RELIGIOUS.

CONTINUED FROM EIGHTH PAGE.

rating religion from education is

rating religion from education is of appalling moment to society He established a hierarchy in England, fearing God more than man. Mow get at has been the success which has since attended the Church in England, from whence three annared of the first youths of Great Britain set out on a visit to Rome to attend the anniversary of the foundates and to tessify their sincerity to the Holy See and the steadlastness of their faith! He deciared the dogma of the Immaculate Conception of the Virgin Mother of God and declared it as a matter of faith that all should believe that from the first moment of her conception she was pure and spotless. To doubt this is to incur the penalty of excommunication. He has also elevated the spouse of the Blessed Virgin, St. J. seph, to be the THE PATRON SAINT OF THE UNIVERSAL CHURCH. Who could doubt the great attributes of holiness which belonged to the foster father of our Saviour, In 1893, in the miost of difficulties, he summoned the priests from every portion of the habitable globe to Rome, and there laid down rules for the guidance of humanity that the children of the Church should be guarded from the ravages of infidelity. He urged that Casholic schools be established in every country and religious training be combined with secular instruction, that they may grow in the love and fear of God, which alone can bring true happiness and a hetter state of society. No wonder, when religion is agnored, that the evil passions to which man is heir break forth despite all educational training, or that to all about them. The Pope has sienced forever all attacks upon the meaning of the words of the text above quoted, which has been construed by "ilberal" men (?) as giving too much power to one and vidual. He has declared that he, as the successor of Peter, who was commissioned by Christ himself, is

ell, is Infallible in Matters of Faith and Morals, INFALLIBLE IN MATTERS OF FAIRS AND ADDALS.
To doubt is to incur the pain of major excommunication. He has protested against the usurpation of ghe territory which for eleven centuries has been the property of the Church, and which is necessary to conduct the temporalities of the Church, untramwith a few further remarks eulogistic of the many

virtues of the Holy Father, and urging his congrega-tion to offer up their prayers to God in behalf of the Pope, and beg of lift to stem the tide of infidelity, which is spreading over the world, Father Cassidy

BT. JOHN'S METHODIST EPISCOPAL CHURCH.

Provoking to Love and Good Works-Se mon by Rev. J. A. M. Chapman. Yesterday morning Bishop Ames participated in the exercises at St. John's Methodist Episcopal Church, Bedford avenue, and the pastor, Rev. J. A. M. Chapman, delivered a practical discourse from Hebrews, x., 24, 25:-"And let us consider one an-

other to provoke unto love and to good works: not Forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another. and so much the more as ye see the day approach-After a few introductory words the preacher said

that in the text the apostle urged upon his readers the importance of cherishing fraternal feeling toward others, and it might with safety be said that next to the power of an indwelling Christ, the secret of the efficiency and influence of the early disciples is found in that extorted confession concerning them from their enemies.

"BEHOLD HOW THESE CHRISTIANS LOVE ONE AN-

Nothing was more to be deprecated in modern days than the partial, practical departure of the Church from this unworldly condition, whether it were viewed as impairing her beauty or as pa alyzing her influence upon the world. This human oneness, unity of spirit and fraternity of purpose is the quest of the world. To find its basis the profoundest philosophers have studied and thought; to realize it the sternest moralisis have labored and died. Christ reveals the one and makes the other possible. And no other obligation devolves more solemnly upon the church than to vindicate this aspect of Christ's mission to the word. Whatever might be the deductious of science or the opinions of men in regard to the identity of race or its common origin, no Christian would deny the unity of Christ's disciples. They are brethren in being the spiritual-entidren of one faither, partakers of one nature, animated by one spirit and travelling one pain to their Father's house on high. The features in which they differ are superficial; those in which they agree are radical. The former are ephemeral: the latter are eternal. Shame on that disciple of Christ who cannot see through the superficial exterior of a Christian brother and grasp the elements of

A COMMOS UNITY

with that warm hand of fellowship, love and sympathy that allows differences in social position or external circumstances to hide from his view the likeness of a common Saviour! The old heathen sage had cherged into more than the dawn of the Christian era when he said, "There is nothing that concerns humanity that does not concern me." A disciple of Christ should be able to easy with a profounder and more vial significance, "There is nothing concerning a disciple of Christ that does not concern me as his brother."

Christians stoud consider each other's infirmittes and weaknesses, and manifest a forbearing, forulosophers have studed and thought; to realize it

id consider each other's infirmittes

and weaknesses, and manifest a forbearing, for 11ting spirit. Perfection and infallibility could be predicated of but few of our failer race, and MEN WERE EXACTING IN THEIR DEMANDS and severest in their dentinciations of those faults of which they themselves are the most guildless. I knew a man who was most thrilling in his denunciations of the common amusements of life, and who would outlaw every individual who indulged in them from the commonwealth of Christ, and yet was on his knees at the altar of Mammon so constanting and with such devotion as to eat out utterly the love of Christ Irom his neart. I knew a man who was most exemplary and constant in his attendance upon the means of grace, who would allow ance upon the means of grace, who would allow nobody to hope for heaven that did not follow his example, and yet I never knew him to give a dollar

ance upon the means of grace, who would allow his example, and yet I never knew him to give a dollar for any charitable or religious purpose when he could help it. I knew another man who was most alberal and large-hearted in his contributions to the cause of Christ and the various humanitarian purposes of the Church, and was most caustic in his catificiasts Uron Those who talk for Christ but did not give; and yet I never heard a syllable from his high in behalf of the cause of Christ. Let the spirit of charity take possession of the community, the Church, the family, the world, and how much strife, confusion, bloodshed and desolation would be forever prevented! Christians should consider each other's sorrows, trials and afflictions. Dear each other's burdens, and so fulfil the 'ww of Christ,' which was self-sacrifice for other should be the ambition of every discipation of the Lord, but he should speck to Inspire thers a spirit of like aggressive activity. He wno sets an idle man at work duplicates himself; he who sets two more hands and feet and eyes and another head and heart at work in the cause of the Master has found the secret of the highest success. Social religion may be greatly promoted by diligently cultivating the various means of grace, and they who were remiss in their attendance upon them were guilty of sin and exposed themselves to condemnation. The social means of grace were not only essential to the efficiency of the Church, but they were requisite to the building up of personal piety and the establishment of the soul in practical holiness.

The speaker, in clucidating this portion of the ext, considered the excuses which many people make for absence from worship, and the depressing influence which their non-attendance has upon those who are devotional and manifest fidelity to God. Some might suppose that the reverend generals, but it was exceedingly appropriate to his hearers, but it was exceedingly appropriate to its arweather Christians.

weather and other trivial causes to detain them from public worship were inappropriate to his hearers, but it was exceedingly appropriate to "iair weather Christians" in all parts of the land.

Mr. chapman spoke of a man whom he knew in a New England city, who, when starting in business, made it a rule to be faithful in his attendance upoor the social means of grace. He struggled along in the dry goods business for weeks, and one evening, as he was about to close the store, representatives from tweive of the leading families called to purchase goods. He was in a quandary what to do, for if he did not wait toon them he would lose their custom. He concluded to be true to God and to risk the consequences. He told them he was sorry to inform them he had to close the store, for he made it a rule to always attend "class." His customers said there were other stores open and left; but they did not go to them. To-day that merchant is known as one of the truest and most influential members of the Methodist Church in New England. In conclusion the speaker said they were urged to the duty he had been inculcating by the consideration of Christ's second coming.

The Forty-Seventh Regiment in Church. The Forty-seventh regiment, National Guard, last evening marched into the Lee avenue Reformed church, Williamsburg, and listened attentively to sermon on the duties of a Christian soldier by their chapiain, the Rev. Dr. Taylor. The large edifice was density crowded by the friends of the Christian soldier.

NEW JERSEY CHURCHES.

ST. MARY'S CHURCH, HOBOKEN.

Brilliant and Imposing Ceremonies-The Jubi lee Continues.

At eleven o'clock yesterday, despite the stormy weather, this edifice was filled in honor of the Pope's jubilee. The front of the church was shaded with ughs of evergreen, among which floated the Papal nag. The scene on entering was dazzling, The high altar was illuminated and hung with a profu-

pendant resettes and cloth of gold. On the epistle side a canopy was adorned with rich lace and covered with the choicest flowers; beneath was hung a portrait

side a canopy was adorned with rich lace and covered with the choicest flowers; beneath was hung a portrait of Pio Nono, with a picture of the Good Shepherd on one side and of the immaculate conception on the other. The Papal coat-of-arms were fixed on each side of the sanctanry, and the side altars blazed among forests of tapers that shed

A RELITIOUS INFLUENCE.

While the ergan pealed forth the Strains of the Kyrle of Mozart's immortal "Tweifth Mass," the reverend pastor, Father Cauvin, commenced to celebrate the solemn high mass, Fathers Treacy and Paganini officiating as deacon and sub-deacon respectively. After the gospel, Father Cauvin, addressing the congregation, said:—it is but fitting, at a time when the whole Catholic world rejoices on the occasion of the twenty-fifth anniversary of the elevation of Pusi IX to the Pontificate, that we, too, should join in the universal thanksgiving to our God for having so graciously prolonged the reign of our Holy Father. It is true that his reign has been clouded by troubles, but, like his lilustrious predecessor, St. Peter, HE HAS WITHISTOOD HIS TRIALS with a brave heart resigned to the will of Jesus Christ. Let us hope that if his reign has resembled that of Peter his ena may not be so cruel. We should all join in prayer to God to prolong his life yet many years so that he may witness the triumph of right and justice.

The choir, under Professor De Grand Val, performed its part in the usual creditable manner. The style in which the offertory was given formed an agreeable variation in Mozart's mass. When prayers had been offered at the close of the Holy Sacrtfice for the venerable Pontiff the entire congregation rose, while the Messrs-Judge and Miss Mechan began to chant Lambiliotte's Te Deum. A benediction of the Biessed Sacrament, at which Berze's Tantum Ergo was sung, brought the sublime service to a close.

WASHINGTON CHURCHES.

Interesting Sermon from Dr. Boynton on the Attributes of Heaven-The Celestial City a Material Metropolis-The Resurrected Body a Thing of Flesh and Bones-Dr. Newman on True Worship.

ASSEMBLY CHURCH.

Body After the Resurrection, and of the Celestial City-A Picture of the Spiritual Form of Humanity and of the Eternal Home of the Blest.

WASHINGTON, June 18, 1871. Rev. Dr. Boynton preached at the Assembly church upon the attributes of the spiritual body and HEAVEN AS A MATERIAL PLACE.

The spiritual body, as shown by instances in Christ's lite often after the resurrection, was visible and in visible at pleasure. It had the power to penetrate matter. It was not controlled by gravity. A body formed of flesh and bones, in which spirit power takes place of the blood on the arrival of life. can enter upon the new conditions of life in the kingdom of heaven, Christ was put to death in the flesh, but quickened and reinstated in the spirit life. The speaker was not one of those who think that all inquiry regarding characteristics of heaven either forbidden or useless. Inasmuch as Christ declared that He was going to prepare a place for us, it becomes an interesting question to us where that home of the Lord may be and what its character is. The statements of the Scripture seem intended to excite our interest in regard to our future home. Christ is said to have passed through, not into the heavens. The phrase is significant and not carelessly used, but employed to describe a literal fact, that in going back from earth to His heavenly home He passed through the heavens. The Jewish idea of

home He passed through the heavens. The Jewish idea of

THE STRUCTURE OF THE UNIVERSE
embraced three heavens—the atmosphere of earth, the starry regions, beyond ann without these the heaven of heavens, For such a general and wide-spread idea there must be some corresponding truth. This heaven of neavens seems to be the place of the special manifestation of God, the seat of His throne, the central city and metropolis of the universe. In regard to its character, first of all it must be a place where a material bod, with

FLESH AND BONES CAN DWELL, for with such a body Jesus evidently ascended. Two ideas may be entertained in regard to senses—one that sensibility depends upon the senses, and when the body perishes the spirit has no means of communicating with the material world. It is a question whether the body is a medium, without which the spirit cannot perceive at all, or whether it may not be a muder, by whose withdrawal the spirit would receive impressions from the external world more readily than now. A covering over the ear deadens the hearing, a giove on the hand renders the touch less delicate, a shaded glass obstructs the vision. The withdrawal of the body may increase all

crease all

THE PERCEPTIVE POWERS OF THE SPIRIT.

Christ rose as the first fruits of the redeemed humanity. The place He has prepared for His people must be suited to the resurrection state of all His people. It will also be worthy of the great king. As a royal bridegroom first throws open the pariors he has fitted for his bride, so it may be that the Royal Son will on the great day when He takes, the Church, His bride, to Himself, first throw open the new regions He has prepared to the wondering eyes of angels and of men. We cannot even fancy the Parattellar Character of 178 SCENSKY. the new regions he has prepared to the wondering eyes of angels and of men. We cannot even fancy the forms and hues of its glories or the nature of its ever new delight; but we know that the sever desire and want of the new leaves the description of the new Jerusalem shows the description of the new Jerusalem shows the side upon which god uses gems and gold, of which, if we possess a little portion, we are so swollen with vanity and pride, it matters not whether the description is a reality. It shows God's estimate of and his use of gems and gold. With a few gems to sparkle and a gold plees to shine a man expects to a like us with his spiendor; but God shows us 2. If fiven hundred miles square, with its foundath-avails of precions jewels, each of its lofty gates a sond pearl and all its streets paved with gold. This is theaden which God presents of heaven. Christ ascender as the head of the government of the universe. In this government is to share. There are three theories in regard to

ries in regard to THE ORGANIZATION OF THE CELESTIAL GOVERN THE ORGANIZATION OF THE CRIESTIAL GOVERNMENT.

One is that besides the angels there are many different refers of intelligent beings inhabiting the countiess worlds of the universe, and that redeemed humanity, with Christ at its head, will constitute be expering family of creation. Another supposits that as the only revealed form for beings of acgree of intelligence is the human one that it the model form of the universe. To third theory is that there are only two races of intelligent beings—angels, good and evil, and men. Whichever theory of the universe you may adopt the position of the Church of Christ in that universe remains unchanged. In any case it is the governing body of creation, the queen sharing the throne of her royal husband, Christ.

THE METROPOLITAN METHODIST CHURCH.

Dr. Newman on the Efficacy and Origin of True Worship-All Places God's Holy

Secretary Delano and General Babcock were among the attendants at Dr. Newman's this morning. The subject was "True Worship." His tex was taken from the fourth chapter of St. John's Gospel, ninteenth to twenty-sixth verses, being the Evangelist's report of the conversation between Christ and the woman of Samaria, in which Christ said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." Dr. Newman prefaced his sermon with an account of the origin of the Jewish and Samaritan religions, whose symbolic and ritualistic institutions were done away with by Christ at the well of Sychar and the true idea of worshi declared. This declaration of Christ suggested two questions. First,

WHAT IS TRUE WORSHIP?

and, secondly, how should it be performed? The word "worship" is of Saxon origin, a compound of two words, worth and ship, worth having reference to the excellence of the being worshipped and ship expressing state or condition. The origin of worship is a question of profound interest. Is it a human invention or a divine revelation? From the earliest time bestlal sacrifices have been offered to

earliest time bestlai sacrifices have been offered to Jehovah, and the question arises by what means did the first worshippers learn that the shedding of the blood of a lamb or goat or other beast be acceptable to God. The speaker thought through divine revelation. The apostles and prophets seemed so to regard it. If worship is a divine revelation what are the elements that make it acceptable? Doubtless worship is a recognition of the supremacy and severeignty of God and the justice of His claims upon our conduct. The whole creation sings the existence of God.

Syerthing in the rast universe proclaims the Hand Divine by which all nature lives. The evidences of His existence demand a recognition of His sovereignty from His intelligent creatures, and further, the offering to Him of the gratitude worthy His benevolence. It is not enough that we should teel gratitude. God calls for a significant expression in songs of praise and adoration; not only gratitude, but submission must be manifested. Angels can adore the sovereignty of God, but we, as rebels, must do something more. We must outwardly express our loyalty. The worship is characterized by simplicity, intelligence and spirituality. The day of symbolism is passed. The day when Jerusalem was the religious centre of the world is gode. The whole universe is now my

house of prayer. The religious world has no centre except where the worshipper is. The simplicity of worship also supposes simplicity in those exercises which are recognized as acceptable to God. We do not behold Christ

WORSHIPPING ABRAYED. IN MAGNIPICENT ROBES, splengid tiars and the Urim and Thummim, but we behold him privately in prayer and publicly reading the Scriptures, singlag hymns and praying and sitting down and teaching the people. The nearer we approach to Christ the simpler we shall be in the external expression of our hearts. Men like extremes. On one side we have the Catholics, on the other the Quakers. They are the antipodes of worship. The Papist has gone back to the days of Moses and Solomon. The Quaker has oscillated to the other extreme. He sits in silence and waits for the other extreme. He sits in silence and waits for the spirit to move. Sometimes it moves to silence, sometimes to frivolity. The speaker would have everybody a Quaker so far as morality is concerned, yet he would have him receive the Lord's supper and baptism and SING AND SHOUT AS METHODISTS

yet he would have him receive the Lord's supper and baptism and

SING AND SHOUT AS METHODISTS

or any other pious people. Worship must not only be simple but intelligent; and how is it possible to know how to worship God without that Book? Without his instructions you would be as ignorant as the Pagans of the past or the Pagans of the present. Lastly—Spirituality. God must be worshiped in spirit and in truth—in the truth which is according to the precepts of the Bible, and in spirit by bringing all our passions and appetites in subjection to the Divine law. Worship film in prayer, in meditation, in hope and faith, and with the joy of song. Remember that wherever you are you are in your Father's temple, and your prayer can be heard as well from

THE PLACE OF BUSINESS

and the thoroughfare as from the place of public prayer. Remember that you are to render unto Him your hearts and the service of your life.

FATHER HYACINIHE.

His Recent Letter-The Latin Races-What They Ought to Do-Italy and France-Russia and Prussia-The Century of the Working Classes-The Temporal Power and Papal Infallibility-The Father's Last In terview With Archbishop Darboy.

The following is the full text of the letter of Father Hyacinthe, written in Rome on the 29th ult., a orief synopsis of which appeared by cable a short time

synopsis of which appeared by cable a short time since:—

The Italian government and Parliament have testined their sympathy with France in noble language. Without being surprised at this, I am greatly affected, and I feel impelled to express my gratitule. At a moment when men, blinded by passions, endeavor to propagate falsenood and sow discord between two sister nations, it is the duty of all enigntened and honest men to draw closer the ties which unite France to Italy. If the Latin races are to maintain, I will not say their independence only, but their great position in face of the menacing preponderance of the Germanic and Sciavonic races personified in Prussia and Russia, they must above all things be united. In no other way can they resume the traditions of that Western civilization whose destinies are oliended with those of the Catholic Church, and whose mission, if she would recover her ancient splendor, is to stifle in her own bosom those two enemies whose combats are cruel and sterile—revolution and absolutism, supersition and implety. Moreover, in defending looday her own cause, France defends that of society at large, Yes, human dignity, iaw and liberty, the civilization of the two worlds, have been outraged and trampled upon by new barbarians amid the bloody streets and burning monuments of Paris. In vain do the men of March 18 pretend to represent two political ideas which would be just if confined within their true limits—the idea of the moral and material regeneration of the working classes. They have compromised these causes by most unacceptable exageration and of the moral and material regeneration of the working classes. They have compromised these causes by most unacceptable exageration and of the defeavored to describe them; but the facts we have just seen reveal what sund proper is with a reality which deflex words. The demonstration of the working classes are endeavored to describe them; but the facts we have just seen reveal what sun a people is with a reality which deflex words. The de The Italian government and Parliament have tes ranibility distracted the thoughts and enorts of those who preside over the destines of the Church at a moment unparalleled in its history. Instead of the promises and teachings of the Gospet to the distinct of the press, and sometimes even by the mouth of its tishops, treated matters of bitter controversy about the Pope-King, the dogmatization of intolerance and the canonization of the inquisition. I do not calumniate the political and religious regime that we have submitted to for more than twenty years and which is summed up in these two words—"scepticism at Paris; fanaticism at Rome." I do not calumniate, I do not even accuse; I narrate, But I say that there is the lesson of the present moment, and that the question is whether we wish or not to continue this latal course. In the presence of that Paris in ashes which I have dwelt in, which I have evangelized and the history of which I know, I have the right to after this cryy of a grief which God alone knows the depth of. Behold the work of a people which no longer knows God. And behold the work of those who render it impossible for it to believe in that God and above all to love him.

P. S.—Just as I had finished these lines the telerand amounced to us that the Archbishop of Paris slive for it to believe in that God and above all to love him.

P. S.—Just as I had finished these lines the telegraph announced to us that the Archbishop of Parishad been shot. This horrible crime is the confirmation of the mysterious law in virtue of which the innocent suffer for the guilty. Mgr. Darboy was of the number of those who understand and wish for the alliance of the Church with modern society. If he did not realize all that he had conceived it was because the fatality of the times was stronger than he, he maye way, however, to no illusions, and awaited

few days ago, at the moment of leaving for Rome:— "If they kill me they will advance the principle that I represent;" and I shall never forget with what an accent he added, "An revoir, here below or else-ARCHBISHOP MANNING'S RECENT PASTORAL.

On the 4 h instant a pastoral letter from Arch-

He gave way, however, to no libusions, and awaited death with that cold enthusiasm which characterized him on great occasions. I still hear what he said to me in the last interview I had with him, a

bishop Manning upon the events which have lately occurred in Paris was read in the churches and occurred in Paris was read in the churches and chapels of the "arcadiocese" of Westminster. After congratulating the faithful that "in the midst of all our contentions and divisions God is still worshipped in England," Dr. Manning passed on to consider the "terrible judgments of God" on those who "cast Him off" in a neighboring country. He says, "We see there the legitimate working out of a political system which began some eighty years since with biaspheming our Redeemer. * * The loss of the knowledge and worship of God in Christ effaced the moral law from man's conscience and dissolved the bonds of public and private life." From that day the French people has lived on "a spectacle of indeculity, tailing and rising, but rising to fall again. Dynasty after dynasty, revolution upon revolution, have succeeded but to vanish away. * * * The legislators of the rights of man have now spoken their last word, and worked out their logical and moral results in the profuned churches, the blood stained streets and universal wreck of Paris. The capital of the new civilization and progress is in ashes. We say this with a profound sorrow and sympathy for Christian, Catholic and chivairous France. For is it not France herself who has rejected God, insulted His immaculate mother, blasphemed the most holy sacrament, deflied sanctuaries, martyred the priests of Jesus Christ, sandered Sisters of Charity, * * * Timpeted infidelity and glorified atheism. It is a sect, a faction, a conspiracy, spreading through all nations, though making its nest at the time in Paris: strengthenium and arming itself with the anarchical principles of the last century, in which neither the rights of God nor the duties of man are to be found. * * No place has so bitterly explated this "Gospel of Anarchy" as the city whence it came forth to adhet the world. The spectacle is too near, too vivid, too awful to need words. The smoke of its palaces is not our horizon: the heat of the burning may almost be felt by all. You see it before you; for days, weeks an chapels of the "arcadiocese" of Westminster. After congratulating the faithful that "in the midst of all

LITERATURE.

Criticisms of New Books WHY DID HE NOT DIE? OR, THE CHILD FROM THE EBRAERGANG. After the German of Ad. Von Volckhausen. By Mrs. A. L. Wisier, translator of "The Old Manseile's Secret," "Only a Girt," &c., &c. J. B. Lippincott & Co., Philadelphia. Mrs. Wister's admirable translations are among the books that everybody reads. She certainly may

be said to possess unusual ability in retaining the peculiar weird flavor of a German story, while rendering it with perfect ease and grace into our own

anguage. Few recently published novels have re-

ceived more general perusal and approval than "Only a Girl;" and "Why Did He Not Die?" possesses in at least an equal degree all the elements of popularity. From the beginning to the end the interest never flags, and the characters and scenes are drawn with great warmth and power. The story is based upon the early loves of Herr Wilhelm Gravensund, a young gentleman of wealth and position and Marie Gunther, a beautiful but humble girl. Through the carelessness and villany of a priest, the Pastor Siegfried, a sum of money sent by Gravensund for Marie's use and sustenance, and accompanied by expressions of the warmest affection, is kept from her, and she dies, leaving a young infant and believing herself forsaken and betrayed by her lover. The child is at first thought dead, but is finally restored to warmth and life and somewhat reluctantly adopted by Marie's aunt, the Frau Kurten, and her husband, with whom, it must be confessed, he has rather hard lines. The Pastor Siegfried is, as a matter of course, the boy's bitter enemy. Having appropriated the money sent him (amounting to the sum of 700 marks) ostensiely to the Church, but really chiefly to his own purposes, under the supposition of Richard's death, his fury upon discovering him to be living may be imagined; constantly and energetically he asks himself why "the boy did not die?" The priest's anxiety i the greater when some years after (Herr Gravensund having in the meanwhile married), he finds that the Kurtens are not only near neighbors of the Gravensunds, but that an accidental acquaintance between the legitimate children and poor Richard (as the boy is called) has actually given the latter the entree to his father's house. Siegfried then sets himself to work to destroy the lad's reputation and banish him from the Gravensund mansion, fearful that Herr Wilhelm may, through some unforeseen circumstance, discover that his son is still living, and that he has been deceived by the wily priest. In these plots he is aided by Therese Jäger, a deceitful and treacherous woman, who, having obtained her first foothold in the Gravensund home as housekeeper (a place procured for her through Siegtried's own agency), has contrived to attain considerable influence with the family. Through their combined efforts Richard Kurten is accused of theft, and finally put out of the way by being sent at the age of twelve years, to the House of Correction. To this step the foster parents, who believed in his guilt, and have never regarded him with much tenderness, consent. Thence he is sufficiently fortunate to make his escape, and for a time he disappears altogether from the scenes of the In the meantime many changes take place among

the rest of the dramatis persona. Madame Gravensund dies, and Therese Jäger, by a series of arts, succeeds in marrying the widower. The children grow up; Willy, the son, proving himself not only worthless and extravagant, but finally forging the name of a companion, and only escaping imprisonment through flight. The Kurtens settle down to a ratner unlovely, yet comfortable, old age, rarely speaking of their foster son, of whose fate they are ignorant. The pastor, Siegfried, still retains some influence and intimacy with the Graven sund family. The hero of the sate well as a popular and brilliant man. He thus proves conclusively "whyshe did not die." Having learned sears before that the Kurtens were not his parents he has dropped their name, and is known as "Reichard," under which title he has risen to wealth and prosperity. The priest meets the young artist, and in spite of all changes knows him as the boy he disgraced and banished. With the Gravensunds Reichard becomes intimate, while he remains unrecognized by them. He appears attracted by the grace and beauty of Anna, Herr Gravensund's young aughter. The priest sees the impending danger, and fears he may be forced to unite the brother and siker or confess his crime. All, however, ends well. Reichard's love is really given to Netta, the mist charming character in the book. She is the mist charming character in the book. She is the siter of Gravensund's first wife; but as she was vey young at the time of the marriage she is generally supposed to be a daughter of the house. The arist shares this belief, and when his father finily discovers and desires to acknowledge his, Reichard's despair at believing Netta to be hissister far exceeds his happiness in finding a pears a talented and successful artist, as well as a popular and brilliant man. He thus proves nisister far exceeds his happiness in finding a fater. This misunderstanding is, however, before lon dispelled and Reichard and Netta made happy. In priest's crime is, of course, discovered; he is bashed from the Gravensund circle, but not publici disgraced. As a parting arrow he discloses to He Wilhelm his present wife's former position and chatter, without, however, confessing that we himif was the author of her misfortunes. Madame Thene Gravensund is thus deposed, her husband consing himself among his children, with whom he livin peace and happiness, The declining years of the artens are also passed in great contentment, owing liberat remissances from their foster son Such isbrief resume of this very interesting novel. of the it are entirely original, there is, nevertheless, a 4t amount of freshness about the book.

MARRIF FOR BOTH WORLDS. By Mrs. A. E. Por-ter, alor of "Captain John," &c. Lee & Shepard: Hosto

"Mard for Roth Worlds" is a religious novel as may beferred from its pretty and striking t tie. It is theory of the life of Esther Gray, who, left a widow the prime of her youth and beauty, thenceforward votes herself to domestic duties, and to works charity and love among the poor. Her hand is er extended to help the fallen, and her heart op to the sick and needy. She regards her husband absent rather than lost; makes the fulfilment this wishes her especial care, and looks forward th cheerful confidence to their reunion where da has no dominion and partings are un-

ARMY INTELLIGENCE.

Coloneames H. Simpson, of the corps of engineers, addition to his present auties, is charged with the iervision of the engineer operations of the Eightlighthouse district, west of Pearl river.

By direon of the President, a board to retire disabled office, in pursuance of the act of Congress of August 1861, will convene at San Francisco, July 5, for; examination of such officers as may be broughtfore it. The following are detailed for the boardMajor General John M. Schofield, Colonel A., Gillem, of the First Cavairy; Lieu-tenant Colei M. D. L. Simpson, Assistant Com-missary Geral of Subsistence: Lieutenant Colonel Robert Muy, Assistant Medical Purveyor, and Surgeon Ches McCormick. The presiding officer will appoin recorder for the board.

AVAL INTELLIGENCE.

Comman Chester Eatfield is ordered to the command the Kansas; Surgeon C. H. Burbank, to the Michiga Assistant Surgeon C. S. Cassin, to the

naval rendous at San Francisco.

Detached leutenant Commander N. H. Farqubar, from teommand of the Kansas, and ordered to special d connected with the Tehuantepec and Nicaragua rvey; Lieutenant Commander F. P. Smith, frome command of the Ajax, and awaits orders; Lieuants R. E. Wassey, J. M. Forsyth and orders; Lieuants R. E. Wassey, J. M. Forsyth and William H. ebo; First Assistant Engineers C. Lindsey anamuel Gregg; second Assistant Engineers W. B. giey and C. F. Nagle, from the Ajax, and await ors; Lieutenant S. B. Barrd, Assistant Surgeon J. Leison, and First Assistant Engineer W. D. Smith, om the Vyandotte, and await orders; Lieutent W. H. Eyoc and Assistant Surgeon T. D. Myers, in the Manhattan, and await orders; Assistant Pajaster E. Lewis, from the Ajax, and ordered tettle acounts; Surgeon T. Wolverton, from the chigan, and ordered to the Shenandoah.

MASO :-- THE EW STATE CAPITOL.

AIMNY, N. Y., June 17, 1871, The Grand Mater of the Grand Lodge of Free and Accepted Moons I the State of New York having been intended to the corner stone of the new Capitol, it is in that all participating in

RAILWAY MONOPOLIES.

The Consolidation of the New York and New Haven and New Haven and Hartford Railroads-Big Dividends and High Tariffs-Remonstrance of the People-

What the Officials Say.

The residents of the towns along the line of the New York and New Haven and the New Haven, Hartford and Springfield Railroads have frequently complained of the exorbitant rates charged for local freights and passengers; but their voice has never been heard so loudly as at the present time. About a year ago these two roads, which constitute the line between this city and Boston, entered into terms of consolidation, and since September last the two lines have been run under one management. There is now before the Legislature of Connecticut a bill to legalize the consolidation, and it having been favorably reported by the joint railway committee petitions against the consolidation to the following effect are being circulated. A correspondent in New Haven sends it to this office, with the information that the market value of the combined stock is about \$20,000, that the New York and New Haven road pays ten per cent dividend on its watered capital and upwards of tweive per cent on its cash capital. The Hartford road pays upwards of twelve per cent, equal to eighteen per cent on its paid-up capital. These large dividends is urged as reason why the rates of freight and fares should be reduced and the public benefited. The position

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF CONNECTICUT, IN GENERAL ASSEMBLY THE STATE OF CONSENSE.

The undersigned, residents of _______, respectfully remonstrate against the passage of the House bill No. 16, intended to consolicate the interests of the New York and New Haven and the New Haven, Hartford and Springfield Railroad companies, unless some provision be inserted in said bill reducing the charges made for the transportation of passengers over said roads to such rates as will suffice to pay fair remunerative dividends on the capital stock of said roads actually subscribed and unit in.

said roads to such rates as will suffice to pay fair remunerative dividends on the capital stock of said roads actually subscribed and juid in.

They would represent that the above-mentioned roads charge not less than three cents and in most instances three and one-third cents per mile for the transportation of through passengers, and rates ranging from four to eight and ten ceuts per mile for way passengers. That a charge of two cents per mile has proved renuncrative in other States, and that rathroad companies which have been restricted by law to a charge of two cents per mile for both through and way passengers have been and now are able to pay handsome dividends on even their nominal capital, notwithstanding said capital has, by the process of "watering," been greatly increased over the amount actually subscribed and paid in.

They therefore respectfully remonstrate against the passage of said Consolidation bill, unless there be incorporated therein a clause restricting the combined roads from charging for the transporation of either through or way passengers more than two cents per mile.

With a view of ascertaining what cause there is for

With a view of ascertaining what cause there is for

public grievance an attaché of the HERALD vester-

day called upon Mr. Hoyt, Superintendent of the New York and New Haven Railroad Company, and had an interview with that gentleman and the treasurer. From these gentlemen it was ascertained that these companies, with a view of economizing in expenses, securing uniformity of rates and saving expense of breaking bulk, in September last effected the coasolidation on terms that be referred to hereafter. They emphatically denounced the statement that local fares are as high as eight and ten cents per mile as untrue and that in no case between local stations was more than three and a half cents per mile charged now or in the past. On the contrary, as a result of the consolidation, in May last the freight rates were greatly reduced; but this is usual on the opening of navigation and the commencement of water transportation. They also deny that the stock of their road has been watered; the capital, it is admitted, was in 1869 increased from \$6,000,000 to \$9,000,000, half of which had been paid in, and dividends are paid upon what has been paid in. It is claimed that this increase of capital, or "watering" as it is termed, was necessary to keep up the rolling stock, replace wooden by iron bridges

and additional funds shall be necessary for the liquidation of the debts of said companies or of either of them, or for the pro-secution of any new work which shall be undertaken, by the joint consent of the parties hereto, or for any other legitimets purpose, then and in that event such additional runis shall be contributed by said corporations, in the proportion here-mbefore expresses, provided that neither corporation shall in any manner, for that purpose or for any other purpose, en-cumber its corporate estate, or issue say bond or other that the corporate state of portation, without consent of

liability on the credit of said corporation, without sonsent of the board of managers.

13. The net earning of the entire railway and property brought into union under this contract shall be from time to time, by the board of managers, divided between said corporations, in the ratio and proportion aforesaid, and the proportion thereof belonging to each corporation, all thereupon be paid over to the treasurer of such corporation, to be and remain the sole and exclusive exate of said corporation in severally and to be divided among the stockholders thereof, or otherwise disposed of as may be ordered by the directors of said corporation.

16. The purpose of this contract is to effect, so far as may at present legally be done, a complete and perpetual union of rights and interests between the parties hereto, and, to the end that such union may be better the secured and occome organic, it is hereby agreed, that, as some the secured and occome

there ages community agreed that this contract shall be ats.

17. It is hereby expressly agreed that this contract shall be perjecus, and that the parties hereto shall execute to each otter any and all other and further contracts, assurances and writings which may be, in the opinion of said board of managers, necessary to carry into effect the purposes of this

writings where may be, in the opinion of sail board of managers, necessary to carry into effect the purpose of this agreement.

18. But if in consequence of hostile legislation or judicial action against the will of the parties hereto this contract shall come to an end, and the purpose intended hereby shall be incapable of accomplianment in any other or different way, then, and in that event, the parties hereto shall be restored, so far as the same can possibly be done, to their original rights, properties, franchies and position, and such compensations, interchanges, adjustments and conveyances shall be made between the parties as, considering the original state and value of the property of each, and its changed condition by additions, betterments, depreciation or otherwise, or considering any and all other matters and things appertaining to equity and good conscience shall be just and re assemble.

19. The executive officers of each of said corporations shall continue in office and in the performance of their respective duties until the sum of the parties of the property of the property of the property of the same shall have been approved by the stockholders of each of said corporations at a meeting specially warned and held for this purpose.

In witness whereof, the New York and New Haven Rail-

irpose.

In witness whereof, the New York and New Haven Rail-

The Hartford and New Haven Railroad Company, by the president, WILLIAM P. BURRALL.

THE EUROPEAN EXODUS.

Prominent Citizens on the Ocean Wave-Departure of Senators Creamer, Nortes, Bradley and Others-A Grand Ovation Down the Bay.

There was an extraordinary amount of life on Saturday in the waters of the beautiful bay and harbor of New York. Steamboats of all sorts and sizes, fast sailing vachts and seven ocean steamers—all crowded, and all plentifully and beautifully decerated with flags, signals and streamers—cut through the water, while sounds of merry music, booming of cannon and hearty huzzas from thousands of stout lungs enlivened the air, and seemed even to make the flags and whips snake and snap and oniver like sensitive things. The cause of all this extraordinary flutter was that several of the city notables were on their way to Europe, and their constituents, friends and admirers had assem-

A GRAND PARTING DEMONSTRATION, Senators Norton and Creamer, with ex-City Librarian James Barclay, Mr. James W. Collier, the New York actor; Mr. Clarence Seward, Mr. A. J. Vanderpoel, Bishop Mclivaine, of Onio, and a large number of others, were passengers on the Inman steamer City of Brooklyn. "The Old War Horse," Thurlow Weed, and the quiet physician, Dr. Sayre, were among the passengers on the Mannattan, of the National line; Senator Bradley and wife were among those on the Abyssinia, of the Cunard line.

The major portion of the demonstration above allhded to was intended chiefly to

HONOR "THUNDERHOLT" NORTON. A committee of his intimate personal triends had the steamboat Andrew Fletcher; the Michael Norton Association had the Seth Low; the Linwood Chib, under the presidency of Mr. Carlstopher Fine, had the Virginia Seymour; the Thomas Jefferson and James O'Neill Clubs, of the Minth ward, had the steamer Boardman; the Oriental Club had steamer Boardman; the Oriental Club had the P. C. Schultz. The E. Cuddy Club had a handsome propeller barge to cheer the private yacht, Senator Creamer. A demonstration had been tendered Senator Creamer, but, as heretofore stated in the Herald, he positively declined any special accompaniment down the bay.

THE SCENE BEFORE THE STAET, when the several boats lay moored at or near the steamship dock, pier 45 North river, was exceedingly lively. What with the crowds crossing from one boat to the other to shake hands with the cognos are; the bands on all the other boats; the windows and housetops fronting on West street, the dock sheds and piers, boats, barges and vessels of all the steamboat Andrew Fletcher; the Michael Norton

cel the bands on all the other boats; the windows and housestops fronting on West street, the dock sheds and pers, boats, barges and vessels of all kinds in the neighborhood filled with all their signal flazzi the expectant migrates and their friends hurrying to and incoming out, kissing and caressing; sailors and stevedores shouting, swearing and snoving around bags and baggage, it was indeed exciting. Shortly after one o'clock Alderman Mitcheil and a humber of others surrounded Senator Norton on the deck of the Fietcher. Alderman Mitcheil pulled his toothpick out of fils mouth, pulled a handsome green morocco case out of his pecket, and facing the "Thunderboil," "slung out" a pretty little speech, and, on behalf of the friends of the "heavy weight" seeaflor, presented him with an Alegary weight? Seaaflor, presented him with an Alegary weight? Seaaflor, presented him with an Alderman Mitcheil hoped the Senator would live long to wear the badge and think of those from whom it came and the circumstances connected with the presentation. Senator Norton promised to do all that and more too. He would wear the badge with pride and pleasure, and while disporting it in European society would leel like an american hobeman. This was received with undiminished earnestness. From time to time the accompanying boats steamed up alongside the outgoing city of Brooklyn, and the crowds exchanged compliments with and gave "God speed" to the voyagers.

It was indeed a glorions "send-off." Alderman Mitcheil threw a bottle of champagne to his weignty friend, the Senator, who caught it with such skill an might excite the envy of any first class ball player. Mr. Barciay displayed his agdity in catching a tumbler, and the party of friends ou the s

iriends.

A PLEASING EFISODE

occurred just as the accompanying notilla was about to give up the race. On two of the boats simultaneously the bands struck up "God Save the Queen." Then there was a hurrying on board the steamsing. The English portion of those on board were visibly excited. A stawart sailor sprang to the stern, and the Union Jack was gracefully dipped in acknowledgement to the compinent. Arriving at Sandy Hook the Fietcher and other boats, after a final sailute had been given, turned their prows homeward. The Fietcher, being the fastest boat, speedily distanced her as-oclates on the homeward trip. The last recognizable mark or the Seth Low was the head of John Kelly, who stoed on the roof of the pilot house, his carls glistening in the sunlight.

At steamar after steamer passed on her outward bound journey she was sailuted by the joily excursioniss. When the Abyssinia came along Senator Bradier and lady were discovered standing by the gunwale is the waist of the vessel. They were compinented with a saivo from the Flotcher's battery and adjeus from those on board, which they gracefully acknowledged.

Among the company on the Fletcher were Judges Barnard, Cox Mecunn. Hogan and Connolly; Drs. Caraochan and Boremus, Adletmen Mitchell, Douglas Taylor, Assemblyman Carey, M. Purceil, Benjamin F. Brany, Colonel M. C. Marphy. A full delegation from the United Association of Heavy Men, comprising Messrs. Finnell, Ransom, Porter, Erberhardt and otters; J. Chesterfield O'Brien, Assemblyman Cavannagh and several lades. The enter demonstration was a grand success and passed off without the slightest accident or any unpicasantness to mar the occasion.

BEADED OFF.

A Festive Jersey Youth Caged in Westchester At Mount Vernon, Westenester County, on Satur-

day, a stylish young man, who gave his name as Louis Miller, was arrested at the instance of Justice Eq-monds, on suspicion of his naving stolen a horse and monds, on suspicion of his having stolen a horse and vehicle with which he had just arrived in the village. The suspected party brought with him a young woman, and before they had been in the village many minutes he sold his vest for a trifie in order to pay the girl's fare back to New York. The official above named, on communicating with the New York police, ascertained that Miller had hired the horse from a livery stable keeper in Newark, N. J., last Wednesday, and that the young woman in whose company he left the peaceful shores of Jersey was employed in his father's family at Orange, Miller was committed to the County Jall to await a requisition from the Executive of New Jersey. There is little doubt that the capture of this gay Lotnario will cause a sensational flutter among the better circle of Orange society, as it is said that his family occupy a good social position in that towa.