NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,
PROPRIETOR.

Letters and packages should be properly sealed.

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Volume XXXIX.....No. 95

AMUSEMENTS TO-MORROW.

ACADEMY OF MUSIC,
Fourteenth street and Irving place.—Italian Opera—LA SONNAMBULA, at 8 P. M.; closes at 11 P. M. Ilma di Murska.

BROOKLYN PARK THEATRE,
opposite City Hall, Brooklyn.—A WOMAN'S WRONGS, at 8 P. M.; closes at 11 P. M. Mrs. F. S. Chanfrau.

BOWERY THEATRE,
Bowery.—BUFFALO BILL, and VARIETY ENTERTAINMENT. Begins at 8 P. M.; closes at 11 P. M.

METROPOLITAN THEATRE,
No. 585 Broadway.—VARIETY ENTERTAINMENT, at 7:45 P. M.; closes at 10:30 P. M.

NIBLO'S GARDEN,
Broadway, between Prince and Houston streets.—DAVY CROCKETT, at 8 P. M.; closes at 10:30 P. M. Mr. Frank Mayo.

LYCEUM THEATRE,
Fourteenth street, near Sixth avenue.—Grand Parisian Folly, at 8 P. M.; closes at 11 P. M.

WOOD'S MUSEUM,
Broadway, corner Thirtieth street.—IDLEWILD, at 2 P. M.; closes at 4:30 P. M. ESCAPED FROM SING SING, at 8 P. M.; closes at 10:30 P. M.

DALY'S FIFTH AVENUE THEATRE,
Twenty-eighth street and Broadway.—CHARITY, at 8 P. M.; closes at 10:30 P. M. Miss Ada Dyas, Miss Fanny Davenport, Mr. Fisher, Mr. Lewis.

THEATRE COMIQUE,
No. 514 Broadway.—VARIETY ENTERTAINMENT, at 8 P. M.; closes at 10:30 P. M.

GERMANIA THEATRE,
Fourteenth street, near Irving place.—LOHENGELB, at 8 P. M.; closes at 11 P. M.

BOOTH'S THEATRE,
Sixth avenue and Twenty-third street.—ZIP, at 7:45 P. M.; closes at 10:45 P. M. Lotta.

WALLACK'S THEATRE,
Broadway and Thirteenth street.—THE VETERAN, at 8 P. M.; closes at 11 P. M. Mr. Lester Wallack, Miss Jeffreys Lewis.

MRS. CONWAY'S BROOKLYN THEATRE,
Washington street, near Fulton street, Brooklyn.—THE FAIRY CIRCLE, at 8 P. M.; closes at 11 P. M. Mr. and Mrs. Barney Williams.

OLYMPIC THEATRE,
Broadway, between Houston and Bleecker streets.—VAUDEVILLE and NOVELTY ENTERTAINMENT, at 7:45 P. M.; closes at 10:45 P. M.

GRAND OPERA HOUSE,
Eighth avenue and Twenty-third street.—EILEEN OGE, at 8 P. M.; closes at 11 P. M. Mr. and Mrs. Florence.

BROADWAY THEATRE,
Broadway, opposite New York Hotel.—HUMPTY DUMPTY AT HOME, &c., at 8 P. M.; closes at 11 P. M. G. L. Fox.

TONY PASTOR'S OPERA HOUSE,
No. 201 Bowery.—VARIETY ENTERTAINMENT, at 8 P. M.; closes at 11 P. M.

BRYANT'S OPERA HOUSE,
Twenty-third street, near Sixth avenue.—NEGRO MINSTRELSY, &c., at 8 P. M.; closes at 10 P. M.

TWENTY-SECOND REGIMENT ARMORY,
Fourteenth street, near Sixth avenue.—Concert of Gilmore's Band, at 8 P. M.; closes at 10 P. M.

COLOSSEUM,
Broadway, corner of Thirty-fifth street.—PARIS BY MOONLIGHT, at 1 P. M.; closes at 5 P. M. Same at 7 P. M.; closes at 10 P. M.

QUINTUPLE SHEET.

New York, Sunday, April 5, 1874.

From our reports this morning the probabilities are that the weather to-day will be cold and cloudy.

THE EASTER MUSIC IN THE CHURCHES, as may be seen in another part of the paper, will be unusually brilliant to-day. Everything that the divine art is capable of, in doing honor to the grand mystery of the Resurrection, will be brought into requisition on this occasion. The various altars in the Catholic churches will be decorated in the most sumptuous manner, and chorus and orchestra will be added to the ordinary choir attractions.

ON GOING WRONG.—And now comes Mr. John A. Bingham, American Minister to Japan, to illustrate the evil consequences of the first wrong step. A year ago he was accused of taking stock in the Crédit Mobilier, and he answered that he got the stock, but he was "not guilty." Now he is castigated for writing a letter he says he never wrote. When a good dog gets a bad name it is a terrible incentive to kick the animal, whether he deserves it or not.

AUSTRIA AND THE PAPACY—THE LATEST ENCYCLICAL.—Some two weeks ago we announced that the Holy Father had issued another encyclical, in which he commented upon the condition of the Catholic Church throughout the world, but particularly on the condition of that Church, at the present moment, in the German and Austrian empires, and gave to the different bishops, in their various spheres, sound and sober advice. We print this morning the full text of the encyclical. It will be eagerly read by many; and some, no doubt, will derive from it profit and instruction.

SING SING—THE LEAK NOT YET EXPLAINED.—We print this morning further details regarding the escape of prisoners from Sing Sing. The mystery, it will be seen, is not yet explained. The buried tools have not been found. It will be strange if it turns out to be true that the prison harbors skilful mechanics, who are able, in spite of the authorities, to manufacture implements capable of wrenching out bars of iron and bursting open doors. Our fear is that the right men are not in charge, and that there is too much sympathy between the keepers and the prisoners. It might be better if politics had less to do with our prisons and their management.

OUR EASTER HERALD.—The spring has a practical welcome in the rush of business which compels us to print this morning a twenty-page sheet of the HERALD. The world finds a voice in these seventy odd columns of advertisements, and if old Herr Teufelsdroch had lived in our city and in this generation, instead of climbing to his tower to study the great town beneath, he would have taken the advertising pages of the HERALD. What woe, rapture, hope, expectancy, ambition, effort, pride, sorrow, success, failure—what dreams and achievements here find a voice! It is the metropolis seeking speech—the man speaking to his fellow men, and asking the world to his council. As an evidence of the business prospects of spring, these seventy odd columns will be as welcome to the merchant as the blossoms to the husbandman, and we therefore note them as among the gratifying tokens of what we trust will be to all of our readers a happy Easter time.

Easter.

The spring comes with an Easter welcome. We have had a tedious winter, and we rejoice in the anniversary which may be called the new year's day of growth and sunshine. The season, with its privations and unusual business cares, has been exacting. The panic came on the threshold of the winter and darkened with its gloom what might have been a cheerful time. The panic was not without its blessings in many ways. It was like an awakening from a feverish dream. We had been dazzled by visions of false prosperity. We had been living beyond our means. We had conquered the South, and in the impulse arising from victory we felt that we could do in a few years what calmer nations would be content to achieve in a century. We began to build railways, to open canals, to civilize the desert long before we could inhabit it; to make, by the application of capital or some sort of machinery, Colorado and Nevada as prosperous and populous as Pennsylvania. We borrowed money to do all this, and, under the delusion that debt is a blessing, fancied that the more we borrowed the richer we became. The panic was the awakening from this delusion, from other delusions, perhaps; but it fell with especial severity upon the poor. So, while we could be easily reconciled to any circumstances that dispelled the illusions under which we had been resting since the war, the sudden withdrawal of capital from business, and the consequent paralysis of industry, brought disasters upon many worthy and deserving classes.

The winter which has now left us came with a double duty. We had to "recover from the panic" and put our business affairs in order, on a sounder basis. We had also to aid our unfortunate fellow citizens. As to our business success we cannot say. We have reformed in many respects. The spirit of speculation seems to have been tamed. The newspapers are no longer filled with columns of eloquent appeals to invest in the Wildcat Railway bonds and Cagliostro Silver Mining shares. Foreign financial capitals are no longer overrun with glib and shifty Americans trying to borrow money to build railways from Alaska to Behring Straits, to domesticate the buffalo and run canals over the Rocky Mountains. We are no longer begging in every pawnbroker's shop of the Old World for capital to "develop our country." As all such money was generally obtained at usurious rates of interest and had to be paid we have ceased to repudiate and run in debt. This is a great deal, and if we keep on in the path thus laid down we may be able to thoroughly redeem and re-create our credit. At all events, if business does not apparently prosper as before the war, our successes will be less noisy and more substantial, and we shall have a surer prosperity, less fever and uncertainty, fewer Black Fridays and "corners," and our money kings will become real monarchs and not gaudy phantoms, like many late lamented shadows of Erie and Tammany Hall. The indignant protest now arising from all parts of the country against the spirit of inflation in Washington; the resolution to oppose these various plans for relieving the country at the expense of its honor; the anger inspired by sectional legislation; the rigid criticism visited upon our public servants and all who are in authority, show an awakening and a quickening of the public conscience that is one of the most gratifying phenomena of the time. We welcome it as an Easter blessing in its way, charged, we trust, with many blessings in the future.

While we have partly set our business in order and lifted ourselves into a clearer financial and commercial atmosphere, we have also nobly responded to the sudden demand made upon us by the poor. In our Easter meditations let us not forget this as one among many good works. New York has shown, and never with more promptitude and humanity, the magnificence of her charity. But while we dwell upon this let us also not forget the lesson which it brings. We are in the position of Lord Salisbury on the Indian famine question, as he explained it the other day in the House of Lords. The immediate duty is to raise money, buy food and feed the starving Hindoo. That will be performed without limit or stint, taking no "fine chances" in the way of economy. But the ultimate duty, the way to make future famines impossible is to build railways and open works of irrigation. This is what the English Minister proposes. We should imitate him. Our immediate duty has been performed. We have averted any want or privation. In our various capacities, as mere private citizens, as churches and societies and "guilds" and "homes," we have worked with a steady and beautiful zeal—all classes in unison, poor and rich, and none more than our players, whose hands are ever open with melting and fruitful charity. Let us, however, learn and apply the lesson of the winter. We must reorganize our whole system of charities, or, in other words, we must have a real system. It is not wise or moral, or calculated to afford real relief to have a haphazard distribution of charities. The thoughtless bestowal of money, or even of food, is generally an incentive to idleness, and can only be justified by an unexpected calamity springing from unavoidable and unforeseen causes, like the famine in India or the threatened privation in New York. What we want is a careful and perfect organization of the whole charity system, avoiding, on the one hand, the indiscriminate gifts which come from promiscuous efforts in behalf of the poor, and, on the other hand, the selfish and avaricious schemes of men like Brace and Barnard, who live on the subscriptions of the humane, as the most expensive paupers of the age. Our charities should be so scrutinized that none should be aided except those who could not aid themselves. Some honest and necessary industry should accompany all almsgiving, and, if possible, we should have a central House of Industry on a large scale, so that honest men in poor circumstances requiring aid should at once obtain the relief which comes from compensated labor. We know of nothing more important than a careful study of our charities, and the maturing of a plan which will enable us in the future to do our duty without incurring the risks now attending any humane effort. Let us do this, and we shall have made a beneficent Easter work, indeed.

Extending the field of observation and looking over the world we have many reasons for congratulation upon the harmonious prospect that comes with Easter. The world is at peace. Bismarck is divided between his physicians and the Pope, and we have no doubt the venerable Pontiff, in this season of general rejoicing, will find it in his heart to pray for peace to the suffering and mighty heretic of Varzin. As for the Pontiff, the festival of so much rejoicing in the Christian world finds him a prisoner in his "one, lone, only, ever-living Rome." But in all respects he is a cheerful and emphatic prisoner, prompt with an admonition as with a blessing, strengthening the hands of persecuted saints like Louis Veuillot, following the eccentric arms of Don Carlos with his prayers, and endeavoring to coax Austria not to join heretic Prussia in abandoning the Papacy. The Father of the Faithful must have strange thoughts to-day as he slowly ascends the flower-burdened altar to celebrate in joyful strains the Resurrection, thinking of the many events of his venerable and extraordinary career, and of the perils that now surround the Pontificate. But may it not be seen before another Easter comes that these griefs are but as an old man's fancies; that he dreads simply imaginary perils; that the Roman Church will be stronger when she is really a Church and freed from the oppressive fardel of an unnatural and incongruous sovereignty? Even as priest or bishop the head of the Roman Catholic communion is one of the most powerful men on the earth, and this power will not be weakened by the departure of the emblems of a teasing and inefficient temporal dominion.

England begins her Easter with a new Minister in power, and everybody seems flushed with those happy anticipations that always attend the advent of a new party. Whether Mr. Disraeli will make the pint pot contain a quart, or see that every peasant has cakes and ale, and make England once more the merry England of rhymes and comedies, remains to be seen. Certainly no Minister ever had a happier Easter than this extraordinary man, who, through the patient years of a long life, has surmounted every invidious circumstance and become the ruler of an empire. Let us not believe that the spirit of democracy and equality is altogether dead or even dormant in a country which permits Benjamin Disraeli to preside over a Cabinet of Derby and Salisbury and give orders to the proudest peers of England. Let us trust that all his Easters will be as happy!

France will honor this day with French fervor, for it has not escaped notice that for two or three years the proud, glorious nation has been in a religious frame of mind, with a tendency to sackcloth and ashes, and preferring, we should say, the solemn feasts to these days of rejoicing. But even France may rejoice, for the violets and the lilies begin to bloom again, and promise restorations of the ancient monarchical splendor. We do not know, in the trembling condition of French politics, that there is much to pray for; but on festival days we must needs pray for something, and what more innocent subjects of devotion than the lilies and the violets? Francis Joseph has domestic vexations that are not quite clear to us; but we hope he will have a ministry to suit him as he walks up the gray and venerable aisles of St. Stephen's.

There are troubles in Turkey; but we, as Christians, on this most Christian day, cannot be expected to concern ourselves with the Turk and the infidel. What we especially note is that peace reigns, and that the nations of the world are coming nearer and nearer; that science and commerce and human achievement are eradicating those vague legends and geographical differences which engendered so much bitterness and strife. May we not feel, in this happy Easter mood, that we in America have done something in the way of moral culture and self-improvement; that, after all, we are not as bad as we seem; that we are bound together by those tender and invisible chords of love and humanity whose divine expression we see in Him whose highest praise will be sung in the anthem which proclaims this morning to millions of hearts that Christ has risen from the grave to bless and save the world?

Affairs in Japan.

The news received by the steamship Alaska from Japan is interesting. The Mikado continues his liberal policy, for on the 1st of March the palace belonging to him and where he formerly resided was opened for the first time to the public. The third annual exhibition at Kioto was held within its walls. This exhibition or fair shows the progress Japan is making under his rule, and the opening of the imperial palace, which used to be considered too sacred for vulgar eyes, is evidence of his enlightened views and the great strides he has made in approximating our Western civilization. There was an eruption of the volcano Foosiyama, about twenty miles from the new capital, on the 5th of February. This was about the time when the earthquake shocks were first noticed in North Carolina. Whether there was any connection or not between these disturbances at such a great distance from each other may be doubted, but the coincidence is curious, to say the least, and affords a subject for the speculation of natural philosophers. The discontent exhibited lately among the old military classes seems to have been caused chiefly by the action of the government regarding pensions, a definite sum having been substituted in place of annual pensions. There had been no fresh trouble, however, about this matter.

THE TRADE STRIKES.—A few days ago we called the attention of our readers to the threatening attitude of the trade unions. In spite of the tightness of the money market strikes were general and the prospect was not cheering. Already our worst fears begin to be realized. At the Astral Oil Works, Brooklyn, where the men are out, the non-society men have but narrowly escaped; and but for the activity of the police it might have been our duty this morning to record bloodshed and murder. The eight-hour system seems to be somewhat in danger. A prominent builder, who has contracts for new buildings in various parts of the city—contracts amounting in value to one hundred and fifty thousand dollars—threatens to break his contracts unless the men consent to return to the ten-hour system. The Empire Lodge of American Carpenters has decided to hold a mass meeting, at Masonic Hall, on Monday, to consider the proposed change from eight to ten hours. The contagion is spreading, and New England operatives seem as determined as New York tradesmen. The struggle threatens to be severe and bitter as well as general. It is to be hoped that peaceful counsels will prevail and that the situation, already alarming, will not be aggravated by the dissensions of masters and workmen.

A Picture of the World of Letters.

We surrender a large part of our space this morning to what is, in fact, a *résumé* of the literary history of the month. Nothing could be more interesting than this stereoscopic glance at the world of letters. Starting with Victor Hugo's latest novel we view in succession Simpson's and Schweinfurth's books on Asia and Africa, consider the alleged blasphemy of Dr. Paul Lindau, the German dramatist and editor; spend a pleasant half hour with Baron Tauchnitz in Leipsic, and take a look at the political pamphlets and new publications which have just appeared in Paris. The great novelist's "Ninety-three," it is hinted, is the first of an idyllic series of prose romances on the French Revolution. Remembering the wonderful chapter on the battle of Waterloo in "Les Miserables," we cannot but look forward to such a series with great anticipations, and consequently the new novel is doubly welcomed. If this hint of our correspondent should be realized it would make a striking coincidence with the completion of Tennyson's "Idylls of the King." The battle of Waterloo, like the "Morte d'Arthur," which should have been last, came first, and in each case may have suggested the grand works which followed. In Mr. Simpson's book on China we have some of the ripe work which is about to be evoked by the progressive journalism of the day, and it is owing to the interest the newspapers have inspired in Africa that the work of the German traveller will receive the attention its merits demand. Schweinfurth's book is a scarcely less valuable contribution to our knowledge of that *terra incognita* than the great results of Dr. Livingstone's researches in the regions about the sources of the Nile. Our Berlin letter is exceedingly interesting because it raises the point whether heathenism is a defence against blasphemy if the blasphemy is merely intended as satire. Lindau, who was not the author of the article printed in his paper, was punished for its publication partly because the author was not at hand, but more especially because the frequent punishment of Catholics for blasphemy in Germany required some show of even-handed justice when a Protestant victim so conveniently offered himself. The gossip about Baron Tauchnitz—whose English editions of favorite authors, so convenient for the pocket or the lounging attitude of Sunday afternoon reading, have become legion since he first issued "Pelham" in the now familiar shape, in 1842—is quite as interesting as a book with the Tauchnitz imprint. The chapter on the French pamphleteers; the youth of the holy brigade, relieved from guard duty at the Vatican, turned into the political writers of the hoped for Henri Cinq restoration; Trochu's pamphlet in answer to the charges preferred against him in its report of the committee to investigate the acts of the Government of the National Defence; M. Grévy, the republican, discussing "Monarchy or Republic," and M. Cassagnac, the imperialist, on "Republic or Empire;" last of all, an anonymous author, inspired by the Orleans princes, gives us a curious insight into the condition of French politics. It is the literary history of England in the time of Charles II. and James II. all over again in France, but the *brochures* come just two centuries too late. All this makes a singular showing of the condition of the world of letters, the quaint being curiously intermingled with the earnest and the stupid with the highest results of intellectual endeavor. It is a literary panorama such as is seldom presented, and as the reader skips from scene to scene he cannot fail to be pleased with the changing picture.

Observations of Accidents on Different Pavements.

From observations made at certain points in London, the results of which are given elsewhere, it will be seen that a horse travels on asphalt pavement 191 miles before he falls; on granite pavement, 132 miles, and on wood, 330 miles. From these experiments, therefore, granite appears the worst and wood the best in the single element of a pavement—that is, its fitness to afford a sure foothold. These results were obtained from a total of 2,327 falls which occurred within fifty days at given points of observation, and which are classified as complete falls, falls on the haunches and falls on the knees. Rather more than half are falls on the knees, 13 in 100 falls on the haunches and 34 in 100 complete falls. Wood pavement had the greatest number of falls on the knees and asphalt the greatest number on the haunches. Granite had the greatest and wood the smallest number of complete falls. Falls on wood pavements obstructed the traffic less than the others; the horses recovered their feet more readily and the falls were less hurtful to them. In a second point, therefore—that of doing less injury to the horses than other pavements—the advantage as between these three was in favor of wood in this series of experiments. But the conditions of the respective pavements would tend to greatly vary the results. In this case the wood and asphalt pavements were in good condition, the granite was not, and it is acknowledged by the observer that holes in the pavement tended to aggravate every bad feature. As the wood pavement is far more perishable than the granite, certainly the mere fact of bad condition might quite reverse the results found if the experimental observations were made through a more extended period. Although those observations do not go far in elucidating the relative points of pavement, they are instructive and useful so far as they go.

THE INDIANS.—Mr. Saville, the Indian agent, writes from Red Cloud Agency, Dakota, under date March 24, giving encouraging news as to the progress of enrolment. He has already enrolled over four thousand Sioux. Since the arrival of the soldiers the Indians have been quiet and obedient, and Red Cloud seems penitent and anxious to atone for his late offences. A better spirit seems to be growing among the hostile tribes. Firmness and good faith on the part of the government agents seem alone to be requisite to the preservation of peace with the red men.

GAS MONOPOLY.—Mr. Justice Donohue seems to have given a just and equitable decision in the suit of Mr. Zollicoffer, of the Metropolitan Gas Company, undertaken to prevent the city government from making a contract with the Mutual Gaslight Company for lighting street lamps. It is a good thing to find that the law accords with public interest. The public interest demands competition in the gaslight business, for there is no other possible restraint on our old gas monopolies. Regulation by law, which is the only reliance in the absence of competition, is, of course, not available in a State whose Legislature is so ridiculously cheap as ours; and so, in the name of the people, give us competition.

The Religious Press on the Council.

The Congregational Council, whose adjournment last Sunday morning came too late for the religious press last week, receives its due share of attention from them in their latest issue. It divides the honors with Easter, but takes to itself the largest half of the editors' pens. The *Christian Union*, whose editor was or ought to have been more interested in the deliberations and results of the Council than anybody else, writes that after wrestling two days with the question of its own status, the Council settled practically upon the ground that it was advisory. But it nevertheless played back and forth between advisory and *ex parte*, and was from the beginning adverse to Plymouth church by a large working majority, which, however, weakened in the intensity of their demands during the sessions of the body. "The net result is," says the *Union*, "that, by a vote of 87 yeas, 8 nays and 23 abstaining, the Council indorsed the stringent view of the covenant, but accepted as Congregational the statements of Plymouth church as to both discipline and fellowship. On the whole, the history and result of the Council constitute a practical vindication of Plymouth church as a Congregational church. The declared purpose was to excommunicate that church. The fact of failure is more significant than all the explanations of it that can be offered." The *Union* is quite safe in asserting that the experience of these brethren in Brooklyn was such as to discourage all further attempts like that in which they were entangled.

The *Independent* looks at the Council and its results differently. It thinks the Council was about evenly balanced between both parties to the controversy; that its impartial selection was quite apparent, and that its spirit was simply grand. It is sure that throughout the country Congregationalism will be more honored for the wisdom of its representatives. The *Independent* applauds Dr. Storrs' address for its tender references to his intimacy with Mr. Beecher, so free from personal feeling that no man could doubt his sincerity. The secular press failed to discover any such tender references, but, on the contrary, a shaving so close to the old slander against Mr. Beecher as to give pretty clear indication that that was the thing sought after rather than advice on matters of discipline. "There is no doubt," the *Independent* thinks, "that the churches inviting the Council will accept its results. Their principles are adopted by it as correct."

The *Methodist* sums up the results of the Council in this way:—"The decision is mixed in its character. On the principle it sustains the churches which called the Council, and it justifies them in seeking advice. On the particular case it impliedly admits that there may have been circumstances to excuse the irregular proceedings of Plymouth church."

The *Christian Intelligencer* was certain, in advance, that no other decision could have been reached by so competent and candid a Council than that rendered, which reflects so severely, it thinks, on Plymouth church and its pastor, and leaves an impression behind that that church would not have arrested the investigation of its own member at the cost of such an infringement of Congregational law had the case been less difficult and the adventure less rugged.

The *Examiner and Chronicle* feels sure that to the great body of Congregationalists the results of the Council will appear wise and satisfactory. To the editor it appears eminently Scriptural and in accordance with that sanctified common sense which Congregationalists have claimed to be characteristic of their system.

The *Evangelist* gives a very complete and fair editorial summary of the whole case from its first beginnings to the conclusion of the Council's finding, and adds that "on every question of discipline the two churches are fully sustained. Theirs is held to be the true doctrine of Congregationalism, and the contrary to be disorganizing and destructive to anything like Church authority or order. The only point on which the decision is made more easy and indulgent to Plymouth church is that the other churches are not recommended to withdraw their fellowship from it. It is a victory for conservative Congregationalism as distinguished from independency, and from all those forms of radicalism and come-outerism which both in Church and State tend to disintegration."

Thus far the opinions of the leading denominational organs in this city—Congregational, Presbyterian, Methodist and Baptist—on the great ecclesiastical event, probably, of this year 1874.

Others of our religious exchanges, as, for instance, the *Christian at Work* and the *Christian Leader*, have commendable articles on Easter. The Catholic journals deal with matters that relate purely to their own Church. The Boston *Pilot*, one of the newsiest and best arranged religious papers that come to us, has a thoroughly readable article insisting on the right and duty of the State to give religious education to its children. Such an education, it says, is absolutely necessary to make good citizens. The *Freeman's Journal* recommends the pilgrims to take a money offering to the Pope and a banner to the chapel at Lourdes. The *Tablet* is only half in favor of the Pilgrimage. The enterprise does not come at all up to its ideal of a pilgrimage representative of the United States. The *Tablet* has a deprecatory article concerning the seizure and secularization of the Colosseum at Rome. The *Catholic Review* takes Dr. Newman (late Chaplain to Congress) to account for certain statements of his communicated to the *Christian Advocate* of this city concerning the state of religion (Catholic) in China.

BOSTON AGAINST INFLATION.—The Hubbites assembled last night in Faneuil Hall to give expression to their condemnation of the unwise course which Congress has pursued in tampering with the currency. These expressions of opinion from the chief commercial centres ought to convince General Grant of the wisdom of placing his veto against a measure that will inflict great hardship on the vast majority of the citizens of these United States.

The Past Season of Opera.

Mr. Strakosch closed yesterday a very remarkable season of Italian opera at the Academy of Music. The penitential season of Lent seems to have had no depressing effect on the acknowledged taste of the New York public for everything that is excellent in music. Formerly the term of sackcloth and ashes was regarded with a decidedly doubtful eye by the musical manager, and opera and concert during that terrible time were entertainments to be stealthily patronized, and Mrs. Grundy would frown at any of her subjects daring enough to visit the Academy or Steinway's between Mardi Gras and Easter. *Mais, nous avons changé tout cela.* Never in the history of the metropolitan musical stage has such a brilliant season been known as the one which closed yesterday. Six weeks of Italian opera, with the best company which has ever appeared in this country, culminating in a magnificent representation of the opera of the future, *par excellence*, "Lohengrin," in which Nilsson and Campanini have reached the highest pinnacle of lyric art; a brilliant season of *opéra bouffe*, during which Mlle. Aimée was the bright, particular star; a Teutonic furor over Mme. Lucca in the Bowery, a very clever parody on Wagner's opera at the Germania, an exceptional attraction in the concerts of Mr. Theodore Thomas, the six "Stabat Maters" at St. Ann's church by Mr. Dachauer, and myriad small affairs, testify to the intense love of the New York public for the divine art of music. And Easter brings new attractions, especially Di Murska, who will appear to-morrow evening. No other city in the world can exhibit such a fecundity of musical attractions.

The production of Wagner's opera, "Lohengrin," which may be regarded as the chief representative of the new school, generally known as the school "of the future," has excited considerable discussion among the musicians of this city. All agree upon the wonderful genius shown by the composer in the instrumentation of this work. The opera of "Lohengrin" is a magnificent symphony, and, as far as the instrumentation is concerned, it deserves the title sublime. But it is entirely faulty in a vocal point of view, and is founded on a pernicious principle. It tends toward the utter annihilation of the individuality of the vocal artist, although Nilsson and Campanini have successfully asserted theirs in the teeth of Wagner's theory, and it makes the orchestra a despot, which is contrary to the first principles of opera. Wagner is egotistic to such a degree that he ignores all who achieved success before he was known. For singing Wagner substitutes declamation; for melody, chaos. The fierce onslaught which the admirers of this modern Messiah make on all who do not agree with them cannot help his cause here. Elaborate theories, with impracticable results, will never make a school of opera. There is more real music in the quartet of "Rigoletto," the quintet of "Ernani," the sextet of "Lucia" and the many magnificent *ensembles* of Meyerbeer than in anything Richard Wagner has ever written. We are willing to grant all that is in justice due to Wagner for his wonderful instrumentation, but we decidedly object to his making an *abattoir* of voices in his operas. Individuality in vocal as well as instrumental art is necessary for a complete opera.

Pulpit Topics for Easter.

With most of our city pastors the overshadowing topic for meditation and thought to-day will be that which is most prominent in the minds of Christians throughout the world—namely, the resurrection of Christ. This theme and its accompaniments are joyous in the extreme. The choicest music and the choicest flowers stimulate the preachers to put forth their choicest rhetoric or logic in illustration of this great event. "The Fact and Symbol of the Resurrection" will be the subject of Mr. Pullman's contemplation this morning in the Church of Our Saviour. A topic akin to it, and depending upon this event for its fulfilment, will be treated by Rev. Mr. Sweetser in the Bleecker street Universalist church this morning. "Heavenly Mansions" are promised to the faithful because Christ Jesus rose from the dead and ascended into Heaven, and Mr. Sweetser will tell us something about those mansions and how to secure them.

There are other topics to be treated by our city pastors also. For instance, Dr. Ludlow will tell the Collegiate Reformed church this evening what the Prophet Daniel has said about "The Persians" in his remarkable and mysterious prophecies. The Doctor has given some study to this book, and will bring ripe scholarship as well as close thinking to bear in the elucidation of his subject.

The recent decease of Elder Jacob Knapp, the great Baptist evangelist and revivalist, has marked an era in the Baptist denomination. When evangelists were scarce in any denomination and were unknown among the Baptists Elder Knapp struck out on this line for himself, and created a sensation such as few men have created in his denomination or in any other for half a century. The Tabernacle Baptist church of this city, when it was located in Mulberry street, became his earliest "stamping ground." It is, therefore, eminently proper that this church should honor the memory of a man to whom it owes so much, and that Dr. Fulton, who was intimately acquainted with the deceased evangelist in his work in Boston for many years, should pronounce his memorial oration. This, therefore, will be Dr. Fulton's pleasing task to-night in this church.

WHO IS TO BLAME?—In our news columns this morning will be found a report of a curious case, which seems to cast a strange light on the doings of our police courts. A poor man, by the name of Docherty, was, on the 30th of March last, brought before Judge Otterbourg, on a charge of drunkenness. The old man was discharged. Yesterday a friend came to the Court begging that the old man, who, according to all accounts, is quiet and inoffensive out of his cups, and who has behaved well in prison, be released. It was the first intimation that the Court had of the fact of the man's imprisonment. Had this man been rich or had he many friends this could not have happened. Bad management somewhere, gentlemen! Who is to blame?