RELIGIOUS INTELLIGENCE.

September 14---Fifteenth Sunday After Pentecost.

PROGRAMME OF SERVICES TO-DAY.

The Difficulty Between the Jews and the Hotel Keepers.

The Fathers of Mercy in Brooklyn.

MOVEMENTS OF THE CLERGY.

Services To-Day.

Rev. Dr. Stephen H. Tyng, Jr., will preach at half-past ten o'clock A. M. and four P. M., in the temporary Church of the Holy Trinity.

In the Church of the Disciples Rev. Mr. Hepworth preaches morning and evening, on special subjects.

Rev. George McCampbell, the pastor, will preach at half-past ten A. M. in Spring street Presbyterian Church.

There will be the customary services in the Church of the Resurrection, by Rev. Dr. Flagg.

"The Uses and Abuses of Churchgoing" will be set forth by Rev. W. T. Clarke this morning in Harlem Unity chapel.

"Touching the Hem of the Lord's Garment" will be dwelt upon at the morning service in the Church of the New Jerusalem.

There will be a grand sacred song service in Bain Hall, at four o'clock this afternoon, participated in by New York and Brooklyn singers.

Rev. Mr. Wedekind will resume the services in St. James' (English Lutheran) church to-day, preaching at the usual hours morning and evening.

There will be an address by Rev. Dr. A. L. Simpson, of Derby, England, at Association Hall, at eight o'clock this evening.

Rev. Robert Sloss preaches morning and evening in Fourteenth street Presbyterian church.

In St. Stephen's, this morning, Rev. Mr. Hart will preach. Rev. Dr. Price will officiate at the afternoon service, at four o'clock.

Rev. H. D. Ganse will conduct the services, at eleven A. M. and four P. M. in Madison avenue Reformed church.

Rev. Professor Roberts will officiate at the services, morning and evening, in St. Thomas' chapel.

The Broadway Tabernacle congregation will be addressed by Rev. Dr. W. M. Taylor this morning and evening.

In the Mariners' church, Madison and Catharine streets, Rev. E. D. Murphy will tell what has been done and is doing for "poor Jack."

Rev. T. W. Allen, of Cavan, Canada, will preach in the Seamen's Mission, No. 365 West street, at half-past three P. M.

Rev. Mr. Demarest preaches at the usual hours in Westminster Presbyterian church.

Mr. Beecher's views on future punishment will be reviewed by Rev. J. M. Atwood, before the Fifth Universalist Society, at eleven A. M.

Rev. Mr. Newton, the rector, preaches at the usual services in Anthon Memorial church.

In All Saints' Rev. Mr. Dunnell will conduct the morning and evening services.

Rev. Henry Powers preaches at eleven A. M. in the Church of the Messiah.

Dr. Talmage will address the Tabernacle congregation at the usual hours, morning and evening, in the Brooklyn Academy of Music.

Rev. Mr. Knapp will preach this evening in the Laight street Baptist Mission.

The Plymouth Baptists will be addressed at the customary services by Rev. Dr. D. Henry Miller.

Rev. W. W. Page preaches morning and evening in the Bleecker Building.

The Grace chapel congregation will worship in Grace church at eleven A. M. and five P. M.

Rev. Fred Evans will preach in Central Baptist church morning and evening.

The usual services at Bleecker street Universalist church, owing to the non-return of the pastor, will be conducted by Rev. C. F. Lee, of Lockport.

Rev. Mr. Rossiter preaches morning and evening in North Presbyterian church.

The Morning Star monthly concert will be given at half-past two P. M.

"Providential Mystery" will be Rev. Wayland Hoyt's subject this evening, in Tabernacle Baptist church.

Rev. Mr. Cookman preaches in the Methodist Free Tabernacle morning and evening.

There will be a service in St. Luke's Hospital chapel this evening, at half-past seven.

Rev. J. Spencer Kennard will advocate "Charity to the Street Arabs" in the Pilgrim Baptist church this evening.

The new pastor of the Scotch Presbyterian church, Fourteenth street, will preach this morning and afternoon.

Rev. Dr. Rylance preaches at the usual hours in St. Mark's.

Rev. Mr. McClelland will explain "The Mission of the Pulpit" in St. Luke's this morning.

"Bible Inspiration" will be elucidated this evening in the Collegiate church (Dr. Ludlow's).

There will be the customary services in Canal street Presbyterian church.

Rev. Mr. Davies preaches morning and evening in Berean Baptist church.

Bishop Snow preaches at three P. M. in the University.

Divine services will be held morning and evening in the Church of the Atonement.

In the French Church Du St. Esprit Rev. Dr. Verren will conduct the service, at half-past ten A. M.

Rev. U. T. Tracy preaches this morning in the Church of the Reformation.

Rev Dr. Krotel will preach, morning and evening, in the Lutheran Church of the Holy Trinity.

Monopoly oppressions will be considered in the Cosmopolitan Conference this afternoon.

Miss Jennie Leys lectures in Robinson Hall at half-past seven P. M.

There will be another scientific sermon delivered by Stephen Pearl Andrews, in the parlors of the "Church of Humanity," at half-past ten A. M.

A Reply to "Semi-Occasional" in Regard to the Jews.

TO THE EDITOR OF THE HERALD:—

Will you permit me to answer "Semi-Occasional's" letter, published in your last Sunday's issue, in order to put the question he discussed in the proper light. "Semi-Occasional" is wrong in blaming only the innkeeper who declines to receive Jews as guests. Innkeepers, like all other business men or mechanics, are very cosmopolitan in their views; they take anybody's money in the legitimate pursuit of their business, and I have never yet heard of even a bigoted Methodist or Episcopalian who declined to deal with a Catholic Irishman or with an orthodox Jew, if a chance were offered to make money out of him; nay, even gentlemen of this city and Brooklyn who stand very high among churchmen and ministers do not find it below their dignity or contrary to their religious convictions and social views to deal with Brigham Young's co-operative establishment in Salt Lake City as long as they can profit by doing so. It is hardly necessary to adduce more conclusive evidence for my assertion that all business men are cosmopolites, and if an innkeeper refuses to receive Jews as his guests he does it only because it would not pay him, or, in other words, because he would lose a larger number of other guests if he did. With him it is simply a question of dollars and cents, and we must look in a different direction in order to get to the root of the evil complained of by your correspondent. The truth must be told once, and it may just as well be done now.

The native American (non-Catholic) Christian arrogates to himself the right to rule this country, with the exclusion of all other creeds and nationalities. Know-Nothingism is still existing, and the foreigner who makes this country his home is considered an intruder, who is good enough as voting cattle, and should be satisfied with the permission to live here; but it very often happens that the foreigners of intelligence are not satisfied with the rôle assigned to them—and among these the Jews are perhaps more prominent than others—and this leads to collisions in social and political life. We Jews are at the same time under the disadvantage of being still hated because—well, because we have been wrongfully and shamefully persecuted for eighteen centuries; besides, there are a great many who hardly ever come in contact with us. To them the Jew, as portrayed by writers of fiction, is still the model Jew, and Shylocks we all are in their eyes, in spite of the historical fact that Shakspeare reversed the story and that the real Shylock was a Christian gentleman of Venice. Our history in this country is different from that in Europe. There the people and governments have come to the conviction that we have been persecuted in an unjustifiable manner, and efforts are made to right what was wrong. In this country our history is a very brief one. At first we were so few that we attracted hardly any attention, and when we commenced to emigrate in greater numbers we were looked upon with contempt mingled with pity, too insignificant, too poor and too degraded to be hated. But in the course of time we succeeded by industry and frugality in improving our condition, we were enabled to lay by some money, to clothe ourselves better, to give our children a good education, to live in our own houses and to enter in the struggle of life as equals of the native American in many respects, and as his superiors in regard to morality, sobriety and love for our families. From that time we began to be hated. It is true centuries of injury, persecution, hate and contempt have left their traces upon our features, and I admit that our better condition here, as well as in Europe, has made us ostentatious and showy; but are our better qualities for naught? Let any honest statistician ascertain the number of criminals and paupers in this country; let him tell our Christian brethren that there are in proportion six times as many Christian murderers, robbers, thieves, drunkards, &c. Will that help the cause? No, it will not, and it is of very little use to rush every time in print when, for instance, a stupid reporter writes—"A Jew was arrested yesterday because, &c.," or "Isaac Abraham, a Polish Jew, was arrested yesterday because he bought stolen goods from Washington Hancock." We are not told whether Mr. Washington Hancock is a Methodist or a Catholic from the Green Isle, but the fact that Isaac Abraham is a Polish Jew must be stated, just to make the thing a little more interesting. All our efforts to wipe out what I will call a bad habit will remain fruitless, and I can give my coreligionists only one advice—bring your children up in those principles of morality which have enabled us to outlive all other races; give them the best education your circumstances permit, and in course of time the voices of our boys will be heard in the halls of Congress and State Legislatures, in the courts of justice, and in politics, as well as on 'Change. And then we shall force our Christian brethren to acknowledge that we are, to say the least, their equals, and to treat us with that esteem which is due to our venerable religion (the foundation of all others), to our past sufferings, and to our energy and trust in final justice which enabled our race to live, and even to prosper, in spite of all persecutions which have been heaped upon us.

You will now ask, Mr. Editor, how all this is connected with the question at issue, and I shall attempt to answer. The existence of the spirit of Know-Nothingism, as depicted in the foregoing part, is an undeniable fact. The Germans and Irishmen are sufferers by it, as well as the Jews (who are always treated as a nation different from all others), with the difference that the latter being the smallest in number have to suffer the most. The Americans find it just as objectionable to live where Germans or Irishmen do congregate, but in this case they quietly go out of the way, while, in the case of Jews, they require, or at least expect, that these will go out of their way, but very often they don't, and then such collisions will occur as stated by your correspondent. These collisions are, of course, caused by the guests of country hotels, and not by their owners, who simply "obey orders," if they refuse admittance to Jews; and as we cannot expect that a hotel keeper, who has a large capital invested in his business and a family to support, will sacrifice everything for a principle, we must put the blame on those who are morally responsible for these outrages. Before the law the hotel keepers alone are responsible, and I agree with "Semi-Occasional" that it is high time to bring one of these cases before the United States Court, in order to have a judicial decision which will forever prevent the repetition of similar infringements upon the rights of members of a certain religious denomination.

In conclusion I must apologize to the many Americans I had the pleasure of coming in contact with, who are really liberal-minded enough to acknowledge openly that "a Jew is as good as any other man." I will also extend my apologies to those who are convinced of what others express openly, but are too weak-minded to acknowledge it or too indifferent to oppose what they know to be an unjust prejudice.

I shall be pleased, Mr. Editor, if you will open the columns of your valuable paper to the thorough discussion of this subject, being convinced it will finally lead to some good. A JEW.

The Fathers of Mercy in Brooklyn.

During the present year an Order known as the "Fathers of Mercy" has been established in Brooklyn. This organization, which is a missionary order of preachers, has a house in Broadway, E. D., with which are connected fourteen priests. The Superior is the Rev. Father Le Neuf, who is pastor of the Church of St. Francis de Sales, on Broadway, near Hull street. The assistant pastor, a zealous and brilliant young preacher, Rev. T. F. Delaney, recently conducted a retreat at the House of the Good Shepherd, which has been regarded as the most successful ever given before the erring but repentant Magdalens in Brooklyn. The good fruits of the mission have been maintained and permanent spiritual benefit achieved to a remarkable degree. The "Fathers of Mercy," who have won the highest commendation of the Right Rev. Bishop Loughlin, of the diocese of Brooklyn, are about to erect a new church edifice on Broadway, the dimensions of which will be 155x75 feet.

The Catholic Union.

The second lecture of the year for the New York circle of the Catholic Union will be delivered in the hall of the Cooper Institute, on Tuesday evening next.

On Saturday next, September 20, the third anniversary of the bombardment and capture of the city of Rome by the Italian army, there will be celebrated at the cathedral a communion mass at half-past seven o'clock A. M., for all the members of the Union and those sympathizing with them, to be followed at half-past ten o'clock A. M. by a solemn requiem mass for the soldiers of the Pope who have fallen in the defence of Rome, and for all the deceased members of the Union. The Archbishop will be present at the communion mass and impart the Papal benediction. Rev. Father Kearney will deliver the sermon, and Professor Gustavus Schmitz will preside at the organ.

A New Jewish Synagogue.

The new synagogue Ahaveth Achem, Johnson avenue, Williamsburg, was opened for first services yesterday. The usual exercises were conducted by Rabbi J. Hesse, a large congregation being present. The edifice is a comfortable, well lighted frame one, but has no pretensions to style. The officers of the synagogue are:—G. Wemley, President; L. Apt, Vice President; J. Bacher, Secretary; A. Hirsh, Treasurer. Trustees—J. Ullmann, A. Wertheimer, J. Meyer, L. Levy and R. Braun.

Ministerial Movements and Changes.

METHODIST.

Last Sunday evening Mrs. Van Cott closed a series of ten days' meetings in the Methodist Episcopal church in Thirty-fifth street, near Tenth avenue, which resulted in the addition of thirty-nine persons to the membership of the church, besides adding to the membership of other churches around. On Monday Mrs. Van Cott started on a preaching tour East, from whence she will start for the Pacific coast. Her labors are greatly blessed wherever she goes. The Leonard street church, Brooklyn, will be reopened to-day. Clifton Park Village church will be reopened on the 18th inst. Rev. Dr. Stratton, of Yonkers, has secured $15,000 subscription towards the erection of another Methodist Episcopal church in that place. Over fifty persons professed conversions at the camp meeting in Canaan which closed on the 1st inst. Rev. Dr. Butler, Superintendent of the Methodist Missions in Mexico, has secured possession of the cloisters of the Convent of San Francisco, in the city of Mexico, for mission purposes. The cost of the buildings, with their improvements, will amount to $30,000, about one-fifth of the original cost of the property. Rev. C. C. Goss, of this city, has issued another paper on the comparative growth of Methodism throughout the United States and in the foreign missions. He finds that, while the population of the country has increased since 1864 at the rate of 22.22 per cent, Methodism has grown in the Eastern and Middle States 18 per cent; along the Mississippi Valley, 44.44 per cent; in the far West, 87.55 per cent; in the Southern States, 1,564.26 per cent; among the Germans of the United States, 60.83 per cent, and in the foreign missions, 194.85 per cent. Some particular Conferences have run as low as 7 per cent and as high as 207 per cent increase. The aggregate increase of membership in all parts of its work during the years intervening between 1864 and 1872 is 578,341, of which all save about 6,000 have been added at home. Thus Methodism leads all other religious denominations in this country by several thousands of members. These figures do not include the Southern Methodist Episcopal Church nor any other branch of the great Methodistic family in the United States save the Methodistic Episcopal Church. A new church has been projected at Goshen, N. J. The Newark (N. J.) Methodist Preachers' Association have adopted a resolution requesting their city papers not to publish their proceedings. The New York city papers did the same, and appointed a committee to wait on the publishers and editors, but without any practical result. Rev. Samuel Fallows, D.D., late Superintendent of Public Instruction of Wisconsin, has accepted the Presidency of the Illinois Wesleyan University, Bloomington. Rev. G. W. H. Clark, of the New England Conference, has entered upon his work as city missionary in Boston with the most encouraging prospects. The latest bulletins from the bedsides of Bishops Janes and Simpson indicate their speedy restoration to health. Not so, however, with the venerable Bishop Morris, now sloping off his four score years. He lies at his home in Springfield, Ohio, in extreme feebleness, and his recovery is not expected. Rev. Robert D. Morris, a superannuated preacher, died on Saturday last at his home in Hightstown, N. J. He was seventy-three years of age, forty of which had been spent in the ministry. Rev. S. L. Baldwin, of the Foo Chow (China) mission, sends an account of the peaceful death of the first native Methodist convert in that mission—Ting Ang. He was seventeen years a devoted and consistent member of the church. The Methodists of Andover are about to build a church. The British Conference has acceded to the wishes of the Wesleyan Methodist Conference in Canada and adopted resolutions completely severing all bonds of ecclesiastical control over the latter. This is a step toward the unification of Methodism in the Dominion. The camp meetings in the South have been followed by revivals in the churches, and cheering reports come from different parts of the work. Thirty-five have lately been added to the Rocky Mount church, Alabama Conference; 9 to Sandy Ridge, 11 at Athens, 7 to Selma, 24 to Mount Carmel, Ala.; 30 to Fillmore, La., and so on through several circuits and charges. Rev. George L. Taylor writes that not less than ten new Methodist churches have been erected on Long Island within a year or a year and a half.

PRESBYTERIAN.

The U. P. Presbytery, of Cleveland, has voted to recommend the envelope system as the best method of raising church funds, as they find that the subscription system tends to destroy personal responsibility, and pew renting disturbs the peace and harmony of congregations. The Unity Presbyterian church, of Rowan county, N. C., has received thirteen new members after services lasting a week. Fourteen have been received at Boligee, Ala., after similar services. Rev. R. A. Patterson has accepted an invitation to do Evangelistic labor on the Pacific coast this fall and winter, and starts for the Golden State in a few days. The Rev. T. M. Cunningham, D. D., of San Francisco, has been appointed delegate to the New York Evangelical Alliance meeting. He has already come East. Rev. H. A. Newell, of Rock Island, Ill., has succeeded Rev. J. T. Killen in the pastorate of the Presbyterian church at Rochester, Minn. Rev. E. B. Raffensperger, of Cleveland, Ohio, has accepted the call of the Presbyterian church at Cumberland, Md., and will commence his labors there October 1. The Rev. Dr. Knox has arrived in New York from Belfast, Ireland, to attend the Evangelical Alliance meeting in October. Dr. Lowry Berkley has arrived from Lurgan, Ireland, on the same mission. Rev. Mr. McNulty has resigned the pastorate of Claremont Presbyterian church, Jersey City Heights. The Presbyterians of Helena, Montana, are building a $6,500 house of worship there. The Presbyterians of Fairplay, Col., are planning to raise a similar structure for themselves. The event of a Presbyterian minister fulfilling a single pastorate of fifty years is so rare that it should be duly observed. Dr. J. N. Sprague, of Geneseo, has fulfilled the conditions, and to-day his congregation and himself will commemorate the event. Four generations of the Doctor's household are expected to participate. The Fourth Presbyterian church, of Chicago, Rev. David Swing, pastor, will dedicate their house of worship on the first Sabbath of October. Rev. James Latimer, of Londonderry, Ireland, is visiting St. Louis and the West. Blackburne University, Carlinville, Ill., has made Rev. Charles H. Foote, pastor of the North Presbyterian church, of Chicago, Ill., a D. D. Rev. J. S. McClurg, of White Rock, Ill., has been called to Oregon and Forest City churches, Mo. Rev. H. K. McComb, of Macomb, Ill., has been called to the Presbyterian church, of Louisiana, Mo.

EPISCOPALIAN.

A new bishopric has been formed for British Kaffraria, and the Rev. Dr. Callaway, a missionary of the Church of England at Spring Vale, Natal, has been named as the first occupant of the see. He will, probably, be consecrated by the Primus of the Episcopal Church in Scotland. The diocese will be between the colonies of the Cape and Natal, and will be in extent equal to the whole of England. Dr. Callaway was some years ago an eminent surgeon in Southwark. According to the testimony of Bishop Vail, of Kansas, Episcopacy is not making the rapid progress which it should in that State. His language indicates the relative activity and enterprise of other denominations in this, as he terms it, "important central State." The trouble is in lack of funds. Rev. Dr. Theodore Edson, rector of St. Anne's Episcopal church, Lowell, Mass., for nearly a half century past, completed his eightieth year August 24. Rev. W. G. Tozer, D. D., has resigned the bishopric of Central Africa. The cathedral of the Protestant Episcopal Church in New York city will be erected as soon as the requisite funds can be raised. The entire cost of the structure and lots will be $2,000,000. Among the subscriptions already received are two of $100,000 each. The Bishop of London is perplexed over another Romanizing development in his diocese. A vicar and churchwardens have made application to erect a "Baldacchino" in a certain church—St. Barnabas. A "Baldacchino" is a canopy often raised in Catholic churches over the altar, generally of costly materials, and in this case it is proposed to expend over $3,000 in this aping of the Catholic Church. It has no spiritual significance, but is intended as a simple confession that the Catholic Church is the true church. It is another step of the surrender which the Church of England is making to the Church of Rome. The Bishop has not the courage to boldly say so, but has referred the matter to the Chancellor of his diocese. Rev. Dr. Paddock, of Brooklyn, the lately elected Bishop of Massachusetts, will be consecrated to that office in Grace church, Brooklyn, on Wednesday next.

BAPTIST.

The Baptist converts among the Teloogoos of Hindustan number 3,000. They have a theological seminary nearly completed at Ramapatam and 100 young men ready to enter it as soon as Rev. Mr. Williams, of Chicago, goes out thither to take charge. Rev. J. G. Clough is also to sail shortly for the same field. His arrival will make eight Baptist missionaries in that place. The Rev. George Rose, formerly vicar of Earls-Heaton, near Dewsbury, having seceded from the Established Church, in consequence of the "Bennett judgment," has been baptized at the Metropolitan Tabernacle by Mr. J. A. Spurgeon as a believer in the Lord Jesus Christ. What or whom did he believe in before? On Sunday last open air services were inaugurated in Thirty-fourth street, between Second and Third avenues, under direction of S. T. Hillman, chairman of the Evangelization Committee of the Baptist Missionary Union. A large audience was gathered, a quiet and earnest attention was given through the varied exercises, including a brief but pointed sermon full of earnest appeals by Rev. W. H. McKee. Rev. Galusha Anderson, D. D., is the pastor of the Strong place church, Brooklyn, and enters fully upon his new duties to-day. Along the Ohio River, above Maysville, Ky., there is no Baptist church. There are the important towns of Greenupsburg, Vanceburg, Ashland and Catlettsburg, which are destitute of a Baptist ministry. In Richmond, the county seat of Madison county—a very important point—the Baptist brethren are bestirring themselves to build a meeting house, and have already secured $7,000 in subscriptions. It is said that at least twenty-five county seats are without Baptist churches; and yet the Baptists outnumber any two denominations in the State of Kentucky. Four Baptist churches in Providence are pastorless. Rev. T. Cratz goes from Cross River to Hamilton, N. Y., and Rev. J. L. Ray from New Berlin to North Greenbush, N. Y. Rev. Charles Stovel, of London, arrived here on Sunday last. For forty years he has been the beloved and efficient pastor of the Commercial street Baptist chapel. Though now in his seventy-fourth year he is as full of vigor as most men in middle life. It was Mr. Stovel, in conjunction with the illustrious Knibb, who in 1832 addressed the famous anti-slavery letter to the American Baptists, the influence of which went far to bring on the great issue upon which the Church, North and South, divided. Mr. Stovel comes as a delegate to the Evangelical Alliance, and, as a Baptist visitor, will be warmly received. The following recent pastoral changes are announced:—Rev. C. W. Ray, of Bristol, to East Bridgeport, Conn.; Rev. F. F. Emerson, of Gloucester, Mass., to Hartford; Rev. R. R. Riddell, of Palmer, Mass., to South Berwick, Mass.; Rev. C. F. Myers, of Reading, to Sutton, Mass.; Rev. Judson Vradenburg, of Kalamazoo College, to Big Rapids, Mich.; Rev. E. K. Chandler, of Indianapolis, to Rockford, Ill.; Rev. D. S. French, of Indianapolis, to Brookston, Ind.; Rev. J. F. Page, of South Dover, Me., to Buffalo, Iowa. Mr. D. K. Smith was ordained and installed pastor of the Baptist church at Ontario, N. Y., on the 3d inst. The Southern Baptists have established a new outstation at Sai Nam, an important business point at the junction of the North and West rivers, west of Canton, China. The people of the town have always bitterly opposed missionary efforts among them hitherto, and Mr. Graves, of the Canton Mission, writes that for years he, as well as representatives of other missions, have labored in vain to get a foothold there. Rev. George Kerry, an English Baptist missionary, writes of a kind of religious awakening spreading all over Bengal among both Hindus and Mohammedans; while Rev. R. Elon, of the Dacca Mission, avows his conviction, with regard to the wide region over which his journeys extend, that "the number of those who secretly believe in Christ is as great, if not greater, than the number of baptized believers in all our stations put together." Mr. Fields, a graduate of Newton Theological Seminary, has been chosen pastor of the Baptist church at Alton, Ill., and will be ordained thereto next Sabbath. A new Baptist church in Denver, Col., was dedicated last Sabbath. To-day churches are to be dedicated at Chrizman, Ill., and at Belleville, Ill. On Sunday, 28th inst., a church will be dedicated at Fredericktown, Mo., and at Nashville, Tenn. A Baptist church will be dedicated at Long Prairie, Minn., to-day. Rev. E. K. Chandler, late of Indianapolis, has entered upon his work as pastor of the State street church in Rockford, Ill. The Central Baptist church, of Nashville, Tenn., will dedicate their house of worship on the 28th inst.

ROMAN CATHOLIC.

The Bishops of the ecclesiastical province of Valladolid have addressed a protest to the republican Assembly of Madrid against the project of separating the Church and State. The Roman Catholic Bishop Koltt has been sentenced to pay a fine of 400 thalers, and Bishop Ledresowsky 1,200 thalers, for an infraction of the German ecclesiastical laws in appointing clergymen without obtaining the sanction of the State authorities. The scheme of a pilgrimage from this country to the shrine of the Sacred Heart at Paray-le-Monial is noticed and advocated by the *Tablet*. It is said to be the motion of the Young Men's Catholic Association of New York, but other similar associations will unite with it in the enterprise, provided the English pilgrimage to the same shrine proves a success. Among the great pilgrimages going on, or about to commence in France, is one which will evoke the highest enthusiasm. It is to the grand historic shrine of St. Michael the Archangel off the coast of Normandy. It is to take place between September 14 and October 5. The third anniversary of the Catholic Union of New York will be observed by religious services in St. Patrick's Cathedral on the 20th inst. There being little or no hope that Father Massimo, O. S. F., late President of St. Bonaventure's College, Alleghany, N. Y., will return to this country, or that, if he does, his health will ever again permit him to resume the active duties of college life, the Rev. Father Theophile has just been elected president of that institution. Two churches in the parish of Haycock, Mass., will be blessed on Sunday next. The Church of Our Mother of Sorrows, Lancaster avenue, Philadelphia, will be dedicated on Sunday, September 28. The corner stone of the new Church of St. Mary's of the Assumption, Westgrove, Pa., will be laid today. A story comes from Key West which describes the miraculous escape of a nun, who was struck down insensible with lightning at that place, but who was saved by a scapular she wore. Her recovery was so remarkable that the physician who attended her was convinced of the doctrines of her religion, and himself and family were forthwith baptized. Bishop Farrell, of Hamilton, Canada, is rapidly recovering his health, and is now out of his critical condition. The new diocese of Montreal is to be divided, and Sherbrooke is to be the episcopal seat of a new bishopric. Rev. Francis Xavier Bastable, Secretary of the diocese of Harrisburg, lies dangerously ill at the episcopal residence, Harrisburg, Pa. A correspondent of the Chicago *Standard* states that at the dedication of the Catholic church at Edwardsville, Ill., last Sunday week "200 kegs of beer were among the articles consumed by the visitors." The *Catholic Review* calls attention to a coincidence which ought to be remembered in those days of reactions and revivals of religion. It is a hundred years, it says, since the Jesuits were provisionally abolished by Pope Clement, urged to that step by the governments of various European countries. The Jesuits survived the shock well enough to be again to-day the objects of greater love and greater hatred than any other body of men. Their enemies seem to have had worse luck for not one member of any royal house which expelled them now occupies a throne. Mgr. Bataille, the new Bishop of Amiens, France, will be solemnly enthroned on September 20, in the cathedral of that city. Since 1864 there have been eleven archbishops or bishops condemned to imprisonment, of greater or less duration, by the Italian government; thirteen archbishops or bishops proved innocent of accusations brought against them; six archbishops summoned and tried at Turin; forty-six archbishops or bishops exiled, and twenty-five archbishops or bishops, named by the Pope, who cannot take possession of their dioceses by reason of the continued opposition of Italy. The Archbishop of Cologne and the Prince Bishop of Breslau have both issued pastorals ordering a solemn *triduum* in their respective dioceses entreating Heaven to end the afflictions of the Church in Germany. The Lazarist Fathers who direct the seminaries of Monstereisel, Germany, have received orders from Bismarck to quit that city immediately and to close their schools. It is positively asserted that Father Burke will not visit this country again for at least two years. Rev. John B. Smith, of Lowell, Mass., having returned from the American College, in Rome, has been appointed to succeed the late Father Purcell, as assistant at the Boston Cathedral. Father Hecker, of this city, is in Switzerland, greatly improved in health. He recently lectured before the Catholic circle of Lausanne, on the condition of the Roman Catholic Church in the United States.

MISCELLANEOUS.

The State Christian Convention, composed of representatives of various denominations, which was to have assembled at Syracuse next week, has been postponed until the first week in December. Rev. Dr. James B. Miles sails for Europe this week. He goes abroad to assist in making arrangements for the International Senate of Jurists, which is to convene at Brussels next October. Rev. F. R. Schwedes, of Fort Wayne, Ind., has been engaged to fill the German professorship in Heidelberg College. The New Jersey Universalists held their Annual Conference last week. The attendance was very small. The feeble hold this sect has on the public heart is very remarkable. In one or two of the large cities the denomination presents a fair front, although there is no city where it was not stronger as an organization twenty years ago. It decreases with the population. The eighth Annual Convention of the Young Men's Christian associations of this State will be held at Amsterdam, opening on Wednesday, September 24, and closing on the following Friday night. Rev. Titus Coan, the venerable Sandwich Island missionary, is going to marry a boarding school miss of Honolulu. The Rev. Newman Hall, of London, is paying his second visit to this country. He arrived here on Wednesday of last week. He contemplates an extensive lecturing tour. The corner stone of the new church edifice of the "Old South Church" Society, Boston, at the corner of Boylston and Dartmouth streets, was laid on Monday in the presence of a large assembly. Rev. M. J. Savage, who lately resigned his pastorate at Hannibal, Mo., to accept a Congregational pulpit in Indianapolis, has changed his mind, and gone to a Unitarian church in Chicago, Ill. The Jewish congregation "Bnai Gemiluth Chesed," of Titusville, Pa., dedicated their synagogue on the 5th inst., in presence of a large concourse. Rev. Dr. Gottheil, the recently elected English preacher of the Temple Emmanuel, in this city, arrived here from England last Wednesday. With true liberality his congregation had raised $6,000, rented a house and furnished it, stocked it with winter fuel and gave him a most cordial reception on his arrival. The Doctor will be installed this week. Hereafter Drs. Adler and Gottheil will have equal jurisdiction over the spiritual affairs of the temple, and will lecture alternately in German and English. The temple schools will be under their joint direction also. The nave of the French Cathedral at Canton, China, has been roofed. After being closed for four weeks in the months of July and August, Trinity church, Shanghae, China, was reopened, the Rev. James Bates, of the Church Missionary Society, Ningpo, conducting both services.

FORTY-FOURTH STREET SYNAGOGUE.

Disobedience to State Law is Disobedience to God's Law—Rev. S. M. Isaacs' Advice to Young Members of His Congregation.

The congregation "Shaaray Tefila" begin again to fill their accustomed places in their synagogue after the summer vacation, and yesterday a goodly number gathered to engage in the services and to be instructed by Rev. Mr. Isaacs. What sacred emotions, he remarked, are caused by the lesson we have read this morning! It portrays the goodness, the justice and the mercy of God. Who does not desire to be able to say with the Psalmist, "I have not wilfully transgressed Thy commandments?" God commands; it is for us to obey. Judaism requires practical duties, and there are many who are glad to obey. He then called their attention to Deut. xxvi., 18, 19—"The Lord hath acknowledged thee this day to be a peculiar people unto Himself," &c. These verses, he said, are from the Mosaic records. There is nothing rabbinical about them. The Lord acknowledges Israel to be unto Him a peculiar people that He may try Israel above all people, and that we may be a holy people unto Himself. This is what we have to observe, and we can't neglect it without endangering our eternal welfare. We are not of those, said Mr. Isaacs, who flatter you by telling you that you are liberal and good, and that God will accept your services and your persons. You are to regard the Sabbath, to avoid everything forbidden by the law of Moses. From this there is and can be no departure without

DEEP AND LASTING INJURY

as the result. Science has not yet discovered any other way of going to heaven than by the way of faith and obedience to God. If we examine the pages of our history we shall find that our laws, like ourselves, were designed to be perpetual, notwithstanding our world-wide oppression for the disobedience of our fathers. How debasing we must become in our own estimation when we think of God only on the day of atonement or some other great festival of Judaism! In what way do we pray to God or show our love to him? When the Christian sees your stores closed on the Sabbath he will praise you because you keep that day holy. You keep not only the Jewish Sabbath but the Christian Sabbath also, and thereby you will excite his admiration and surprise. The Jew should be an honorable man in every sense of the term, and he should not fear to proclaim himself a Jew because he fears God. The day is past when we should have compassion on any one who transgresses the law of God or of the State, whether he be Jew or Gentile. He who transgresses the law of the land transgresses also Jewish law, for the defence of which we have stood firmly in the ages past. This, at least, is the intention of the law. How many there are

WHO WOULD LIKE TO BE JEWS

when they come to lie down to die; but they forget that one living Jew is worth a hundred dead ones. And if, as Jews, you live well, you need not fear about your dying.

Mr. Isaacs then offered a few words of advice to three young men who were about to be admitted to membership in the synagogue. He likened them to a three-fold cord that cannot be broken. The good old tree, fortified by the nation's tears, cannot fail to grow. These young men have confessed that the law of Moses is the law of God, and out of the mouth of babes and sucklings God hath perfected his praise. Mr. Isaacs advised the candidates to seek religious knowledge in preference to merely intellectual knowledge. He pointed out briefly the difference between the knowledge of the world and the knowledge of God. He bade them serve God faithfully, to obey their parents affectionately and to fulfil all the duties and obligations imposed upon them by society toward their fellow men, and he prayed that they might be good while they lived and enter Heaven when they die.

CITY POLITICS.

State of Parties---The Great Tammany and Apollo Hall Feud.

The "Three Johns'" Triumvirate and Their Backers.

The Brennan Combination and the Balance of Power.

THE OFFICES TO BE FILLED.

The political campaign in this city has fairly opened, and from one end of Manhattan Island to the other the note of preparation for the great struggle in November resounds on every side. The opening contest, however, will not be between the two great parties of the city—the republicans and their once united and powerful adversaries, the "fierce democracie". Before the latter can enter the lists with any prospect of success they must heal the dissensions which at present paralyzes concerted and successful action, or the day of conflict with their political opponents must be anticipated by the humiliation and defeat of one or other of the organizations now struggling for the leadership and the mastery. As a party aiming at power and reasserting its old political supremacy, the democratic body of to-day lies under great disadvantages. Their trusted leaders for years, suddenly hurled from a power they abused in a manner that not only put weapons in their opponents' hands to use against them, but for a time drove the most zealous and staunchest supporters of democratic rule and democratic principle to make common cause with their political foes in overthrowing the very men who had long been the accepted and successful leaders of Tammany.

But while leaders disappear principles are ever present, and the democratic party again sought for trusted men into whose hands they might safely commit the reorganization of their party, and once more surround Tammany with its ancient prestige. As a party they had made the sacrifice which patriotism demanded. As a party they must again take the first rank in the political councils of the city and State. On the great wave of reform, that for a time was irresistible in its course, the present leaders of Tammany were borne to a point which enabled them to assume control of the party at least for a time. They were not the men that, under party rule and discipline, would have been selected for leadership. They filled the gap, however, and, at the least, after the first disaster to the Tammany cause, they might form a rallying point round which the scattered hosts might again reorganize, and in fresh contests pluck victory from the arms of defeat. Have these men been equal to the occasion? Have they taken in the situation? Have they furled the standard of Old Tammany, so dear to the democracy, and invited the bone and sinew, and brains, too, of its erst time most steadfast adherents to assume their proper places under its folds? These questions have been put, and the responses thereto bode no good to them or the cause they claim to represent in the coming contest. "In union is strength" is a motto the present Tammany leaders appear to ignore. Their policy is the most baneful impediment that now stands in the way of union and strength and permanent reconstruction. The blood of the Sachems should be the seed of Tammany, and from the sacrifices already made to purge the city government and the democratic party from the double crime of fraud and treason, it might be supposed that Tammany to-day would stand emancipated, regenerated and disenthralled—the venerated shrine of its devoted followers, and from which only backsliders, ingrates and renegades shall be expelled. But

WHAT SAYS APOLLO HALL?

These men have been weighed in the balance and found wanting. They assume powers not delegated to them by the democracy. They are not the chosen leaders of the party, but the mere creatures of railroad monopolists, held in their places by the railroad interest which, controlling State politics, must be felt and submitted to in the great city of New York. Apollo Hall thunders out "No!" pitches into John No. 1—Kelly—the leader, goes for John No. 2—Fox—and pays back with one of his own "counters"—a left-handed compliment no doubt—John No. 3—Morrissey. The Apollo leaders denounced the

"THREE JOHN DEMOCRACY"

as a railway swindle and a snare, and would any day sooner recommend a full demijohn to the democratic party than any one or all of the three whole Johns that compose the Tammany triumvirate of to-day; but there is a power behind this Three John party that will have to be combated—the railway power, which, however it may be neutralized in the city, controls the State, and here in this certainty Mr. Kelly finds his strength to scout the idea of affiliation with the Apollo or Irving Hall party and their willing allies, the remnant of the liberal republicans, who listen to and are cajoled by the rhodomontade of the political harlequin, General Cochrane. It was a well directed

SHOT OF SENATOR CREAMER

before the Tammany State Central Committee, moving to increase the number of delegates to the Democratic State Convention, so that Apollo Hall and the liberal republicans should be represented. It drew the enemy's fire immediately and showed exactly their position in the fight, horse, foot and dragoons, and the batteries of the railway contingent, well supplied on the flanks, ready to support the onslaught made on the refractory Creamerites and Irvingites generally. Of course Kelly carried the day after a skirmish which reflected very little credit on his tactics or generalship. The tocsin was at once sounded in Apollo Hall and the young braves at once appeared in paint and feather, and glittering tomahawk all ready for the war path. The beacon fires were lighted, and vows registered to keep the "fires burning" until probably Tammany would be made too hot for the three Johns and their railway supporters. However this may be, it is clear that the Apollo Hall fight will be first mainly directed to overthrow the Tammany party, represented by Mr. Kelly, when a fusion of all the democ