the jury to convict. If the evidence satisfied them beyond a reasonable doubt that, after the execution of the deeds by Mrs. Taylor, the accused, acting in complicity and with the view and common intent to defraud her out of her property, did fraudulently insert therein a grant and assignment of her property to Thomas, it would be the duty of the jury to find the defendants guilty. His Honor charged them, still further, that if the evidence had satisfied them beyond a reasonable doubt that the accused, acting in complicity and with a common intent to defraud Mrs. Taylor, did, after the execution of the said conveyances, the same being in blank printed form, without her knowledge, privity or consent, fraudulently insert within said blank printed deeds respectively, and over her signature, any written matter whereby she alienated, assigned and granted her said property to the accused Thomas, then it would become their duty to find the accused guilty of the charge. If the evidence had not satisfied them that the accused were actuated by a common intent to defraud Mrs. Taylor out of her property, but that only one or the other was, then it would become their duty to find the defendant guilty whose acts shall appear to have been within the definitions given, and render a verdict of not guilty as to the other of the accused. The question of intent should be prominent in their deliberations. The Recorder then glanced at the position of the parties.

The testimony of the main witness for the people, Mrs. Taylor, a lady seventy-three years old, and also that of her husband, if believed by the jury to be true in all its main features, would justify a verdict of conviction as to both of the defendants. But it was the duty of the jury to criticise the statements of those witnesses and to remember that Mr. and Mrs. Taylor had passed to extreme old age and were subject to the various infirmities incident to advanced age. The jury were to consider whether their memories were in all respects perfect as to the transactions of January 7, 1871; also all the representations alleged to have been made by the accused to Mrs. Taylor with reference to injunctions; her statements as to the purchase of the premises in 1870, the price being $9,250, two mortgages of $7,000 and a cash payment made by her of $2,250; her statements as to the twenty years of affectionate attachment she had borne Thomas; that she had regarded him as her son, and she had given to him the highest certificate of good character up to the time of the alleged fraud. All the material statements of Mr. and Mrs. Taylor were denied by the accused and their witnesses, and other testimony was given, tending to show that Mrs. Taylor was unworthy of belief. His Honor called special attention to Judge Edmonds' statement of the interviews had with Mrs. Taylor, which might have tended to show that she knew the character of the papers she signed. If, as she claims, said His Honor, she found she was betrayed and deceived into affixing her signature to the conveyances, and consulted Judge Edmonds, with a view to her being righted for the wrong that had been perpetrated, and that he counselled her to make the agreement of a life lease, does not affect the fraud or forgery claimed to have been committed by the accused. In conclusion the Recorder observed that the case was of unusual importance both to the community and the accused. It involves a charge of crime which our law, by the severe penalty it has prescribed upon conviction, regards as one of the gravest. Especially is this case of importance to the accused, involving character and moral and social degradation, and it should be your duty to give to the questions involved your most earnest and dispassionate consideration.

THE VERDICT.

The jury then retired, and, after being absent an hour and a half, returned with a verdict of not guilty. The announcement by the foreman was greeted with manifestations of applause by the friends of the defendants.

Mr. Reavey thanked the Court, the jury and his counsel, reiterated his innocence of any criminality in the transaction for which he was tried, and said that he never would forget the occasion of his trial as long as he lived. The Court was then adjourned.

SPECIAL SESSIONS COURT.

Disposing of Forty-four Criminals in One Hour and a Quarter—A True-Born Irish Girl from Hamburg—"Pasted" in Prison for Ten Days.

In the Special Sessions Court yesterday morning there were assembled the usual number of spectators, witnesses of both sexes, lawyers and constitutional hangers on, who, week in and week out, congregate in and about the court room simply because they have nothing better to do and no other way of killing time. Judges Dowling, Shandley and Cox were on the bench, and in just one hour and a quarter disposed of a calendar of forty-four cases, none of which, however, were of any great importance, although several of them served most excellently to give one a good idea of the nether side of the great metropolis. For instance, James Burns, a vicious-looking individual, with high cheek bones, dark gray scowling eyes and a square under jaw, was charged with assaulting another individual of his own ilk. The complainant's testimony was to the effect that he owed the defendant ten shillings, and because he could not, or rather would not pay it, Burns hit him in the eye with such force as to completely close it and dress it in a full suit of mourning. This last assertion was evidently correct, for the witness wore about four square inches of court plaster over the injured optic. The defendant now took the witness stand, and, in response to his counsel, proceeded to give his version of the scrimmage. Said he, "Well, yer Honors, this yer feller he come down to me shanty and insulted me ould woman, and yes knows I'm not the lad to allow any such fullen as that. Oh, no, not your uncle Dudley. Well, when I heard he had gone and insulted the old gal, why, ye see I jist went over and pasted him."

Judge Dowling—I will "paste" you in the City Prison for ten days.

Caroline Denahan is a poor, hard working woman, who makes her living, such as it is, by sewing pantaloons. About two weeks ago she got the cloth for sixteen pairs from a Broadway firm, and, as the firm alleges, returned but twelve pairs, keeping the other four. Her counsel said the complaint did not show an *animus furandi* on the part of the complainant, and he, therefore, moved for her discharge. Judge Dowling granted the motion, and the poor woman took her departure with the least possible delay.

William Clare was arraigned on complaint of Officer Peter M. Henry, whom he had assaulted with a brickbat and the toe of his boot. Clare pleaded guilty. The officer said he was standing at the corner of Mulberry and Prince streets, when a woman came to him and requested that he would arrest Clare, who was very much intoxicated. Henry proceeded to comply with her request, when Clare hit him, as before stated, felling him to the ground, where he kicked him most shamefully, and would probably have killed him but for the timely interference of a brother officer, who came in response to his cries of distress. Judge Dowling said he was determined to punish severely any person who might be brought before him on such a charge as this. "The officers must be protected," he said, "from such miscreants as yourself, and I will therefore send you to the Penitentiary for nine months."

Maggie McFlarety is a buxom lass and looks like a daughter of the Emerald