

NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT, PROPRIETOR.

All business or news letters and telegraphic despatches must be addressed New York Herald.

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AMUSEMENTS THIS EVENING.

- WOODS'S MUSEUM, Broadway, corner Thirtieth st.—Circus, Artistic and Curious.
NIBLO'S GARDEN, Broadway, between Prince and Houston sts.—Kooker.
UNION SQUARE THEATRE, Union square, near Broadway.—Fernando.
OLYMPIC THEATRE, Broadway, between Houston and Bleecker streets.—Fidelity.
WALLACK'S THEATRE, Broadway and Thirtieth street.—Mora.
NEW FIFTH AVENUE THEATRE, 728 and 730 Broadway.—Marilyn Mori.
BOEWY THEATRE, Bowery.—Hazard—Dana, The Girl of the Factory, &c.
THEATRE COMIQUE, No. 514 Broadway.—Mancap—Fastest Boy in New York.
TONY PATON'S OPERA HOUSE, No. 201 Bowery.—Variety Entertainment.
BRANT'S OPERA HOUSE, Twenty-third st., corner 8th av.—Naked Minstrel, &c.
AMERICAN INSTITUTE HALL, Third av., 63d and 66th sts.—Summer Night's Concert.
CENTRAL PARK GARDEN—Summer Night's Concert.
METROPOLITAN MUSEUM OF ART, 125 West Fourteenth st.—Cotton and Loan Collections of Art.
TERRACE GARDEN THEATRE, 59th st., between Lexington and 3d avs.—Light Cavalier, &c.
NEW YORK MUSEUM OF ANATOMY, 613 Broadway.—Science and Art.

TRIPLE SHEET.

New York, Monday, June 16, 1873.

THE NEWS OF YESTERDAY.

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ALREADY THE BENEFITS TO humanity arising from the HERALD'S enterprise in sending Mr. Stanley to Central Africa are beginning to be realized. A despatch which we print this morning informs us that the Sultan of Zanzibar has signed Sir Bartle Frere's treaty for the suppression of the slave trade. Thus Mr. Stanley's discovery of Dr. Livingstone leads at once to the accomplishment of the object Dr. Livingstone had most at heart—That this no newspaper enterprise could lead to grander results.

THE SEARCH FOR THE POLARIS must go forward, and the sooner a fit vessel is despatched for the purpose the better. Would not the Tigress, which rescued Captain Tyson's party from the ice floe, be a good ship for this mission? We think she would, and we urge Secretary Robeson to endeavor to secure her if she is suited for the voyage.

AFFAIRS IN SPAIN seem to be wearing a brighter aspect. A victory over the Carlists is reported, and the work of marking out the limits of the federal States and forming the constitution is progressing. Most of the provinces, according to the plan of Señor Castelar, will remain intact, and Cuba and Porto Rico are both to be States of the Republic. It is to be hoped all this will be peacefully accomplished, and that the Republic will bring peace both to Spain and Cuba.

THE RUSSIAN COLUMN under General Werewkin, operating on the Orus, according to the latest reports from St. Petersburg, is now within a hundred miles of Khiva and has been uniformly successful. The Asiatics so far have shown little power of resistance, and appearances indicate that the only real obstacles to the Russian conquest are the climate and the elements.

A 'Crisis' in Our City Politics—Another Attempt to Recall the Melancholy Ghost of the Dark Lantern.

There is always a 'crisis' in the affairs of the Union, the State or the city, when the outside politicians of any party are called to organize for the displacement of the party in power. Taking Time by the forelock, in view of our next Fall elections, there was a meeting in this city of an organization of outside politicians the other evening, at which, after the declarations that "under the specious cry of reform" we find the dead and once buried carcass of Know-Nothingism revived; fanaticism and bigotry that would have shocked the sensitive natures of witch-burners a century ago publicly exhibited and proclaimed, and the almost absolute disfranchisement of adopted citizens of every race and faith," and so on, it was resolved that "a crisis has arrived when it has become the imperative duty of political organizations claiming to represent the democratic party to regard its unity and supremacy of paramount importance, and that individual interests and ambition should be subordinated for the purpose of securing the triumph of sound, honest and liberal principles in our State and municipal governments."

Now, as the arrival of a crisis, with the revival of the "dead and once buried carcass of Know-Nothingism," is a matter of the gravest moment, we are impelled to the consideration of the subject. We have no objection to interpose against the subordination of individual interests to sound principles at any time; nor against the union of all the scattered elements of the democratic party or any other party; but as the proposition for a political combination against the alleged disfranchisement of adopted citizens necessarily involves the issue of Know-Nothingism, we would warn all parties concerned against the dangerous consequences of such a movement. We perceive that already among the reckless and thoughtless agitators on both sides of the question of sects and nationalities there is a disposition to rekindle the old Know Nothing agitation. From a body of outside reformers the charge is advanced that under our present city government our adopted citizens are almost absolutely disfranchised, which means that they are almost absolutely excluded from the honors and emoluments of our city treasury; and for the purpose of righting this wrong, and upon the sharply defined issue of justice to our adopted citizens in the distribution of the city offices, all our various democratic organizations are invited to combine.

Desperate, indeed, must be the condition of a political organization when it is reduced to this extremity. The democratic party cannot be united or rallied by this shallow device. It is too transparent to deceive our intelligent adopted citizens. The dearly bought experience from the pernicious political programme of the old Native American party has served, at least, as a wholesome check to all parties since the extinction of the dark lantern against venturing again upon such a profitless and demoralizing agitation. Upon legitimate issues, national, State and municipal, there will be scope and verge enough for the fusion or confederation of all our democratic factions and organizations in the interval to November. Mean time, however, it may be well to meet the inquiry, whence the inspiration of this senseless overture for a coalition of the democratic factions upon the new departure of a revision of the spoils in behalf of our adopted citizens. It is charged that neither in the interests of reform, nor upon the rule of equal rights or a fair division of the offices, has the Irish-born or the German element of our population been properly cared for by our present reform administration. Hence the idea that these elements may serve a good purpose in the important work of a democratic recovery of our city government.

But are there any considerable bodies of our Irish or German-born citizens who are inclined to fight this battle? No. They have no desire to resuscitate "the dead carcass of Know-Nothingism," and, if they have been heretofore, they are no longer the convenient and passive instruments, we hope, in the hands of unscrupulous rings of party politicians. And yet the lesson cannot too often be repeated to the adopted citizen, that with his recorded oath of allegiance to the United States he is no longer an Irishman, a German or Frenchman, or a man of any other nationality than that of the United States; that this country is his country; that our people are his people, and that he does not fully meet the obligations of his allegiance in becoming a party to an Irish organization or a German, French, or any other alien organization, as a balance of power in the political affairs of this country, national, State or municipal. The social ties, recreations and festivals, and the religious faith and observances which are dear to the adopted citizen, with the memories of his native land, we do not ask him to relinquish. We rather respect him for his fidelity in these matters. He is, indeed, free here to enter into any political organization, under any flag or declaration of principles, from those of an absolute despotism to the platform of the Paris Commune, and yet, as a follower of the Prince of Orange or of St. Patrick, he has morally no right, especially as a citizen of this country, to transfer his Old Country quarrels, political or religious, to our shores.

All that we ask of our adopted citizens is obedience to the law, and that they shall endeavor to become bona fide and absolutely citizens of the United States in thought and feeling, hopes and aspirations, as well as in name; that they shall cease to be Irishmen, Germans, or whatever they have been in nationality, and be Americans. They cannot fully meet these reasonable conditions so long as they adhere to their German, Irish, or other alien political organizations as distinct elements to be conciliated or defeated in our political elections. Our national constitution provides for perfect harmony among the different sections, States and Territories of our great country; for liberty to all religious sects and for civil and political equality to all races of men. These strong foundations of liberty have cost this people a hundred years of political agitations, thousands of millions of money and hundreds of thousands of precious lives, and yet we are not firmly established in our rich possessions. Conflicts of sections and factions and classes and races still disturb our dreams of security; but our adopted citizens, with the New York democracy, in being invited to a municipal contest with the party in power on issues of nation-

ality and religious faith, are invited to the most perilous political agitation that can now or hereafter menace the city, the State, or the Union.

We cannot imagine that the reckless politicians who propose this battle to the democrats and our adopted citizens for a new division of the spoils of our city government will succeed in their desperate game. We cannot believe that our Irish or German-born citizens have any inclination to challenge the spectre of Know-Nothingism to rise again. We know that the democratic party on national issues is all at sea, and anxiously waiting for a sign of deliverance; but from the course of recent events it is apparent that the democracy of New York for our next November election cannot do worse and may do much better than to recall and fight again the shadowy knights of General Gustavus Adolphus Soroggs. Whether the city offices in the cause of reform have been fairly or unfairly distributed between native and adopted citizens is, doubtless, among our democratic and republican politicians, a question of supreme importance. We had supposed, however, that the true intent and meaning of city reform embraced a retrenchment in wasteful expenditures, the abolition of useless sinecures, additional securities in every available way to life and property, the expulsion of corrupt rings of contractors and jobbers, and some relief withal to the taxpayers. In this interpretation we may have been wide of the mark; but, nevertheless, we remain firm in the conviction that even this scarecrow stalking horse of city reform will serve for the union of the democracy in November next far better than the melancholy ghost of the dark lantern.

The Religion of America During the Summer Months.

The time of Summer is now present in all its plenitude, and it cannot be doubted that in consequence of its arrival a great deal of the religion of the people, and of their ministers with them, has passed into the depths of comparative inertia. The worship of the land, both public and private, may be said to be the victim of coup de soleil. And this is no new occurrence. The sun of June has always been sufficient to make the average American put a dense cover of listlessness over his high relations to the Almighty. Every year, when May begins to vanish, the freest people in the world prepare with all their energy, and with all their extravagance, to do what they designate "recuperating," to lead a life of costly ease, and to have but very little to do with heaven.

Certainly business is suspended in a great degree when the Summer comes in, and a vacation in the country, at the seashore or in Europe is a most justifiable thing. But this does not give law for an extinction of religion, which is but little less than complete. Religion is the tie that is between God and man. But when Summer enters the scene does the Creator relax the force and sanctity of this tie? Is the Creator not over the human conscience in June as well as in September, in July as well as in October, in August as well as in November? Such a withdrawal of the Almighty from jurisdiction over His creatures is inconceivable. A conception of this nature would lead to the outright negation of the Deity. God, undoubtedly, is the maker and sender of the Summer, and He makes it and sends it for the good of men. But there is nothing in its constitution, either as a season or as a gift, that gives men authority to put in force a general suspension of their religious obligations during the whole term of its presence. God does not vacate His throne when the sun becomes torrid in its heat, and, as people die as much in July as in December, nothing can be more certain than that the Eternal Judge does not put the months as dead weights into the scales of His justice.

This general scaling away of the universal law of religion during the Summer months is not a commendable thing. It is a lucrative practice for barrooms, for billiard saloons, for the gettars-up of balls and for steamship proprietors. But there is nothing in it that elevates the soul to its Maker.

Here, however, a medium line must be drawn. The Summer brings with it certain indulgences; and absolute Puritanism and Phariseism must be rigorously hindered from interfering with its lawful enjoyments. The earth cannot do without the Summer; and neither can men do without home relaxation in all the duties of their life. It is not the divine law that the human head is to be always inclined in solemn adoration. There is a natural, a necessary and a beneficial pleasure which it is lawful, which it is even religious to mix in.

The true natural theology of the case, then, is that a partial suspension of religious worship is admissible during the burning heats of Summer. This, we know, is a delicate point to lay down; but, in view of the burning heats and of their consequences on the health, it cannot be easily impugned with success. The difficulty is to settle the degree of the suspension. And yet the difficulty is more apparent than real. The constant convenient recurrence of the Sunday—the one great day of worship—disposes of it. That day is only one in seven; it is, therefore, easy to discharge on it the natural religious duty; it is a day solemnly and absolutely commanded to be kept holy; there must, therefore, be always worship on the Sunday. This reasoning applied to the Summer appears to give the prescription that wherever Christians are decaying the Sundays of the Summer they are bound to make some becoming manifestations of worship to the Almighty on those days. This suits the Catholic Church, which obliges every one of its members that is able to do so to hear mass on Sunday; it suits the Episcopalians, who are very strict for the Sabbath; and it suits the evangelical churches, which, to their honor be it said, do a great deal during the Summer for the religious campaigns of the Fall and Winter. The only difficulty connected with it is that too many of the people—of the young and of the old, of the men and of the gentle sex—make it a dead letter. There are temples for worship at the Summer resorts; but the great majority of Christians stay away from them with cold determination. Here is the misfortune of the case. The day is convenient; the divine command is plain; not much is asked; the temples are wide open; but the vast majority of Israel firmly stay away.

Can nothing be done to break up this compound of heathen and pagan indifference and

stolidity? It leads many to a life of practical immorality and irreligion, and these things are followed by peace and happiness neither here nor hereafter. That appears to be common sense. Of course a great deal can be done in the matter by parents and clergymen. They have natural and supernatural authority in the issue; then let them declare their rule. It is time to effect some diminution in the scathing gibe that during Summer the average American is nothing but a pagan in all his relations to the Almighty. No renewed bloom for the cheek, no recuperated health for the constitution, can counterbalance that state of things. Let the Summer be enjoyed; but by all means; but it is not necessary to sacrifice during it things that are too high to be sold. Be cheerful, pleasant, happy; give the law the reasonable observance that is asked; let this be your state, and have nothing to do either with rigorism, on the one hand, or with indifference on the other. Strike the happy middle line that justice and sense point out. This do, and depart for the Summer months redeeming and disenthraling yourself from lassitude, and coming back to your residence and your business not an exhausted, but a rejuvenated individual, in person and in mind.

The Herald's Promise to Truly Picture "the Struggle at Our Doors" Fulfilled.

We present to our readers to-day a remarkable letter from Mr. F. F. Millen, our secret Commissioner to Cuba. It will be remembered in this connection that through all the obstacles which the folly of Spanish officials interposed to bar the progress of our representatives, we have announced our ability to secure the intelligence we desired. We have now demonstrated that all the power of a strong government was inadequate to the task of repressing the truth about a matter when the independent press had determined to secure it. The faith and courage, the singleness of purpose, and the persistence which enabled our representatives, Messrs. O'Kelly and Millen, to triumphantly accomplish their missions, are the reduction to individual action of the will and power of a journal like the HERALD. They have performed their duties as impartially and candidly as the best lover of unvarnished truth could desire. Thus the present is not only pictured without false coloring, but the work of the historian is made easy.

Mr. Millen's second letter will be found of great value to those who, until the HERALD Commissioners began their labors, had as vague an idea of "the struggle at our doors" as had President Grant when he sent his message to Congress. One feature will strike all readers—namely, the activity of the insurgents. The manner in which our Commissioner conveys this will be appreciated. The discipline, the strange precautions, the stealthy approaches, the ambushes—what might be called the feline nature of the war—will stamp the contest as one of the most extraordinary the world has seen. The views of President Cespedes upon the war and its prospects, the proposition to buy the island from Spain, annexation to the United States, the Antilles confederation scheme, the peculiar neutrality of our government, and other topics, will be read with live interest by all. Our Commissioner's unfortunate attempt to reach Jamaica, and the story of his peregrinations on foot up to the eve of his surrender at Manzanillo to the Spaniards, conclude the narrative of a daring project well carried out.

China and Japan—Progress and Reaction.

It appears from our latest news from China and Japan that there is growing up in these countries a formidable antagonism between the progressive and reactionist parties—between those who are inspired with the enlightened views of the age and the old exclusive nativist party, which would go back to the isolation and stagnation of the past. It is remarkable, too, that the actual rulers of these countries are more liberal and progressive than many of the people and the official aristocracy. The reverse of this is seen generally in European countries, where the governing power is most conservative and least liberal. The Mikado of Japan is far more enlightened and advanced in modern ideas than his Ministers or other officials of the empire, or than the mass of the people. And now, it seems, the youthful Emperor of China, contrary to expectation, is likely to follow the liberal policy and advice of Prince Kung, in opposition to the exclusive policy of the old Chinese party. The Dowager Empresses are supposed to have great influence in the government or over the Emperor. This is not only accorded to them but expected of them. Such is the veneration under that semi-patriarchal government for aged persons of great distinction. The Emperor, too, has influence, and seems to unite hers with that of the Dowagers against the liberal tendencies of the Emperor and the liberal policy of Prince Kung. But, as our correspondent intimates, the women and the old Chinese party are likely to fail. The question of receiving foreign Ambassadors—the audience question, as it is called—by the Emperor personally, is the one immediately at issue and on which there is a fierce struggle between the two parties in China. It is said the Emperor and Prince Kung are in favor of receiving the Ambassadors, and they will probably carry their point. This would be a more important step in the way of progress than many might imagine. To all appearances the two Asiatic Empires that were closed for thousands of years to the rest of the world are about to advance with the age in spite of occasional checks and the efforts of reactionists.

New York Models.

On another page will be found an account of the nude models of New York, together with a description of the Life School at the Academy of Design, and more especially of the Ladies' Life School there. We do not believe that outside of art circles one person in one hundred thousand in this city is aware of the existence of such a school in the midst of us, and, while there is no occasion for the smallest prurient idea in connection therewith, we can imagine the amazement with which Mr. Podsnap will listen to the account, and can anticipate the blush which he fears will arise to the cheek of his supposititious "young person." But it is time that the false shame of the nude should wear away, and we, for one, are glad that in all New York twenty-five ladies should be found courageous enough, in

their devotion to art and their sense of purity, to unclasp the mantle of conventionality and lose it to the hungry winds of truth and beauty. We are glad to know that our Academy of Design contains a life school which both sexes contribute in maintaining, and we hope the time will soon come when in this city and country the nude in art shall be appreciated in its purity and integrity, and when the services of the model shall be recognized as constituting a respectable profession, in which training, intelligence and self-dignity are essentials.

Yesterday's Pulpit Talks.

Cool and crisp, though with an occasional overhanging rain cloud, that threatened from time to time to burst over our cities here, yesterday was one of those days that must needs induce people to step beyond their own hearthstones and take a walk to the sanctuary or the Central Park. And each had its congregation of worshippers, and each had its melody of song and its lessons of truth and love, drawn from the books of the Great Father and God of nature and of grace. At certain times and under certain conditions it is not easy for us to appreciate what Dr. Anderson calls the littleness of earthly things. But when we come to place them side by side with the immortal, eternal, un fading things of the future life, their littleness must appear unto all men. And though we know and sometimes see and feel very keenly the comparative insignificance of the pomp and pleasures of this life, we still allow them to rob us of our crown and our harp and our home beyond. Our temporary gain is thus made our eternal loss.

But death and the grave have been subjugated by One who carried our humanity triumphantly through them and led captivity captive that He might give gifts unto men; and not the least of those gifts is that trust in Christ, which, Mr. Hepworth declared, alone banishes the fear of old age and death. Faith in Christ and in the power of His resurrection will enable a man, while he walks through the valley of the shadow of death, to do so without fear. And nothing else will do it.

How apt we all are to consider that preaching belongs to a peculiar class of men, and how little we think that every man and woman may be a preacher! Bishop James tells us that good living is good preaching. We believe it is the very best. While sceptics and infidels have scouted and scoffed at the teachings and the miracles of Jesus of Nazareth, they have not been able to point to a single act or word of His that did it show a moral life, a true life. And it was not the Sunday life of the Pharisee, put on for the occasion, but it was the every-day life accessible to any man who, according to his ability, will seek for it. And hence, as the Bishop declared, "God expects a good sermon from every one of His children each day of their lives." And for himself, he pledged a more faithful and zealous performance of official obligations in the future.

Temptation in itself is never a commendable thing, though it may be agreeable and its result may be an increase of virtue and joy in us. Mr. Powers is credited with telling us this much. But is it not quite possible that the result of temptation may be to increase vice and sorrow as well as virtue and joy? It is successful resistance to temptation that brings joy and peace, and we gather from the discourse that that is the idea inculcated therein. And only in this sense can the provocations of the world be needed to bring out what is within us. The evil within will make itself felt and known with very little or no provocation whatever, but the good is of slow growth and too often of feeble existence. We agree with Mr. Powers that there is more virtue in the city than in the country, because there is more temptation here to do wrong than there is in the rural districts, and all the cry about country virtue and city vice has no relative foundation in facts.

Dr. Cheever, contrasting God's method of governing human hearts with man's, finds that the rule of the latter is one of falsehood and death, while the former is love and light; and the result of God's method is a peace in the heart that passeth all understanding. But without the mainparring of faith and love the heart is barren and empty and cannot answer the purposes for which it was made.

Thousands there are who spend their years chasing the sunbeams, striving after fame and fortune and pleasure, but when they have reached the goal they are tired, weary and footsore, and have no heart to enjoy them. A moment more, another step, and they enter the tomb. What, then, are these things good for? Rightly does Mr. Butler characterize them as "baubles," "ephemeral," and intimate that when the long roll of eternity is called the angelic secretary will not waste time with our titles. We shall then all stand naked and open before the eyes of Him with whom we have to do. Then simple faith will count more than Norman blood and millionaires' treasures.

In explaining the parable of the Great Supper recorded by Luke, Father Quinn brought out a thought that is not often made prominent—namely, that those who refused the invitation were engaged in some legitimate and proper employment. But this did not constitute a sufficient excuse for slighting or refusing the invitation. Nor will any such excuses avail the sinner who neglects or refuses to hear the voice of God by His Spirit or His Word calling him to repentance and a new life. And hence, as Father Quinn added, neglectors are often in greater danger of eternal death by their carelessness than even great criminals.

While Dr. Quinn was making this practical appeal to the Cathedral congregation Father McCreedy was evolving from the same parable the doctrine of the "real presence" for the worshippers in St. Stephen's church. The truth of the dogma of the real presence of Jesus Christ in the sacrament of the eucharist, he thinks, is evident to any intelligent and unprejudiced reader of the Sacred Scriptures. One of two things must therefore be true. The seventy or eighty millions of Protestants or non-Catholics in the world who read the Scriptures are both ignorant or prejudiced or the dogma is not so manifest as the reverend Father thinks it is. For it is very certain that they do not see it or believe it.

The grace of humility was urged by Mr. Clark, of Harlem, who told his people that their danger lay in vanity. Mr. Meredith spoke well and experimentally in favor of city evangelization and missions

and showed how every Christian might bear a part in the good and much-needed work.

Mr. Beecher was again found playing with one of his pet toys yesterday—the fatherhood of God. He strove to make his people understand something of God's government from the analogies of family government. God's government, he insists, is a personal one, because God is a person, and a personal God includes a physical, magisterial and personal relation. It is unlike human governments, in that God seeks nothing but the welfare of men, and in this is found the true explanation of His personal government. Love, therefore, is the true conception of the sovereignty of God.

Dr. Talmage preached an earnest discourse on the character of the groups that gathered around the cross, and the danger of deathbed repentance. He urged his hearers not to wait till the dying hour for the assurance of life eternal.

One thing that will perhaps strike the reader to-day more than any other is the absence of sensationalism. And this comes probably from the Summer weather. In the Fall we shall have a fresh batch of pulpit sensations, prepared, no doubt, during vacation.

PERSONAL INTELLIGENCE.

Señor Louis Polo de Bernabé, a son of the Spanish Minister, is among the latest arrivals from Europe at the Clarendon Hotel. He is to be one of the Secretaries of the Spanish Legation at Washington.

The Mobile Register hopes that "Southern civilization will survive the Northern invasion and escape the painful influences of such civilizations as the North has sent down South to teach the Southerners the morality of the Ten Commandments."

The Chicago Inter-Ocean wants to know the name of the correspondent who, it is alleged, received a share of \$100,000 from Brigham Young to promote polygamic legislation. The correspondents are not all expected to tell it at once in the streets of Ascalon or the other place.

The Tichborne claimant appeared lately on the stage of the Britannia Theatre, London, supported by his friend, Mr. Whalley, M. P. He appeals to the public for money to aid in conducting his defence, and asks a suspension of judgment till the evidence is all in. He drew a crowd, and was loudly cheered. Sir Josiah Mason, who has already endowed and built an orphanage at Erdington, near Birmingham, has now arranged to erect a scientific college in that city. Sir Josiah has always been a working man, and in early life was successively a shoemaker, baker, weaver and jeweller before he began the steel business, in which he became opulent.

General Changarnier, being unable to find any other conveyance from the Versailles station to the Chamber, lately, was forced to accept Gambetta's offer of a seat in a vehicle in which were himself and the radicals, Challemel-Lacour and Brelay. His reception by his unrepentant colleagues, when he alighted with his companions, gave him much trouble to explain how he had come to consort with the radicals.

Oscar II., crowned "King of Sweden and also of the Goths and Vandals," will depart from Stockholm in the St. Olaf frigate, the largest ship of the Norwegian navy, to visit North Cape, the most northerly point in Europe. No King has been there since Christian IV. of Denmark and Norway, who was interested in building up trade and fisheries in that quarter 250 years ago. On the 15th of July King Oscar will receive the Norwegian crown at Tromsø.

MUSICAL AND DRAMATIC NOTES.

"Mora" is still the play at Wallack's. The Bowery Theatre and Niblo's have gymnasts this week, Ala going to the former and Lulu continuing at the latter.

"Little Nell," whom we hear well spoken of as a pleasant actress of the Lotta school, tests her fortune with New York theatregoers this evening at the Olympic.

Mr. Footner's engagement at the Grand Opera House was the great artistic event of the season. He was especially successful in "Monte Cristo," a play that will be long remembered for its splendid *mise en scene* and his magnificent acting.

Mr. Phillips, better known as "Oofy Oofy," makes his appearance in a dialect play, called "Koomer," at Niblo's, this evening. The piece, we are told, is domestic in its nature and free from sensationalism, but presents many pathetic and humorous scenes. Mme. Poniat, Miss Prior and some other well-known artists are in the cast.

The Fifth Avenue Theatre will be the last to finish the season, the Union Square closing to-night, Booth's and the Grand Opera House having closed on Saturday evening, and Wallack's, the Olympic and Niblo's having entered on their Summer season some time ago. The Summer season at the Union Square begins on Wednesday, with Miss Charlotte Thompson as Jane Eyre, "Madeira Morel," at the Fifth Avenue, runs two weeks longer. So far the Summer season has shown few signs of life, notwithstanding the weather has been so delightful as to make most of the theatres as comfortable as in Winter.

The present is to be a week of bonnets. This evening Mr. E. J. Conger, the Treasurer of the Union Square Theatre, and Mr. James Lewis, of the Fifth Avenue, obtain benefits. The former theatre has been tendered to Mr. J. H. Stoddard for a benefit on Tuesday evening, and on Thursday evening Mr. Dan Bryant will have a benefit at the Grand Opera House. Mr. Neil Bryant, who has not been seen in the minstrel service for some time, appears at Bryant's Opera House on Wednesday afternoon, to a benefit tendered him by his professional friends, and Mr. John J. Jones, Treasurer of the Bowery Theatre, takes his benefit on Friday evening. This list is certainly long enough for one week.

Miss Neilson, in concluding her engagement at Booth's on Saturday evening, made a very happy and pleasing farewell speech after the curtain fell. Mr. Sothern played "A Regular Fix," as an afterpiece, out of compliment to her, which explains her allusions to him in the course of the speech, which was as follows:—

LADIES AND GENTLEMEN—The moment has arrived when I must say that ad words, "farewell," though I have the fond anticipation of meeting kind friends at home, even this thought cannot pluck the sting of parting from the many dear friends I have found during my short stay in your great country. I desire to express my warm thanks to Mr. Sothern and all the ladies and gentlemen for their great kindness in playing for me this evening. I feel it a high compliment from so great an artist as Mr. Sothern, whom I am proud to call my friend and fellow countryman. And now, dear friends, good night and goodby. My heart is too full to express my gratitude for all the kindness and hospitality I have received in this country, both for its beauty and socially, and if I fall in words believe me it is not from any want of feeling, but from the depth of it. An ocean will divide us as for a time, but let me say again, with Juliet, "Stay but a little, it will come again."

She was loudly and rapturously applauded. Coming to this country a stranger, she may well congratulate herself upon her success. During the season she played at Booth's nearly three months, appearing in only four parts, Juliet, Rosaline, Pauline and Emily Robart. She played in Philadelphia, New England and the West, always doing a good business. While in Boston she was personally complimented by Professor Longfellow, who, by the way, is a great admirer of dramatic art, for her poetic and intellectual conception of the Shakespearean characters. The West testified its enthusiasm in true Western style. At St. Louis some ladies presented her with a canary bird in a cage, hung with flowers, a gentleman making a speech from a private box. Chicago also testified its admiration in a peculiar way. A gentleman in the parquet one night was so overcome with emotion during the performance of Shakespeare's love play that in the parting scene between Romeo and Juliet he unconsciously exclaimed, "I wouldn't go." Her success equaled her professional good fortune. Miss Neilson sails for Europe on the 21st of July, and returns to this country in September.