

THE NEW YORK PRESS.

EDITORIAL OPINIONS OF THE LEADING JOURNALS UPON CURRENT TOPICS—COMPILED EVERY DAY FOR THE EVENING TELEGRAPH.

The Beauty of the Altar.

From the New York Methodist.

While crowds of wretched outcasts are thronging the "broad road," with no man to pity them, there is a furious discussion on both sides of the Atlantic on the mere mound of robes, candles, incense, and sing-song in the house of God. It is our opinion that an humble and earnest effort to reclaim a Magdalene or a prodigal is worth all the church tapers and genuflections in the world. And yet we are not surprised at these discussions. They are only abuses and exaggerations of a just and essential principle of church life. Men of but little spiritual life, and perhaps unconsciously affecting aesthetic culture, deploring the want of true power in their churches, feel that they must hold the people by the eyes and ears. Music and pictures and dress and acting must supply the place of that which grapples with the understanding and the affections.

In the Romish communion this tendency finds a systematic development. The pomp of Judaism is repeated with the addition of a number of pagan tricks. Everything is strictly in keeping, excepting sometimes the people. The churches are generally costly; the altars dressed profusely with an array of gold and silver ware, and pictures and crucifixes; the music aspires to equal or surpass that of the stage, frequently employing the stage-singers; the walls are hung about with noble pictures of martyrs and saints, represented with upturned faces in the direst conjunctures of trial, or in rapt and transfiguring devotion. Most frequently, in our own country, there is only an audience to gaze upon all this consisting of Irish or German immigrants, with the lowest possible taste in any and everything relating to art. Indeed, ritualism and its attendant artistic displays in the Romish communion do not seem to aim at aesthetic results. There is but little taste among the worshippers even in Europe. These church-goers, for the most part, are the lower classes; and the intent seems to be to furnish a rather nice puppet-show, which shall correspond with the power of the confessional and the magnificent claim of priestly power and infallibility.

In proof of this view, we may note that Protestant ministers who are perverted to popery never seem to be attacked or entrapped on their aesthetic side. They always profess to find the shores of the Tiber as the result of a search for authority. Now and then, indeed, some gay Lothario of an artist is caught and carried over by the spectacular display; but the cases are rather rare, and always shallow. There is, upon a slight view of the case, an incongruity between the two sides of the character of the Church of Rome—namely, the artistic and the moral. The same institution that delights in beautiful Madonnas and good shepherd rejoices in the dungeons of the Inquisition. Art is mild, genial, tender, refining. How, then, should the hell spirit of persecution seat itself for the creation of beauty? How came Rome to be the patron of art? The answer, in part, is that Christian art antedates Rome's cruelty. Rome was first Christian, then papal. Christianity, in its purest and best moods, produced the early forms of art, and thus created a demand for the future.

But further than this, Rome developed indelicately the mystical side of Christianity. She kept open the spiritual world to the gaze of her children; she watched for portents and ghostly wonders; and hence, in an age when only art and the priesthood were open to the ambitions, the visions of the heated imagination sought expression in painting.

Among the Episcopalians, the case stands somewhat otherwise. Here there is no Pope and no out-and-out claim to infallibility, and yet the sermon has been losing its hold upon the church people, so called, more and more. Some boast that they do not go to church to hear the sermon, but only to join in the service. The clergyman is something only as he is a priest. He wins reverence for himself and gains respect for the Church, therefore, only as he adds dignity to that part of the service which is considered worship. It is easy to see the drift of this view. Nothing being left but forms of worship, these must be made interesting and attractive, or all is lost. When the people weary of repeating the prayers, which good churchmen assure us increase in beauty with every repetition, they must be galvanized into life by intoning. When the responses of the assembly grow stale, the choir must sing "sacred" at the altar a musical amen instead. When the common light, even through stained glass, becomes familiar, tapers must assist. When one priest becomes too small a point for the eyes of the whole congregation, he must have a train and get up a procession. The problem is to keep up interest in mere forms, and to do this there must be a ceaseless change—of dresses, movements, music—in a word, of sensible representation.

Let this go on a while, and things will reach a strange pass. The Church, given up to art, and converted into a place, for the most part, of refined entertainment, all the amusements will be hatched and considered. Dancing is the aesthetic form of walking; why not a sacred dance in the Church? Did not David dance before the Ark, and Miriam lead the host of God, on the banks of the Red Sea, in a sacred measure? And as dress is one of the great Church powers, why not all the people dress up in the style of those who serve the altar? Are not all the Lord's people priests? Why not have a grand church masquerade? Certainly there were processions about the Temple in the olden times. And why might not every worshipper, thus robed, carry his own taper to church, as Gideon's men carried their torches? If these changes, growing gradually into use of old forms wear out, should be considered improvements, they would have at least one advantage—that is, if the churches were open at night, the theatres would feel the competition. This too would have the advantage of disposing of the knotty question of the relation of the Church to amusements. Now, it is said that we would the ordinary amusements as inconsistent with Christianity without giving the people any advance as we suggest, the strife would be ended by converting amusement into religion, and using religion for amusement.

What the South Needs.

From the Tribune.

We have received many letters from different portions of the South, setting forth the fearful destination these prevalent, and its inevitable tendency to paralyze the energies of the people for the growing season now fully upon us. Here is a sample of the representations of that large and important class who will accept no aims, but who wish to be

enabled to employ their still more needy neighbors, make a crop, and thus contribute to the restoration of property and plenty. Writing from Port Gibson, Miss., April 22, a planter says:—

"We failed last year in making crops, as you are aware. We now have exhausted our means in carrying our crops thus far. On our place we made corn enough to do us to make corn press crop; but we will want meat, and the negroes require a little flour, molasses, tobacco, etc., and wearing apparel, medicine, and a little liquor, but I think they are better off without the last having rather secured around to the Maine law policy. Now, I want to find some one who will advance dry goods and supplies to the value of \$100, to parties who, on a reasonable calculation, will make two hundred bales of cotton. We are working the negroes upon shares, as it is called, they taking part of the crop for their labor. We want goods, all of American manufacture, some cheap, good prints for a Sunday dress for the Western States were wanted, and wool-manufacturers were made to see. Really, there was not light. Western free-traders of the States set sort, were made to labor for protection, because they had a few thousand sheep. This good management will furnish an example for others to follow. If "clamor" will do so much in one direction, it will be as effective in another.

After all, this special legislation seems to promise good results. Notwithstanding an increased duty on foreign wool, woolen goods are no higher than before; and, although it is supposed the tariff was anticipated, they are no higher than they were a year ago. Our farmers are so rich that they constantly hold large quantities of wool. It is not likely that woolens will be any dearer hereafter. This fact is instructive. The tariff encourages every branch of the wool business. It has become a fixed fact that wool will not sink below a certain sum. Should it be proposed to repeal these duties, that clamor will arise doubly loud. Sheep-owners know what to depend upon.

What next? Sheep will increase fast; in the same proportion the wealth of the country will increase. Thousands of acres of prairie grass, which before grew and died untouched, will be eaten close. The corn which would be sent to Europe to pay for wool or woolen fabrics will be fed to sheep; wool will be raised at home, the soil will be enriched, and there will be a vast saving in freights and commissions, and in the unproductive labor required to handle a cheap, heavy product like corn. A bushel of corn weighing 56 pounds will be transformed into one pound of wool worth more money. At the same time, the labor bestowed on the extra amount of corn required to buy wool abroad, will be transferred to the taking care of sheep, and to the building of manufactories for working up wool. When built, there will be new employment, particularly to young persons, and our youth will engage in more varied industry.

Instead of woolen fabrics being dearer, relatively, they will be cheaper, because, with ample employment, they can be more easily bought. When we fix a point below which wool will not be sold, we not only give the wool business great encouragement, but give life to many other industries. We cease to give a premium to semi-civilized laborers, with few wants; instead, we give it to civilized laborers with many wants. All our other industries can be made to prosper in the same way. England, in pursuing this course, laid the foundation of her vast wealth. The free-trader who does know this, or, who, knowing it, cannot tell why the same course will not do us as much good as it did her, has better keep still.

East and West became so jealous of each other, that the passage of the bill was found impossible at a late hour, and as a last resort the clauses relating to wool and woolens were introduced as a separate bill, and passed. This left the iron, as well as a variety of other interests and industries, without the special protection which they needed, for by reason of currency inflation, of internal taxation at home, and the competition of cheap untaxed labor abroad, they stand an unequal chance with foreign enterprises.

Some Congressmen say they only voted for the Wool tariff because the wool-men "clamored" so loudly. There is no doubt that the wool-growers were well organized. Dr. Randall, as President of the National Wool-Growers' Association, led the way. Turbulent interests were quieted, and wool-manufacturers were made to see. Really, there was not light. Western free-traders of the States set sort, were made to labor for protection, because they had a few thousand sheep. This good management will furnish an example for others to follow. If "clamor" will do so much in one direction, it will be as effective in another.

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The London Conference.

From the Herald.

For the present, then, we are not to have war. Prussia and France are not going to fight. Luxembourg is not to be a *casus belli*. The gentle voice of England's Queen has interfered; and like true chevaliers, as they are, Napoleon and William and Bismarck have consented to a conference. This is as it ought to be. The Luxembourg difficulty, for reasons which the *Herald* has already explained, should never have been allowed to have had even the appearance of disturbing the peace of Europe.

Seriously speaking, however, it is well that a conference is to be held. Great dangers, and even catastrophes, have more than once in the world's history arisen from little causes. The threatened cause in this instance was undoubtedly trifling; and although we are not to have war, war was never more imminent. Nor is it too much to say that if the torch had been applied to Luxembourg the conflagration must have grown until Europe, from the North Sea to the Mediterranean, and from the Baxine to the Atlantic, would have been wrapped in its destructive embrace. In a recent speech Sir Archibald Alison, the world-renowned historian of Europe—than whom, notwithstanding the many and even serious faults of his history, no man living is better qualified to speak of the conflicting elements of European society—well and truthfully showed the dangers to be apprehended from the inordinate growth of any one power. Absorption might go on, annexation might follow annexation, until the nationalities should disappear in one powerful and grinding despotism. We apprehend no such danger until Europe throughout all her borders becomes wedded to republican institutions. But then we shall have nothing to apprehend; for when that change shall have passed over the public mind of the various nationalities, unity and centralization will be blessings rather than the reverse. In the meantime, however, the inordinate growth of any one power is to be looked upon as a real source of danger. Its certain effect would be to foment heart-burnings and jealousies among the different powers, and to keep the entire continent in a state of continuous excitement and terror. If, in spite of the civilization of the nineteenth century, the reign of the sword were to be resumed and might were to become right, the weaker powers would have good cause to be alarmed for the continuance of their separate and independent existence. They would one by one be absorbed; and although the conflict between the greater powers might be long and doubtful, that very conflict is the thing which the European populations have to dread. It would ruin their property, cramp their energies, decimate their population, desolate their hearths, bring sorrow to their homes, and throw their civilization backwards for a long and indefinite period.

It is well, therefore, that a conference should be preferred to an open appeal to arms. It may be instrumental, not only in averting present dangers, but in establishing the peace of Europe on a more solid and enduring basis. The treaties of 1815, it was supposed, had, if not permanently, at least for a period of indefinite length, settled the question of the balance of power. France had been for a season the scourge of Europe. France was accordingly narrowed in her boundaries, and in a variety of ways crippled in her strength. The events which have transpired within the last few years have to many minds rendered it doubtful whether, after all, the balance of power was not too much in the hands of France. With a disunited Italy on the one hand and a

disunited Germany on the other, France certainly had little cause to be dissatisfied with her position. The treaties of 1815 are now no more. Italy is no longer a number of diverse and conflicting principalities, but a united and powerful monarchy. Germany, from being prostrate, helpless, and at the mercy of France, has risen into a bold and resolute attitude of defiance. It would be strange if France were not giving signs that she feels her altered position. The treaties of 1815, which she so much detested, are gone; and Frenchmen of every class and of all shades of opinion are surprised that their country has not been made stronger, but rather weaker, by the change. It is this circumstance which renders a new starting point necessary, both for France and for Europe. The balance of power, which will command the attention of the London Conference, and which, more than any other, will give tone and character to all their proceedings. As it is little likely France will take exceptions in Germany to what she encouraged and aided in Italy, the unification of Germany, under certain qualifications, will, it is all but certain, receive the sanction of the London Conference, and by fresh treaties the equilibrium of power in Europe may be more effectually secured than for many years has been deemed possible. It is not to be imagined, however, that concession will all be on the side of France.

There are many outstanding questions which demand attention, and the solution of which may task to the utmost the skill of the plenipotentiaries. The Schleswig-Holstein affair is not yet settled; and it is not to be doubted that the concession of their rights to the inhabitants of the northern part of the united Duchy. The treaty of Prague, it is not impossible, may, in more than one particular, be reconsidered, and even modified. The Eastern question, though not perhaps formally, will be certain to be considered; and it will not surprise us to find that one of the first fruits of the conference is a joint movement by which it is hoped to bring the affairs of the East to a definite and perhaps permanent settlement.

On whom will devolve the duty of presiding in the conference we have yet to learn. Lord Stanley is in many respects the most likely man, not only in the Cabinet, but in the country. To have brought about such an event is a proud triumph to the present Government, and reflects no small honor on him who is its virtual head. To the many honors he has already won, Benjamin Disraeli, the Jew Chancellor of the Exchequer, can now add this other, that in a crisis of great and imminent peril he was instrumental in averting from Europe all the horrors of war, and, perhaps, in laying the foundation of a firm and lasting peace.

SPECIAL NOTICES.

NOTICE—THE NEW ORLEANS REPUBLICAN SOCIETY solicits the patronage of all loyal men in the North who have business interests in the South. Having been selected by the Clerk of the House of Representatives to edit the *Journal of the Times*, passed March 2, 1867, as the paper for printing the Laws and Treaties, and all the Federal advertisements, it is the best advertising medium in the South, reaching a larger number of business men than any other paper in the South. Address: MATHIEWS & HAMILTON, Publishers, No. 707 BASSON Street, or S. L. BROWN & CO., New Orleans, Louisiana. 429 1/2

GERMANTOWN FREEMEN'S AID SOCIETY. The annual meeting of the Executive Committee will be held at the residence of Rev. C. W. SCHAEFER, No. 430 N. 2nd St., Philadelphia, Pa., on THURSDAY, April 25, 1867, at 7 o'clock P.M. All members are invited to attend. 430 N.

252 NORTH CHARLES STREET, BALTIMORE, MARYLAND. OFFICE SECRETARY THIRD CORPS UNION. The annual meeting and election for Officers and Directors of the THIRD CORPS UNION will be held at the TRENCH HOUSE, Trenton, New Jersey, on MONDAY, MAY 12, at 12 o'clock P.M. EDWARD L. WELLING, Secretary. 429 1/2

OFFICE OF THE PHILADELPHIA AND HANOVER PASSING RAILROAD COMPANY. Philadelphia, April 26, 1867. All persons who are subscribers to or holders of the Capital Stock of this Company, and who have not yet paid the sixth instalment of Five Dollars per share (thereon), are hereby notified that the said sixth instalment has been called, and that the said shares will be forfeited unless the balance due thereon is paid to the Treasurer of the Company on the 10th day of May next, 1867. JACOB BINDER, President. 429 1/2

OFFICE OF THE LEHIGH COAL AND NAVIGATION COMPANY. The stated Annual Meeting of the Stockholders of this Company will be held at the BOARD OF TRADE BUILDING, PHILADELPHIA, on TUESDAY, MAY 7, at 10 o'clock A.M. All persons who are entitled to vote at the said meeting, are notified that the election of Officers for the ensuing year, will be held on the 10th day of May next, 1867. JAMES S. COX, President. 429 1/2

NATIONAL BANK OF THE REPUBLIC. PHILADELPHIA, March 13, 1867. In accordance with the provisions of the National Currency Act, and the Articles of Association of this Bank, it has been determined to increase the Capital Stock of this Bank to one million dollars (\$1,000,000). Contributions from Stockholders for the shares allotted to them in the proposed increase will be payable on the second day of May next, and will be received at any time prior to that date. A number of shares will remain to be sold, applications for which will be received from persons desirous of becoming Stockholders. By order of the Board of Directors: JOSEPH H. MEDFORD, Cashier. 429 1/2

WEST JERSEY RAILROAD COMPANY. TREASURER'S OFFICE. CAMDEN, N. J., April 25, 1867. The Board of Directors of this Company has declared a semi-annual Dividend of FOUR PER CENT, on the Capital Stock of the Company, clear of national tax, payable at the Office of the Company, in Camden, on and after the fourteenth day of May prox. GEORGE L. ROBERTS, Treasurer. 429 1/2

NEW LONDON COPPER MINING COMPANY. The Annual Meeting of the Stockholders, for Election of Directors, will be held on THURSDAY, MAY 10, No. 128 B. FRONT Street, at 10 o'clock A.M. SIMON POEY, Secretary. 429 1/2

BATCHELOR'S HAIR DYE.—THIS splendid Hair Dye is the best in the world. The only true and perfect Dye—Harmless, Reliable, Instantaneous. No discolorment. No ridiculous tints. Natural Black or Brown. Remedies the ill effects of Bad Dyes. Invigorates the hair, leaving it soft and beautiful. WILLIAM A. BATCHELOR. All others are mere imitations, and should be avoided. Sold by Druggists. 451 W. 7th St., New York. 451 W. 7th St.

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NEW PERFUME FOR THE HANDEKIEF PHALON'S "Night Blooming Cereus." PHALON'S "Night Blooming Cereus." PHALON'S "Night Blooming Cereus." PHALON'S "Night Blooming Cereus." PHALON'S "Night Blooming Cereus." A most exquisite, delicate, and fragrant perfume, distilled from the rare and beautiful flower from which it takes its name. Manufactured only by 512 W. PHALON & SON, New York. BEWARE OF COUNTERFEITS. ASK FOR PHALON & SON'S NO OTHER. 512 W.

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