IVE BISHOPS WHO PREACHED YESTERDAY IN TRINITY PARISH.

REV. WILLIAM D. WALKER

REV. ABRAM N. LITTLEJOHN.

REV. LEIGHTON COLEMAN

REV. HENRY NEELY

REV. WILLIAM C. DOANE

IN THE CHURCHES.

Impressive Closing of Trinity's Bi-Centennial Celebration.

Bishops of the Protestant Episcopal Church of America Officiated.

The bi-centennial celebration of Trinity Parish was brought to a close yesterday with much pomp and ceremony. Five bishops of the Protestant Episcopal Church of America participated in the celebration, Bishop Doane, of the Diocese of Albany, preaching the sermon at Trinity; Bishop Littlejohn, of the Diocese of Long Island, at St. Paul's Church; Bishop Coleman, of the Diocese of Delaware, at St. John's Chapel; Bishop Walker, of the Diocese of Western New-York, at St. Agnes's Church, and Bishop Neeley, of the Diocese of Maine, at Trinity Chapel.

These prelates were assisted in the services by many priests and deacons distinguished in the contemporary history of the Church, while congregations of unusual size made the occasion one of great moment.

The principal interest centred about the services of the morning at "Old Trinity," as the edifice facing Wall street is familiarly called. Never, perhaps, in the history of the parish—a history which reaches back over two centuries—have there been so many aged people at worship. It denoted more clearly than aught else could have done how marked a feature of New York life Old Trinity has become.

Thousands Turned Away.

By 11 o'clock, when the services began, the church was crowded to the doors. Hundreds of people were standing in the aisles, while it was estimated that 5,000 persons had been disappointed in their attempts to gain admission.

The decorations of the church, which had been put in place for the celebration eight days ago, had been enhanced by the addition of many rare and beautiful plants, the decorations of the altar and chancel being especially elaborate.

Bishop Doane, of Albany, was the chief figure among the priests of the church, while the Rev. Dr. Morgan Dix, rector of the parish, acted as celebrant. He was assisted by the Rev. Dr. J. N. Steele, the Rev. Dr. Gallaudet, the Rev. J. W. Hill, the Rev. C. C. Griffin and the Rev. Mr. Monk.

The congregation was a fashionable one. The family of the venerable Dean Hoffman, of the General Theological Seminary, occupied one pew, and there were also present Colonel William Jay and Mrs. Jay, Stephen P. Nash, John H. Caswell, Mrs. Morgan Dix, wife of the rector; Mrs. Souter, Dr. Eggleston, of Columbia College; Edmund D. Randolph, Henry Rogers, Mrs. Keene, E. D. Washburn, Richard Delafield, Mrs. Albert Delafield, Dr. Derby, Elihu Chauncey, Charles H. Griffin, William Bispham, Mrs. Sterling Smith, Mrs. Souverneur Ogden, Mrs. Moran, Miss Emily Ogden and Mrs. E. C. Goodwin.

Bishop Doane chose for his text the 16th verse of the 16th chapter, according to St. John, "A little while and ye shall not see me; and again, a little while and ye shall not see me, because I go to the Father."

The sermon was not so nearly confined to the text as to a moral lesson to be drawn from the history and achievements of the old church.

"A service of this kind," said the Bishop, "is an inspiration, and does a tremendous amount of good. This church is the mother church of America, and has seen the city grow from a mere village to its present great proportions. The parish is 200 years old and still stands in the peaceful possession of her powers for good.

Where Patriots Prayed.

"Since Trinity was established the destiny of the nation has been shaped. The patriots of the Revolution prayed in this edifice for aid and succor from on high, among them the immortal George Washington. In time of war and in times of peace have the leaders of their times come here for divine guidance.

"And what a change there has been. Why, I recall that my own father preached in this very church on the Sunday that the Atlantic cable was completed. But what have we not accomplished since then? The progress of science has been marvellous, but the Church must advance with equal strides."

At St. Agnes's Church, on West Ninety-second street, Bishop Walker was assisted by the vicar of the parish, the Rev. Dr. E. Bradley. The Bishop rehearsed the history of the church from its organization and dwelt upon the many works of good which it had wrought. He spoke of the great wealth of the corporation, but said that it was only a stewardship. In the course of his sermon he said:

"It is a fact that the rich become richer and the poor remain poor. Laws cannot change it. Anarchy and socialism cannot cure it. It is only to be governed by the Saviour's law, 'Bear one another's burdens.'

"It is the glory of this dear old parish that in her guilds, in her hospitals and in her sisternoods she has recognized her sister's needs and has tried to lighten them materially and morally."

"The Fashionable Church Has Become Only a Sunday Club."

Evangelist McNeill Denounces the "Dapper Minister" with His "Pulpit Tone."

CARNEGIE HALL was crowded to the doors, yesterday afternoon, with church people that had gathered from all parts of Greater New York, attracted by the fame of the Rev. John McNeill, the Scotch evangelist, of London. Mr. McNeill was announced as the "Scottish Spurgeon." His hearers were scarcely prepared for the sermon he preached.

Seldom in the history of New York has a minister of the gospel made such a vigorous attack on what he was pleased to term the "fashionable church, the church of the best people."

Mr. McNeill's language was plain, and at times he used words that many people would not care to give expression to their thoughts with, for fear of the criticism that they were vulgar; but the reverend gentleman, in explaining this phase of his sermon, pointed to the vigorous words of Christ when He said to the people of Laodicea that they were neither cold nor hot, and he would spew them out of his mouth.

He said he did not write the Bible, and he was not responsible for the plain language it contained. He declared the fashionable church of to-day has become nothing but a Sunday club, and that Christ is vainly knocking for admission at the door.

Not the Living Christ.

"I want to tell you," he said, "the Church of God is not a combination of lime and bricks and stone, with a steeple, but a gathering of believing, ardent souls.

"Your best people, who have their fashionable churches are only the best dressed people. They have their swell churches and their fine ministers, with their pulpit tones, and their fine choirs, but they have none of the living Christ.

"I hate the cant and the hypocrisy of the preacher who addresses God in a voice he would never think of using in everyday life, and who, if he were to ask his wife for dinner in the same tone, would at once be called crazy. Away with such bastard worship! That is not religion. It is Christianity without Christ, a mere Sunday club.

"I want to say to you that doctrine is of some consequence, despite the claim of some of the fashionable ministers to the contrary. The Bible's yea is yea, and nay is nay. But the deadliest heresy of the day is the lukewarmness of the fashionable church and the 'best people' who attend it. Oftimes their doctrine is all right, but they are going secretly after worldliness if not wickedness.

"I may be accused of vulgarity, but the true vulgarity is to have a dapper, dandy little minister with a dapper little soul that doesn't care for Jesus.

"What must be Christ's indignation and disgust when He looks at the fashionable church, heartless, decorous, empty, unmindful of Him, knocking at the door for entrance?

"It would be better for them to openly renounce Christ, and not go to church praying while their hearts were filled with the world, business and society, and Jesus is only getting religious etiquette. I tell you, my friends, Jesus is getting sick of that sort of thing, and you can't blame Him. Jesus is as divine as God, but He is also purely human at the best, and He feels this friendship on Sunday and cutting on Monday, and He will resent it.

Christ Would Prefer Infidels.

"There are too many of you that are glad when the service is over, so you can get back to your theatres, your dances, your pleasures. These things, and not Jesus, are in the hearts of many of the people who make a pretence of being Christians. It is an awful thing to come to church and sing 'Rock of ages, cleft for me, let me hide myself in thee,' when you have only thought of ostentation and display.

"Unless the living Jesus is in the minister's heart, the singer's heart, the congregation's heart, they are only a joy for the devil, and Christ would prefer to have as companions a lot of wild infidels."

ATTACKS DESERTING CHURCHES.

The Rev. Thomas Dixon, Jr., preached on the subject of "The Eclipse of Faith" at the Academy of Music yesterday.

It was useless to prate, he said, about the success of religion because of the financial condition of some wealthy churches.

"A church may be rich financially," declared Mr. Dixon, "may own property on Broadway and also own tenement houses, and still not accomplish any real good.

"The Rev. Dr. Rainsford said what was true when he said that he knew of nineteen Protestant churches moving uptown from the crowded downtown districts where they were most needed. These churches have retreated from the scene of battle to the sheltered cliff of the Ha[illegible] goats.

MASS FOR T. A. HAVEMEYER

Employes in the Refinery Request a Memorial for the Late Sugar King.

Superintendent James F. Bendernagel, of the American Sugar Refining Company's Brooklyn refineries, was waited on a few days ago by a committee, appointed by the laborers in the refinery. They requested that he act in behalf of the employes of the refinery and write to the Rev. Father Malone, requesting him to appoint a day when a memorial mass to the memory of their late employer, Theodore A. Havemeyer, would be said.

They also asked that they be given leave to attend the memorial mass, which, according to the Catholic ritual, is a "month's mind," in a body.

Superintendent Bendernagle, who has been employed as Mr. Havemeyer's secretary since his boyhood days, was much affected. He told the committee that their wish would be gratified, and that he was pleased to see the friendly spirit that existed between employer and employe.

In accordance with their desires he wrote to Father Malone, the pastor of St. Peter and Paul's Church, who replied that a mass would be said on Tuesday, May 25. Upon that day the refineries will be shut down, during the forenoon. The mass will be one of the most impressive ceremonies which has ever been held in the church.

HELL LOST ITS TERRORS.

Rev. Mr. Eaton Says the Doctrine of Fiery Punishment Drives Men to Agnosticism.

In a sermon to the congregation of the Church of the Divine Paternity in Carnegie Lyceum yesterday morning Rev. Charles H. Eaton spoke on "Endless Punishment and Infidelity," contending that the doctrine of eternal punishment in hell was driving the people of this country into agnosticism.

"The chasm between the intellectual classes and the Church is deepening and widening," said the minister. "Many young men and women are drifting away from the Christian faith toward infidelity. This is not because the age is irreligious. It is because the traditional view in regard to God and His government fails to meet the needs of the hour.

"The tragedy which recently took place in Paris has filled two continents with tears and mourning. The public press condemns some one for culpable negligence; but what shall we say of the God who builds a structure of asbestos walls which shall burn forever; who stands with His agents at every open door and window and thrusts back into the eternal flames those seeking to escape?"

WANTS A SEPARATE PARISH,

Chapel of the Transfiguration Asks That It May Stand by Itself.

More than three hundred names are attached to a petition which the members of the congregation of the Chapel of the Transfiguration, on West Sixty-ninth street, near the Western Boulevard, have presented to the authorities of the diocese for permission to set up a parish for themselves, with the Rev. Lawson Carter Rich, vicar of the chapel, for their permanent rector.

This petition is in the hands of the Standing Committee, and will be finally acted upon as soon as the perplexing questions arising from the negotiations for the sale of the property by the Church of the Transfiguration to St. Stephen's Church are either completed and ratified or abandoned altogether.

EVIL OF WEALTH WORSHIP,

Dr. Parkhurst Warns His Congregation Against a Sin That Is Prevalent.

Rev. Dr. Parkhurst said plain things to his big congregation yesterday about the worship of culture and power and more especially wealth. He declared it was a prevailing evil, and that the Christians of his congregation were as prone to it as the worldly who professed no belief in anything.

"God," he declared, "says 'Let not the wise man glory in his wisdom.' A rich man is distinguished because of his riches and he glories in it. He may be surrounded by the learned and be uncouth himself, but still his wealth makes him great in the eyes of others. He may be bad and violent, but his wealth shields him.

"If you meet a man of wealth and culture, but of doubtful goodness, side by side with a poor man with little ability, but of undoubted goodness, you naturally turn and greet the rich man first. But not so with God. Man's riches make no difference to him.

"The sole idea of Christianity consists of loving God and seeing things as He does, and the true Christian accepts wealth and culture as His gifts."

The oldest, the purest, the most popular—Smith Bros.' Borax.—Advt.

SOLD STOCK TO SERVANTS

And Now Mary Jank Says the Stock Is Worthless and Has Alexander Riece Arrested.

The prettiest woman who has appeared in the Harlem Police Court for many months stood up on the bridge yesterday morning as complainant against Alexander Riece, a German, about sixty years of age, whom she accused of obtaining $10 from her by trickery and fraud. She alleged that she gave him the money for a share of mining stock which she has found to be worthless.

The young woman, Mary Jank, created a sensation in court while she was swearing out the complaint. She is a blonde, well dressed, with features that are almost classical.

Mary announced in a self-possessed way that she was a servant at No. 671 West End avenue. She became acquainted with Riece through another girl, and was persuaded by him to invest some of her savings in mining stocks. Mary is a thrifty girl, and the prospect of making money without effort, as held out to her by Riece, seemed to have advantages compared to the process of letting her wages accumulate in a stocking in the bottom of her trunk. Being prudent, she did not risk all her money on the first investment. She determined to wait until her $10 share made some money before going into further speculation.

In addition to her other good qualities Mary is generous, and she proceeded to let some of her girl friends into her secret of an easy road to wealth. One of them told her employer about it, and was advised to go slow, as there was a chance that the mining stock was a "fake." This girl told Mary, and Mary, following the advice of the some, asked a policeman. The policeman tried to find out something about the stock, and learned enough to warrant him in advising Mary to apply for the arrest of Riece.

The man was found at his home, No. 76 St. Mark's place. Two detectives arrested him and found on his person a number of shares of mining stock, which they assumed to be worthless. They went to work on the case, and claim to have discovered that Riece makes a business of selling worthless mining stocks to servant girls. Riece asked for a continuance, which was granted. He will be examined to-day, and the detectives claim they will produce other girls he has swindled. Riece maintains that the stock is all right.

TWO CATHOLIC PERIODICALS UNITE.

Owing to the appointment of the Rev. Thomas J. Conaty, D. D., to office in the Catholic University, Washington, it has been decided to discontinue the publication of the Catholic School and Home Magazine, of which he was the editor, as a separate periodical, and to unite it with the Young Catholic, published by the Paulist Fathers, this city.

Mrs. Mamie Reynolds, Wife "No. 2."

WOMEN IN THE DAY'S NEWS.

Touched by a Deceived Woman's Story, Reynolds's Original Wife Got Him Out of Jail.

Now She Has Determined to Sue Him for Annulment of Her Irksome Marriage Ties—Will Not Press a Charge of Bigamy.

A romance that began in Brooklyn church circles nine years ago, will end shortly in the Supreme Court of Kings County. rPetty Mamie Sullivan, of No. 58 Degraw street, Brooklyn, met at a bazaar in St. Peter's Roman Catholic Church, on Warren street, a dashing young man, who was introduced to her as Hugo Reynolds, agent of the New York Life Insurance Company. There was a brief courtship, and then marriage. Reynolds appeared well to do and established his wife in a magnificent home at Bay Ridge. Three years later Reynolds got into difficulties with the corporation he represented, was arrested, and for a time confined in the Tombs.

About this time another wife appeared. Her name was Emma Reynolds, and it is alleged that she was married to Hugo Reynolds, or Hugo Baumann as she knew him, in the Twelfth Street Dutch Reformed Church, Brooklyn, by the Rev. Dr. Gulic, November 16, 1886. She called on the second Mrs. Reynolds or Baumann, told her the story of her courtship and marriage, and asked her to give up all thought of the man who was her legal husband.

Mrs. Reynolds No. 2 says she was deeply touched by the appeal and that she readily consented, especially as Mrs. Reynolds No. 1 had three children. The two united and secured the release of the man who had wedded them both. Later, Mrs. Reynolds No. 2 declares, the first wife denied that she had ever been married to Reynolds, whereupon the second wife returned to him.

"It was only in September, 1894, that I learned the truth," she said yesterday. "I took no action then because I had considerable property, in which Mr. Reynolds and I were jointly interested, and I wanted such matters straightened out before I sued either for bigamy or an annulment of the marriage contract. These details have all been arranged, and my attorney, Mr. John A. Anderson, of No. 303 Washington street, has begun an action to free me from the irksome tie. The first Mrs. Reynolds, or Baumann, lives with her parents at Bloomsburg, Sullivan County, this State."

Two Women Accuse Ignatz Valentine of Trifling with Their Hearts and Purses.

Miss Elizabeth Von Weedal Has Had the Former Boarding-House Keeper Arrested, and Says that He Borrowed $475 from Her.

MISS ELIZABETH VON WEEDAL, an exceedingly pretty young woman, had Ignatz Valentine, who is something past forty years old, arrested Saturday for trifling with her affections and pocketbook. She said that he took both; that she had recovered the former, but that the money was still missing. She loved him, and it cost her $475.

Valentine's whereabouts was the objective point toward which Detectives Farley and Oppenheimer, of the Central Office, worked for a week. They finally found him at No. 101 East Eighty-ninth street.

He once kept a boarding house at No. 855 Lexington avenue. He was a widower, not by any means good looking nor prepossessing, but he had a winning way.

He is said to have worked himself into the good wishes of the butcher, the baker and the corner grocery keeper. Butcher George Groit, of Fifty-second street and Third avenue, would like him to pay $400 for that meat eaten by Valentine's boarders last year.

Miss Polsfuff, a trained nurse, of Seventy-sixth street and Lexington avenue, also loved Valentine, but it only cost her $175.

Miss Von Weedal is a professional governess and can testify to the virtue of the meat furnished by Groit, for she lived at Valentine's boarding house. According to her story, he kissed her hand one day and borrowed $100. He kissed it again the next week and relieved the fond girl of another $100. Two more "touches" were made in rapid succession. He was in love with her, she says, and she with him. He would marry her if she would have him, and she did not say no. On the occasion of the fixing of the day he coughed and asked her for $75. It was a bold stroke and a successful one.

The detectives give Valentine credit for knowing when he had enough. He could not bear to ask Miss Von Weedal for $25 to make it an even half thousand, so he just dropped over to see Miss Polsfuff. Hand kissing and declarations were so fervent that she first dropped $50 and then $125. Ignatz then went away. The boarding house was broken up and the owner of it showed no inclination to return. The detectives say they have a great deal of evidence against Valentine, and hope to convict him of swindling.

He was arraigned before Magistrate Cornell in Yorkville Police Court yesterday morning, and held. He said he had no time to get a lawyer.

Miss Von Weedal was there and cast anything but affectionate glances at her former suitor. Miss Polsfuff did not go to the court. She will be brought later.

MOURN MISS DE COMEAU.

Requiem Mass for the Repose of the Soul of New York's Paris Fire Victim.

Solemn high mass will this morning be celebrated at the chapel of the Father Drumgoole Mission, on Lafayette place, and at Mount Loretto, Staten Island, in memory of the "Angel of Mount Loretto," who lost her life at the recent terrible fire at the Charities Bazaar in Paris. She was Miss Marie de Comeau, a New York woman, who for several years has alternated in her residence between Paris and this city, and who was shortly to have returned here to be present at the dedication of a new church at Mount Loretto, to the building of which she has been a liberal contributor.

It is by her work among poor children, and her constant and untiring aid to the mission established by Father Drumgoole, that her loving designation of "The angel of Mount Loretto" was earned. She was the daughter of a business man, well known to the older generation of New Yorkers, who retired from active business to a splendid home near Fort Wadsworth, and who died, ten years ago, leaving a large fortune to be distributed among his children. A son, Oliver de Comeau, is in the fur trade, on West Third street. A daughter, Frances, is Mme. Le Cesne, and occupies a high social position in the French capital. Another daughter, Anne, is a nun at Mount Loretto, at the southern end of Staten Island, and is in charge of a home for blind children, to whose founding she gave $100,000. The other sister, Marie, ended a life that had been filled with good and charitable deeds, in the fiery ordeal of that dreadful Paris conflagration.

Veteran Mail Carrier Out.

E. W. Tabor, who has carried the mail between Greenport, East Marion and Orient, L. I., for the past twenty-four years, will retire from the service of Uncle Sam on July 1. The towns will have an evening mail, and Mr. Tabor found he could not carry the mails at the price the Government was willing to pay. A Connecticut man has the job.

Women Have Settled the Servant Girl Question by Means of a Big Trust.

With Orchestrions in the Attic Boudoirs Chicago Matrons Have Solved the Problem of the Age.

CHICAGO, Ill., May 9.—After many sleepless nights and anguished days, during which they did their own housework, the wealthy matrons of Evanston have settled the servant girl question, or think they have. The all-powerful trust has penetrated to the kitchen at last, and by means of a combine the ladies assert that the vexed problem has been solved.

Ten women prominent in suburban society are at the head of the servant girl trust, and all applications for help will hereafter be made through them. The husbands of the ladies are also in the deal and include such men as C. H. Deering head of the harvester works, and D. H. Burnham, the World's Fair architect.

With the aid of an employment bureau, the plan is to entice all desirable servant girls to the aristocratic North Shore suburb, where they will be allowed either a piano or an orchestrion in their rooms. As few maid servants read music at sight, it is thought that the orchestrion will be regarded as a flattering and irresistible inducement.

Circular letters have been sent to all the residents of Evanston, asking them to mention their needs. It is the intention of the trust to make life even more attractive than the mad whirl south of Madison street or west of Halsted. The employers of servants have held meetings, and agree with the line of campaign laid down by the originators of the trust. As a special inducement, girls are to have three nights off each week, and matinee tickets will be furnished on application to the president of the trust. Orders for help will be filled by the woman in charge of the employment agency, and the Mayor of Evanston has promised to detail policemen, whose duty it will be to pay special court to the girls in the combine.

SOCIAL CRISIS COMING.

Rev. Alice Wright Predicts It in Her Sermon and Discusses "Class Antagonisms."

A very large congregation gathered in the Universalist Church at Mount Vernon on Sunday morning to listen to a powerful sermon by the Rev. Mrs. Alice K. Wright, the associate pastor of the Prospect Heights Church, Greenpoint, Brooklyn. Mrs. Wright is a young and very pretty woman and has a voice full of eloquence and sweetness. Her topic was: "And be renewed in the spirit of your mind," Ephesians, iv., 23.

She said in part: "The signs of the times point to the fact that we are moving toward one of the greatest crises which are marked by the elimination of conditions which the race has outgrown; one of these evolutionary steps which cannot be passed without a contest in which only the fittest principles can survive.

"The industrial depression of our time, together with the impetus toward liberal thought and better intelligence, have combined to bring about a condition which cannot be overcome by any force which aims to reduce things to their former state.

"We have come to the point where our American civilization must enter upon a new stage of advancement. The question is whether this movement will be attempted in the same way that past ones of like nature have been, through violence and shock of violence and force of arms, or force of arms, or whether it shall be accomplished by an evolutionary growth of thought and development of power which would mark man's rise from the animal plane, where brute force controls all progress.

"For while we see on every hand blind and mistaken efforts forming into organized antagonisms, classes and trades consolidated in order to oppose other classes and trades, in the belief that they are conserving the best interests of present needs. At the same time there is a deep and growing sentiment of human brotherhood and consciousness that there is no possible self-preservation through race preservation; that society, in the words of Henry Wood, is an organism in which the office of each member is unlike that of any other, and when one suffers from wilful or ignorant neglect to perform the duties of his office, all must suffer.

"Beneath all the mistaken methods of labor unions we find the great principle, as yet undeveloped, which is expressed in the motto of the A. R. U.: 'All for one and one for all.'"

Sidney Johnson's Body Found.

The body picked up in the North River, at Fourteenth Street Ferry pier, yesterday, identified as that of Sidney Johnson, who lived at No. 669 Henry street, Brooklyn. Johnson disappeared last November. The body is in the Morgue in Hoboken. It is not known how Johnson spent his time after he left home, nor how he came to be drowned.