RITUALISM AND REFORM.

An Interview with Bishop Cummins, of the Reformed Protestant Episcopal Church.

When the New Church Will Be Organized in New York—Why Bishop Cummins Did Not Stay Within the Church—The Situation Defined—The Powerlessness of Bishops and of Ecclesiastical Law—What Forty Years' Ritualism Has Done in the Mother Church of England.

At the meeting of the Council of the Reformed Protestant Episcopal Church, held at Association Hall on Tuesday, it was announced, in an informal way, that very speedily, and probably on Sunday next, a congregation would be organized for worship in this city under the direction of Bishop Cummins. With a view of obtaining information on this point and also on other questions connected with this important movement a reporter of the HERALD called yesterday upon Bishop Cummins at his residence in Fifty-seventh street. The Bishop received the reporter in his library very kindly, and expressed his readiness to give any information that he possessed on the subject. The Bishop has a John Wesley sort of face, very much of the gentleness, dignity and love of order that the biographers of that eminent divine have ascribed to Wesley, and impresses a listener with the conviction that he is adapted, both by nature and grace, for a religious reformer.

"Bishop," inquired the reporter, "do you intend to organize your church in this city on Sunday next, or on an early Sunday?"

"Not on Sunday, sir, and possibly not until Christmas, or possibly not until the first Sunday in January. There are several reasons for the delay; one or two of them I will give you. First, it is very desirable that we should commence with the Prayer Book of 1783. Only a very few copies have been got ready by the printer. You saw a few of these at the meeting on Tuesday. The printer is using all diligence to get them ready speedily, but a sufficient number cannot be furnished for a week or two. It would be better that this Prayer Book should be in the hands of all our worshippers, and as that cannot be done a delay must take place in the organization of our church. In addition to this, there is another important reason. I shall, for some weeks to come, be more or less absent from the city on official duties, and it is thought by the laity who are associated with me that it would not be well for me to be absent from the pulpit frequently at the outset of our organization. There is much preliminary work yet to be done, and therefore I do not think myself that we shall open our church before the first Sunday in January."

THE REASONS FOR SEPARATION.

"These seem to be good and sufficient reasons, Bishop. May I now ask you for information on another matter connected with this movement? An opinion prevails not only in the secular mind, but also in the religious press, where it has in some journals been elaborately stated that you and your Episcopal friends would have brought about that which you desire more effectually and probably with greater promptitude by staying within the Church than by coming out of it. You have, doubtless, very good reasons for not doing this. Would it be asking too much for you to give them to the HERALD in a somewhat more summary and popular manner than you have done in your published letters and discourses?"

"With very great pleasure. It is true, as you have stated, that there is a very prevalent opinion among many good and influential brethren who sympathize with our object that we should do more good by staying within the Church than by coming out. But that conclusion has been reached by a want of acquaintance with the facts. Let me first of all refer to the personal aspect of this question, viewed in the light of this objection—to our coming away from the communion of the Protestant Episcopal Church. I was Assistant Bishop of Kentucky; I had no power beyond that which was delegated to me by Bishop Smith. I was called upon, in the exercise of my official position, to be present at confirmations in churches in my dioceses, and, so far as my presence was concerned, sanction an order of worship that was contrary to my views, where there would be an altar and superaltar, and where there was a symbolic system in the worship that war opposed to my most solemn convictions. All that I could do was to stand with the people, and in my sermon preach truths that might be a corrective of this formalism. Bishop Smith, like many other bishops, did not see his way clear to any active interference. Neither is it surprising that he should hesitate. The experience of other bishops who has moved in this direction, particularly of Bishop Eastbourne—a good and faithful man—who refused to allow the erection of an altar in a church in his diocese, and never recovered from the effect that prohibition had on his popularity and usefulness. The idea of the laity who ask for these innovations generally is that a prohibition is an interference with that freedom and voluntariness which is, of course, the characteristic of a Protestant Episcopal church in America. Besides, I think it would have been dishonorable to have remained in a church with the object of seeking to produce in that Church a revolution in its faith and practice, while professedly subscribing to them, and with the vows of that Church upon me. I think that there was no other course left than for me to come away and do as I have done."

THE POWERLESSNESS OF THE CHURCH.

"Then you do not think, Bishop, that these errors, as you suppose them, comparatively modern as they are, can be corrected within the Church by either the moral influence of evangelical men or the force of ecclesiastical law?"

"The recent history of the Church does not favor that opinion, and this brings me to the other reason why I think that it is better that we separate ourselves from the Protestant Episcopal Church. Let us look back for a moment at the history of the ritualistic movement in the English Church, of which our own Church is a branch. That celebrated tract, No. 90 of the 'Tracts for the Times,' was published in September, 1833; that is 40 years ago, and ritualism has gone on increasing ever since in the Church of England. Dr. Pusey was suspended by the University of Oxford then for two years for preaching what he now preaches freely without let or hindrance. There is a very interesting pamphlet, entitled 'Quousque?' written by 'A high churchman, of the old school.' Allow me just to call your attention to one short passage therein in this connection":—

ENGLISH RITUALISM.

It is impossible, I should think, for any one not to see in the ceremonial of this day sufficient evidence of the obstinate determination of this school on any occasion and by any means which may present themselves to introduce into our Church a system and form of worship materially, if not wholly, different from that of the Reformed Church of England; and there is no lack of evidence to the same effect in other places, though sometimes but in trifles; but no feather is too light to show which way the wind blows. Thus we read of a requiem mass being celebrated for Mr. Purchas' soul, of which his friends must hope he did not stand in need. I am told that the Archdeacon of London, in his late charge, called attention to the fact that in some churches in his archdeaconry confessional boxes were to be seen; and, unless I am misinformed, one of the Richmond curates carried his confessional box with him to St. Alban's. At Clifton the minister officiating at the Holy Communion insisted on putting the bread into the mouths instead of into the hands of two ladies of my acquaintance. In an account of some ritualistic proceedings at Jenny I have read that the Litany of the Holy Childhood, recited by the curate and choir kneeling at the chancel steps, formed part of the afternoon service in the parish church. In fact the ritualistic journals, as well as others, almost every day tell the same tale, though in different accents. In London we hear of fashionable ladies playing at being housemaids in their churches, in obedience, of course, to "Father" M. or N., by way of penance for their own sins and reparation for affronts offered to God by others. The Easter services in some London churches this year have out-Mariolatrized a Macmonochie. If I am not mistaken, the ritualistic clergy are encouraging the foundation of societies of the Sacred Heart, &c., sections being started in more counties than one, in which the inculcation of confession as an habitual preparation for the Holy Communion is quite sufficient to indicate their being in the hands of the anti-Reformation party. Go into any of the ritualistic churches and see whether you will not be reminded of Rome; be present at one of the "high celebrations," as the mass is called in ritualistic circles, and see whether the decorations of the so-called altar, the vestments of the officiating clergy, their sacerdotal position, their attitudes, their movements from side to side, the whole mode of consecration, the musical accompaniments at the most solemn parts of the service, the choristers, in their black or colored cassocks and short surplices, the number of non-communicants occupied or seemingly occupied in their private devotions, while a sacrifice, which is supposed to give efficacy to these private devotions is being, as they think, performed for them by the priest—in short, whether everything does not tell the same tale of Romish ceremonial and Romish doctrine having overlaid the Order for the Administration of the Holy Communion in the Prayer Book.

EFFECT OF ECCLESIASTICAL LAW.

"What about the ecclesiastical law of the English Church, that could stop this?"

"The answer to that," said the Bishop, "was best given to Bishop Potter, when in London, by the Archbishop of Canterbury and by Bishop Jackson. When Bishop Potter put to these eminent ecclesiastics the same question, substantially, that you have put to me, their answer was, substantially, that they were powerless to prevent it. If they try one erring clergyman, there are 100 more ready to be tried; and, in fact, said Archbishop Canterbury, the laity have the power to prevent it if they desire to; the church wardens can prohibit it if they choose, but there is a feeling, both among laity and clergy, that the Church of England is a kind of omnibus in which Mr. Pusey, Mr. Bickersteth and Dean Stanley can all ride together, and that the Church is an expansive Church, and that it shelters men of every condition of faith. Now, what is true of England is to a smaller extent true of America. In this city we have churches nearly as ritualistic as any in England. Bishop Potter allows these ritualistic practices in these churches, and an endeavor of the Bishop's at the last Convocation to obtain a remedy was defeated by the lower house. Throughout this country there is a growing tendency towards a symbolic worship and the manifestation of a faith that is certainly opposed to what we call evangelical truth."

WHY RITUALISM GROWS.

"How do you account for this growth, Bishop Cummins?"

"There is much that appeals to the imagination in ritualism. Our young clergy are taken with the idea of being considered 'priests,' and from the imagination they go on to the practice of being a 'priest,' a 'mediator' between their flock and themselves. In addition to this the Prayer Book has a seeming sanction for their view, and so they and the laity, from commencing, in my view, with a perilously near approach to superstition, go on until they adopt the superstition itself."

PROSPECTS OF THE REFORMATION.

"Have you reason to believe that there is an influential minority of the clergy and the laity aroused to this danger in this country?"

"I do, indeed. Every day brings me fresh tokens of what I cannot but regard as the divine favor on our work. You will remember the circular signed by 21 of the clergy of Philadelphia, recently issued, belittling this movement. Only this very morning I hear from a friend that two of these clergy have expressed their great regret that they had signed this circular. We are not yet in a position to organize churches, but every day I have letters from clergy who are in full sympathy with this movement, and who will, themselves and their congregations, come over to us as soon as the hour arrives for that step to be taken. Intimations of this character come from men of all evangelical denominations. There are Presbyterians who desire a liturgy, who are in sympathy with us. We have already associated with us not only men whose hearts are with us, but who have consecrated their substance to this great work. If God be with us none can, you know, be successfully against us. If He is not with us, why then we shall come to naught. We are not desirous for any display of large numbers, for any ostentations of growth. We are wishful to grow, as in nature, by a steady and silent, but sure process; and then our growth will be enduring, and we shall be permitted to accomplish the work that we have sought to do."

The enumeration of a few details of the work, as now developing itself, closed this very interesting interview, and the Bishop bade the reporter "good day," with a pleasant smile and a cheery tone in his voice.

BOOK TRADE SALE.

The third day's sale yesterday was even better than that of the previous one, the dealers' interest becoming more absorbed in the proceedings as the sale progresses. The attendance was large and the prices realized throughout fully up to the expectation of the publishers' ideas.

The sale began with the invoice furnished by Messrs. Lea & Shepard, of Boston, consisting of their popular publications—"Oliver Optic's" series, in various editions, from $1 50 to $20 per set; "Miss Douglass' Juvenile Books," Elijah Kellogg's "Elm Island Series," "Dotty Dimple's Stories," the "Little Prudy Stories" and "Flyaway Series," "Sunnybank Stories" and the new "Oliver Optic" publications for 1873 sold remarkably well and fully up to the lines offered, and, in some cases, beyond.

D. Appleton & Co.'s publications followed this latter invoice, commencing with a long list of scientific works. Then came the offers of new publications:—"The Little People of the Snow," by William Cullen Bryant; Francis Way's "Rome," illustrated with 346 engravings, price $30; "Shakespeare's Midsummer Nights Dream," at $7 50 and $12 per volume; "Manners, Customs and Dress during the Middle Ages," by Paul La Croix, from $12 to $25 per volume, and the "Waverley Novels," at $125 per set; Herbert Spencer's Works, Fenimore Cooper's Works, Dickens' Works, Bryant's "Song of the Sower," the "Story of the Fountain," $5 and $9 per volume; "Dana's Household Book of Poetry," $5 and $10 per volume, and their choice gift books were in active demand at full prices.

Gould & Lincoln, of Boston; J. B. Burr & Co., Hartford, and Virtue & Yorston, of New York, followed next with small invoices of publications. To-day's sale commences with the valuable contribution of Messrs. Scribner, Welford & Armstrong, of this city. Most of their books are high-priced works, and are popularly known to the trade. Their "Masterpieces of Flemish Art," "English Art" and of "Mulready" are typographical gems, and sure to realize good prices. The catalogue of this firm's invoice will consume nearly half of the day in selling. The latter part of the day will be occupied with the sale of valuable Catholic books, published by D. & J. Sadlier & Co., of New York, and John Murphy & Co., of Baltimore.

THE NEWARK FRAUDS.

Taxpayers' Determined Resistance to Unjust Assessments—The City Said To Be in Debt $7,000,000—More Arrogance of Officials.

As has repeatedly been illustrated by facts and figures in the HERALD during the past two years, one of the main sources through which the taxpayers of Newark have been fleeced of thousands upon thousands—aye hundreds of thousands of dollars—is the working of street and sewer "improvements." One of the best illustrations in point is the Springfield avenue pavement job, which is just now the subject of indignation meetings and proceedings in the courts. The contract called for the laying of a Tilford pavement 16 inches deep. Instead of that, as alleged and sworn to by various parties, the average depth is only 12 inches and in some places it is only eight inches. Instead of sand, which costs $1 a load, common dirt,

NOT WORTH A CENT,

was used to a great extent, as is alleged. Altogether the work was done, by all accounts, most imperfectly; and even then, thanks to the consideration of city officials for poor, hard working contractors, the money was all paid over to the latter full four months before it was completed, or rather alleged and assumed to have been completed, in clear and positive

VIOLATION OF MUNICIPAL LAW.

The amount paid was $136,000. How much of this was really earned nobody can tell, but some intelligent taxpayers say that the $36,000 would go the largest way towards paying expenses. A fact which made taxpayers inquisitive over this job was the fact that it was given out in opposition to their wishes. They had but a short time before paid a bill of $142,000 for widening and sewering the avenue, an improvement they had asked for. To the pavement bill the taxpayers from the first demurred. They took the matter before the Chancellor and applied for an injunction to restrain the city from collecting the assessments. It was granted, but subsequently dissolved for the reason chiefly that the application had not been made before the money was all paid by the city. But, nothing daunted, the taxpayers are moving again, and are determined to spend more money with lawyers in the courts rather than be

SUBJECTED TO OUTRAGEOUS TREATMENT

by the very officials who are in league with the contractors. At a recent well attended meeting they declared, among other things, that the affidavits, in answer to our bill filed in Court, were not true, for we can show that the parties making the strongest and most important oaths in answer to the bill have since stated under oath that they did not know they were swearing to what they did; also that when the Chairman of the Street Committee (Mr. Stainsby) was complained to as to the character of the work being done we were told it was not the proper time to complain, but to wait until the work was done. It will be recollected that the last Grand Jury indicted Bernard M. Shanley and several others for perjury in making oath to false statements to prop up the city's suit in this very case before the Chancellor. On the trial young Shanley swore that he was not aware of what he had made affidavit to, taking it for granted that what City Counsel Francis said was all right was so. When he came to learn what was actually in the affidavit his hair almost stood on end, he said. At the trial Francis was shown, on his own testimony, to have made all these indicted persons.

PERJURE THEMSELVES,

and to have conducted the business of the city in the matter in a most reprehensible manner. At the meeting of taxpayers Mr. Paul Buchanan, who had himself once been a contractor, said that while at the City Hall he was

TAKEN SEVERELY TO TASK

by Auditor Dawes and Treasurer Stout for daring to say certain things in public in behalf of the people and against the contractors. He made a sharp point on the ring by saying that nowadays one cannot say a word about contractors but he will be called to account for it by city officials, who seem deeply interested in such matters. A Mr. Lenig said that he had, after a rain on one occasion,

PLUNGED HIS ARM UP TO THE SHOULDER

in the "pavement" which was paid for as "16 inches of solid rock." Another citizen said the contractors, through the manipulations of officials, had well nigh ruined poor men. In the course of some remarks showing how the city charter had been amended until there was scarcely a bit of the original left, Mr. Jabez W. Hayes, one of the most influential and highly respected moneyed men of Newark, said these amendments had been piled on by shrewd politicians, until, step by step, the city debt had been run up to $7,000,000. A committee was appointed to apply to the Council once more for the rights of the taxpayers. Failing in those the courts will be again applied to.

THE BEECHER SCANDAL.

Lecture by Dr. McGlynn—The Christian Priesthood—The Plymouth Church Trouble.

The Rev. Dr. McGlynn lectured last evening in St. Peter's church, Brooklyn, for the benefit of the poor of the parish, on the "Christian Priesthood." He endeavored to show that Christ was a priest, not merely of the bloody sacrifice on Calvary, but that the words of prophecy and Christ's own teachings tell us of another priesthood in Christ, whose ministry it should be to offer a eucharistic sacrifice, to teach the truth, to reconcile sinners with God, and by deeds of heroic charity, as well as by its teachings, to bring the whole world into the unity of one family, "the kingdom of God on earth," looking up to heaven and with one voice proclaiming their perfect brotherhood in saying, "Our Father who art in heaven." He went on to show how Christ exercises this His priesthood through the priesthood that He has left with His church; and he asserted that it is, in fact, still Christ himself offering His own sacrifice, absolving sinners, teaching all truth and "going about doing good," as He did of old, and blessing, humanizing and sanctifying the world more effectually even than he did during His mortal life. He said that it is Christ Himself who does all this through the priests, who are but His servants, ministers and instruments, and that in every willing mind and loving heart the Master is still powerful to do a perfect work, even with the most indifferent instruments.

He then went on to express his profound regret that men

REPUTED TEACHERS OF RELIGION,

blinded by passion or prejudice, or actuated by more cool and deliberate, and, therefore, even meaner, purposes, should seize upon the natural weaknesses, imperfections, shortcomings and, if they choose, follies, blunders and crimes of the human element in the Church to hide from the minds of men the divine light that Christ has committed to her keeping, and to chill their hearts against the heavenly graces of pardon, peace and sanctity that He would convey to their hearts from His own opened heart on the cross, through the channels of those holy sacraments which He Himself has instituted and left with His church, as so many points of immediate contact with Himself, for all souls who will receive them with contrition and humility of heart. He then went on to say that it was extremely painful to read in the newspapers how a prominent clergyman of that very city of Brooklyn, the Rev. Mr. Beecher, had allowed himself on recent occasions to be swayed by such vulgar and ignorant prejudices—if not animated by even more deliberate and calculating purposes—without even the poor excuse of ignorance. It is

A MATTER OF NOTORIOUS PUBLICITY

in the newspapers that two prominent churches in Brooklyn, of his own denomination and in close sympathy and fellowship with him and his church, have recently presented to Plymouth church, through committees headed by their respective pastors, a document in which the following paragraph occurs:—

Such a course of action appears to us especially untimely and especially dangerous when the sin alleged is against the good name of a minister of Christ, in whose undimmed repute for purity of life the whole church has an interest; against whom circumstantial and damaging statements are alleged to have been made by the member whom the church thus puts beyond its reach; concerning whom suspicion is almost sure to be increased by such an apparent avoidance of duty, and where the proper opportunity to vindicate his name is certainly sacrificed.

At the meeting at which this document was considered by Plymouth church Mr. Beecher made a speech, the drift of which was that he was opposed to ecclesiasticism and should continue to be so opposed to the end, forgetting, perhaps, for the moment that Christ had said, "I will build my Church," and that to that church He had said, "Lo! I am with you all days till the end." If Mr. Beecher had contented himself with questioning the action of the sister Congregational churches, it would hardly be any affair of ours; but on the following Sunday (as if following up his announced programme of opposition to ecclesiasticism) he must go out of his way to denounce not the churches that arraign him—perhaps his strongest word is that they have made

A MISTAKE,

and of one of whose ministers the worst he had to say was that he was not born in Indiana, but, presto! he falls foul of the Holy Catholic Apostolic Church, that millions of saints and martyrs and of holy souls in every age have believed to be and with excellent reason (if all that I have said this evening is not a delusion) to be the very Church that Christ said that He would build, and against which He promised that "the gates of hell should not prevail," and to which He gave the commission to teach all truth, even as He had taught, till the end of time, the Church which they, with St. Paul, have believed to be "the very body and the spouse of Christ." Mr. Beecher, fresh from the reading of the document from which I have quoted, in which his friends tell us of a stain upon his character that, in their judgment, will be only deepened the more by the action which he persists in taking, has the horrible hardihood and effrontery to stand up and pronounce this Church of God "the marvel not only, but the infernal miracle, of time." Mr. Beecher cannot be ignorant of the wondrous claims of this Church to the gratitude and veneration of mankind, and he is acting an unworthy part when, with so much assurance, he dares to assert what he could certainly not be sure of and what he is not so ignorant but he must have had many powerful reasons to doubt. Might not Mr. Beecher and others like him have found similar reasons in the weakness and sufferings of the individual humanity of Christ to have denied His divinity and to have agreed with those who said, "By the power of the prince of devils does He cast out devils?" I would say to Mr. Beecher that his action seems to savor of

A VULGAR POLICY UNWORTHY OF A CHRISTIAN MINISTER.

The knowing ones of the world will in all probability say that it is the old and vulgar dodge of the thief, when hotly pursued, raising himself the cry, "Stop thief!" or of the prisoner in the dock lamenting and condemning the injustice and tyranny of organized society. And I would, last of all, say to Mr. Beecher, that if we read in Holy Writ of a terrible chastisement inflicted upon one who too thoughtlessly raised his hand to prop the tottering ark of God he can hardly hope for a blessing when he so recklessly and cruelly would raise his hand to smite it and throw it down.

THE TEMPERANCE QUESTION.

A National Commission of Inquiry To Be Demanded of Congress.

There was a conference of temperance men in the Young Men's Christian Association building, corner Twenty-third street and Fourth avenue, yesterday afternoon. There were only about 20 persons present, including four ladies. The conference was presided over by Mr. William E. Dodge.

Mr. Aaron M. Powell was the first speaker, and, after lengthy remarks, read a resolution embodying a proposition for the appointment of a commission by the government to inquire into the effects of alcoholism, and asking Senators and Congressmen to give it their support.

Mr. William E. Dodge was the next speaker. He believed the temperance men were moving in the right direction. What was wanted was solid statistical information, which would compel the people by its startling truth to drown the horrid traffic down.

Robert C. Rilman, Judge of the Superior Court of Massachusetts, said that he had become impressed with the breadth and depth of the temperance cause. He thought that the advocates of temperance in the past had moved in too narrow limits—they had overwrought the pathetic. It was so in the anti-slavery reform movement at its start. The fictions and stories spread before the people then were overwrought and began to lose their influence. What were wanted by the temperance advocates were figures so accurate that the people would be seriously impressed by them. A great deal had been heard in the past about the 50,000 drunkards that were marching into the grave. Now, who knew positively that there were 50,000 drunkards marching into the grave? It was true that many men died of alcoholism who were not so recorded in the mortuary records; for it was not to be expected that a well paid physician cares to offend the family of one of these unfortunates by writing, as it were, "died of alcoholism" as his medical verdict. There was no earthly way of convincing the people that the temperance men's statements were always reliable other than a by commission's official report. It should be composed of well known and energetic men—of a physician, of a lawyer, of scientific men, and even of liquor men, who might be able to show some good for their side of the question. Facts were stubborn things indeed, and if the commission could show that a community got on better without liquor than with it, even though science might at times argue otherwise, so much the worse for science.

Mr. Black, President of the Temperance Society of Pennsylvania, made some general remarks on the history and merits of the temperance cause, and closed by advocating the appointment of a temperance commission and the delrayment of its expenses by Congress.

Dr. Willard Parker also spoke a few words on the statistics of the effects of alcoholism. So far as he had been able to study the question, he believed that 33 per cent of the deaths in this city were caused, directly or indirectly, by alcoholism.

The Conference finally adopted the following resolution, and then adjourned:—

Resolved, That we heartily endorse the proposition for a national commission, to be authorized by Congress to investigate and report upon the alcoholic traffic and the results of prohibitory and other legislation for the suppression of intemperance, and we hereby respectfully request Senators and Representatives to give the measure early and favorable consideration.

A SUBURBAN SENSATION.

Extraordinary Suit for Libel at White Plains, Westchester County.

A Scandalous Narrative—Laying Bare Domestic Secrets—Singular Career of a Divorced Husband—An Episcopal Clergyman One of the Defendants—Fiction Outrivalled by Facts—The Price Asked for "Private" Correspondence.

In the Circuit Court, now sitting at White Plains, Westchester county, a suit for libel was commenced yesterday which, owing to the social position of the parties concerned, together with the astounding circumstances surrounding it, make up one of the most decided domestic sensations of the period. This suit, on which there are four others pending, is brought by Mrs. Lucy A. MacMahon against Francis E. Eldridge, her divorced former husband, and the Rev. Robert Holden, an Episcopal clergyman, who has filled for many years and still holds, the position of rector of Trinity school, New York. The causes that have led to the present suit, around which all the others cluster, have during the past few years been the theme of confidential gossip among the scandal mongers of the county, but more especially in the town of Morrisania, where the complainant, her husband and children reside, enjoying that luxuriousness of living which can only be compatible with affluence. She is better known by the self-conferred title of "Lady" MacMahon, whose palatial abode has long borne the romantic name of "Castle Eden." Mr. Holden also lives in Morrisania, and sometimes officiates at St. Paul's church, while the identity of the other defendant is partially explained in what follows. It may be mentioned that the present husband of the complainant is a lawyer of some note and practises his profession in New York. Many years ago, it appears, and while the complainant was yet

IN HER TEENS,

she formed the acquaintance of Eldridge, who is said to have been a young man of convivial habits. This acquaintance in course of time ripened into an intimacy which culminated in the couple being secretly married. Although the acquaintance was directly brought about by the mother of the complainant, who, it is alleged, followed a rather objectionable calling in Leonard street, New York, and who took a very lively interest in young Eldridge at the time, yet she, it appears, never designed him for her daughter. It is asserted on the part of the complainant that the newly married pair did not live together as man and wife at any time, but that immediately after the ceremony they separated, each going to his and her home. The husband, having had a moderate legacy left him by a relative, proceeded to St. Louis some time after the marriage, expecting to increase his capital, and take his young wife away from what he considered

UNDESIRABLE ASSOCIATIONS

in New York. According to the defence he failed in business, and returned to find that a change had come over his bride. About this time the complainant disclosed the fact of her secret marriage to her mother, who at once applied herself to the task of freeing her daughter from her matrimonial fetters. She called upon a law firm in New York, of which Dennis MacMahon was a partner, and through that firm instituted a suit for divorce. The case was successfully conducted by Mr. MacMahon, who shortly afterwards married the divorced bride. Eleven children have been the result of this union, eight of whom are living. After the decree of divorce had been granted Eldridge, it is said, sailed for California, where he was lost sight of for some time. About three years ago, however, Mr. MacMahon accidentally saw in an evening paper a paragraph setting forth that a man named Francis E. Eldridge was lying in a critical condition in Bellevue Hospital, having attempted to commit suicide by

CUTTING HIS THROAT.

On reaching home he inadvertently, as is stated, showed the news item to his wife, which so aroused her sympathies for the cast-off husband that she ultimately obtained her husband's consent to sending their eldest son to visit Eldridge in the hospital. At his request he was next visited by Mr. and Mrs. MacMahon, to whom he expressed a strong desire to reform, and promised them that if they would assist him out of his difficulty he would become an altered man. In view of this promise the complainant and her husband agreed to give him a yearly stipend, and shortly afterwards secured him a comfortable boarding place at Oncorsvile, Conn., where he remained about a year. Mr. Eldridge next comes on the scene as a boarder in the house of the Rev. Mr. Holden, having been received into that gentleman's family at the urgent request of Mrs. MacMahon, who was

AN INTIMATE FRIEND

of Mrs. Holden and a communicant in her church. During his stay of about two months at the house of Mr. Holden the complainant and her husband paid his board bills, and, although it seems that Mrs. MacMahon at first refused to meet or see Mr. Eldridge, her carriage would call almost daily to take him out driving with her children. He often visited the house of complainant, where he was always hospitably entertained by her husband, and finally, as an adjunct of a reconciliation, Eldridge, with many others, including several clergymen, were invited to an entertainment given by the complainant. It is said that on this occasion Mr. Eldridge was assigned

THE POST OF HONOR

at the table by the hostess. It next transpires that Eldridge goes back again to his old quarters in Connecticut, still receiving financial support from the MacMahons. Suddenly, however, the supply is cut off and Mr. Eldridge notified that he must expect no more aid from his whilom patrons. He then returned to Morrisania, where he was boldly met at the door by Mr. Holden, who informed him that, owing to information received from Mr. and Mrs. MacMahon, he could not again receive him into his house. Mr. Eldridge then unbosomed himself to the clergyman and former friend of the connection which existed between himself and the MacMahon family, the result of which was that Mr. Holden took

A DEEP INTEREST

in the man, and asked him to remain at his house, promising in the meantime to bring about, if possible, a better understanding between the parties. Letters were sent by Eldridge to the MacMahons, which were returned unopened, until at length, in July, 1870, Mr. Holden called on the complainant and handed her an unsealed letter from Eldridge, in which the latter, as is alleged, threatened to write and cause to be published in book form a biographical sketch of the life and character of Mrs. MacMahon, which should also contain a portion of her private correspondence with himself, all of which was intended to seriously affect her reputation. The presentation of this letter was accompanied by a verbal demand on the part of Mr. Holden, acting for his friend, as to

THE AMOUNT AND TERMS OF PAYMENT

necessary to prevent the publication of the threatened biography. These were as follows:—That Mrs. MacMahon should pay to Mr. Eldridge the sum of $2,750 cash, and also an annuity of $1,250 during his natural life, such annuity to be continued to his heirs after his death; and that she should also present him with a paid up life insurance policy for $5,000, for the benefit of himself and his heirs. The demand was refused, although the refusal did not prevent its being repeated subsequently to the husband of the complainant, at his office in New York, by Mr. Holden, who is now jointly sued in the action with Mr. Eldridge. The defence will endeavor to prove that the circumstances under which the letter was sent fully justified the action, as Eldridge, they assert, had been deeply wronged at the hands of the complainant and her husband. Among other acts of alleged persecution, they charge the complainant with having designedly frustrated a desirable marriage which Mr. Eldridge was about contracting in Connecticut, and also that, to effect this object, she abstracted a letter from his trunk, which he has been unable to recover. The "private correspondence" of the complainant now in possession of Eldridge is exceedingly voluminous, making, it is understood, over 500 folios. Its nature, as foreshadowed by the defence, is such as to preclude any idea of its reproduction in print. The case will be continued to-day.

A GHASTLY INVESTIGATION SOUGHT AFTER.

Coroners Jones and Whitehill sent in a communication to the Kings County Board of Supervisors, requesting that a committee be appointed to investigate the truth or falsity of the charge made against their official conduct by a certain New York morning paper, to the effect that the Coroners were in the habit of holding inquests in bogus smallpox cases and dividing the receipts thereof with ex-Register Daniel Downey. The Coroners indignantly deny the allegation and court investigation. The communication was received, and the desired committee was ordered to be appointed by the President of the Board.

Coroner Keenan was yesterday called to No. 122 Clinton place to hold an inquest over the remains of William Nelson Simms, a colored boy, nine years of age, and born in Washington, D. C., who died from meningitis, the result of injury to the spine received seven years ago.

HORSE NOTES.

At the Fashion Stud Farm the following celebrated horses are quartered for the winter:—

Goldsmith Maid, who will be jogged on the road during the winter.

Lady Thorn, in foal to General Knox. She will foal in March. The old mare is looking extremely well, and running out in a roomy paddock.

Lucy has been bred to Jay Gould. She has sustained a serious injury, and will never be harnessed again. This mare was undoubtedly faster for a heat than Goldsmith Maid.

Western Girl has been bred to Jay Gould; Idle, also, bred to Jay Gould.

Blonde and Tidy have been bred to General Knox.

Lady Maud has been bred to Jay Gould.

Bay mare Mary, who has trotted in 2:26, has been bred to Jay Gould.

Star mare Lady Coulter and Daisy Burns have been bred to Jay Gould.

Susie Baker, Snowball, Rosalind, O. A. Hickok, General Knox, Jay Gould, Socrates and Tattler, make up the list of the most valuable horses at the Fashion Stud Farm. On the place are 48 box and 70 open stalls, and there are at present on the grounds 122 head of horses.

The Trainers and Drivers' Protective Association will hold a meeting in a few days.

The snow storm of Monday raised the hopes of the lovers of sleigh riding and some few sleighs were seen in the uptown streets, but a sufficient quantity did not fall for a trip up the road on runners. We had sleighing before this time last year.

Mr. John H. Harbeck, Jr.'s celebrated horse Eolus will winter at Jerome Park, at Snedeker's stables.

The chestnut gelding Judge Fullerton will be jogged on the road during the winter.

Mr. Millemann is driving his fast chestnut gelding Silvertail on the road. He can trot in 2:30.

An effort will be made shortly by the roadites to have a dirt road for speeding purposes below Macomb's Dam Bridge for their use next summer.

FRENCH WORKINGMEN.

A Mass Meeting Demanding Work and a Municipal Currency From the City.

At the Casino in Houston street a mass meeting of French workingmen was held last night, under the auspices of a "Provisional Committee."

The object of the meeting was to consider what steps ought to be taken to put an end to the wretched condition of the unemployed workingmen resulting from the late financial convulsion. At the appointed hour a large crowd of Frenchmen, composed of workingmen and mechanics representing most of all trades, especially machinists, brass finishers, cabinet makers, tinsmiths, marble cutters, sculptors and others, were in attendance, numbering about 1,500 persons. When the meeting was called to order Mr. Hauser, who presided, addressed the audience, elucidating affairs in substance as above, calling upon the workingmen to organize for united action and call upon the city and State government to procure work for the unemployed.

Resolutions to a like substance were subsequently passed, with the addition that the State Legislature be called upon to pass a law providing that no landlord during a crisis like the present shall be justified in turning out his tenants on account of non-payment of rent during the period from the 1st of December until the 1st of May.

Addresses were thereupon delivered by Messrs. Sauva and Ehlemay. The latter proposed that the municipal government be called upon to issue currency, and a resolution to that effect was passed.

After further addresses by Messrs. Yanide, Dr. Pachset, Beringer and others a committee was formed to make an enrolment of the unemployed, to be presented jointly with the resolutions to the city authorities. In conclusion some fierce addresses were delivered by several "citoyens" of a socialistic and revolutionary turn of mind, amid tempests of applause, until finally an adjournment took place.

PARASOL MAKERS.

The Other Side of the "Starvation" Rates.

Mr. S. Heiter, of the firm of Heiter & Gans, of No. 86 Leonard street, was seen by a HERALD reporter in reference to the strike. This gentleman says that the proprietors and employers, particularly himself, have been grossly misrepresented. That the rates paid to hands have been reduced, he says, is true, but that the reduction has been made to the extent stated is false. The girls claim that they have been reduced from 30 to 40 per cent on price, while Mr. Heiter proves, by actual figures, that the reduction at the outside does not exceed 13 per cent. The gentleman very justly states that, as the work when completed cannot command the prices it did in times gone by, the cost of producing it must of necessity be reduced. The greatest reduction is on parasols about two and a half cents apiece, and on umbrellas about three-quarters of a cent apiece.

The shop has been opened again with 75 hands, and the proprietors hope in about a week to have the full complement of hands at work.

SUICIDE BY TAKING POISON.

Charles Scherf, a country pedlar, 31 years of age, and born in Germany, who lived on the top floor of the premises No. 180 Ludlow street, of late has been drinking to excess and squandering his money. His wife and other members of the family expostulated with him on the course he was pursuing, and on Wednesday morning, while drunk and in a rage, Scherf purchased a quantity of Paris green and swallowed it while alone in the room. Physicians were summoned and efforts made to counteract the effects of the poison, but without success, as death ensued yesterday afternoon. Deceased has left a widow and three children. Coroner Young was notified.

MARRIAGES AND DEATHS.

Married.

CHATFIELD—TAYLOR.—In Brooklyn, on Wednesday, December 3, at the residence of the bride's uncle, Hon. Samuel Booth, by the Rev. Emery J. Haynes, CHARLES N. CHATFIELD to HATTIE R. TAYLOR, all of Brooklyn.

DANNENBERG—WOODS.—At the residence of the bride's parents, Clifton, S. I., on Wednesday, December 3, by the Rev. Dr. J. C. Eccleston, Mr. CARL FERDINAND VON DANNENBERG to Miss HELEN LOUISE WOODS, daughter of Mr. J. O. Woods. No cards.

DRAKE—WILKS.—On Wednesday, December 3, at the residence of the bride's parents, KIMBLE S. DRAKE to ADDIE, daughter of Mr. Seth Wilks, all of this city.

HARRISON—FOGGO.—On Thursday, December 4, 1873, by the Rev. John Thomson, D. D., JOSEPH G. HARRISON to GRACE FOGGO, both of this city. No cards.

JEFFERY—PHILBRICK.—On Tuesday, November 25, by the Rev. Dr. Schenck (of St. Ann's, on the Heights), at the residence of the bride's parents, G. MOULTON JEFFERY to A. LINDA PHILBRICK, daughter of Samuel T. and Sarah Payson, all of Brooklyn.

Died.

AHRENS.—On Wednesday, December 3, MARIA, wife of Frederick Ahrens, aged 39 years and 10 months.

The funeral will take place from her late residence, No. 55 Vestry street, on Friday, December 5, at one o'clock. Relatives and friends are respectfully invited to attend.

BARKLEY.—Suddenly, at Passaic, N. J., on Thursday, December 4, WILLIAM BARKLEY, of No. 340 West Twenty-third street, New York, aged 42 years.

Notice of funeral hereafter.

BARTLETT.—On Wednesday, December 3, at Burlington, Vt., WILLIAM A. BARTLETT, in the 58th year of his age, late of this city.

BATEY.—On Wednesday evening, December 3, 1873, Mrs. CHARLOTTE BATEY, relict of Robert Batey, in the 82d year of her age.

Relatives and friends of the family are respectfully invited to attend the funeral, to-day (Friday), at one o'clock, from her late residence, 555 Greenwich street.

BROGAN.—On Wednesday, December 3, after a severe illness, JOHN C. BROGAN, only son of John C. and Catharine Mulvihill Brogan, aged 6 years, 6 months and 11 days.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of his parents, No. 207 Grand street, on Friday afternoon, at two o'clock.

BRIGGS.—On Wednesday, December 3, 1873, of scarlet fever, LOUIS MARK, youngest child of Marvin and Emma F. Briggs, aged 15 months.

Burial from No. 182 Henry street, this day (Friday), December 5, at one o'clock.

CONKLIN.—On Tuesday, December 2, JOEL CONKLIN, in the 78th year of his age.

The relatives and friends of the family