THE DAILY RECORD-UNION.

SATURDAY..................MAY 29, 1880.

THE San Francisco office of the DAILY RECORD-UNION and WEEKLY UNION is at 208 Montgomery street.

THE WEEKLY UNION.

The WEEKLY UNION issued this morning is one of the most valuable papers published on the continent. It is not necessary now to refer to its varied departments and to the skill and labor applied to each, nor to the rare managerial ability displayed in the conduct of the paper—these speak for themselves, and give evidence in every column of reading matter prepared or selected. As a news journal we desire just now to present its claims, and while it is complete in all departments of news, the chief claim is that it gives news oftener and fresher than any other weekly. This is so because it is issued in semi-weekly parts, which gives the reader the current fact and opinion of the day long before the old-time weekly is issued. Each semi-weekly part consists of eight pages, making a total of sixteen pages per week, and all sent for $2 per year, post paid.

NEWS OF THE MORNING.

In New York yesterday Government bonds were quoted at 108⅝ for 4s of 1907; 103½ for 5s of 1881; 110⅝ for 4½s; sterling, $4 87@4 90; silver bars, 114¼; silver coin, ½ discount buying, par selling.

Silver in London yesterday, 52 1-16d; consols, 99 5-16; 5 per cent. United States bonds, 105¾; 4s, 109¾; 4½s, 111.

In San Francisco half dollars are quoted at par; Mexican dollars, 93 buying, 94 selling.

At Liverpool yesterday wheat was quoted at 9s 11d@10s 5d for good to choice California.

Mining stocks were steady in San Francisco yesterday morning. Union Consolidated was in fair demand at a further small advance, with some sales at $18 75. Sierra Nevada sold up to $13 50, but fell to $13 at the close. The whole Comstock list was weaker at the close than at the opening, but the changes were of little moment.

R. N. Steere, a prominent lawyer, died suddenly at Napa yesterday.

The Railroad Commission continues its work of inquiry in the southern portion of the State.

Charles Turner was run over and killed near Middletown, Lake county, Monday, by a freight wagon.

Welch, on trial at Stockton for the murder of Miss Bailey, has been acquitted.

Heavy rains have improved the crop prospects in Cashmere.

The Treasury at Washington was robbed the other day of a package containing $2,700.

The hostile Sioux are again reported tired of war and willing to surrender.

Scarcity of help exists in the Ventura county harvest fields.

An explosion of a torpedo at Ancon, Peru, May 1st, destroyed a great amount of property and killed many persons.

Great enthusiasm exists in Peru over the aspect of affairs in regard to the war.

In the recent bombardment of Callao, Peru, 200 shots were fired into the city, though but little damage was done.

The coast dispatches and other interesting matter will be found this morning on the last page.

A disastrous storm is reported from Texas.

Beecher is to speak in Chicago June 14th on the political issues of the day.

Five deaths and many prostrations from heat occurred in New York yesterday.

The M. E. Conference at Cincinnati adjourned sine die yesterday.

The telegraph line between British Burmah and Mandalay has been cut.

Fire at Baltimore; also at Rochester, N. H., and Buffalo, N. Y.

Henry Hamlin was hanged yesterday at Hartford, Conn., for murder.

The Legislature opened at Quebec yesterday.

Princess Louise will visit Chicago in company with Prince Leopold.

The Vulcan Iron and Nail Works at Chattanooga, Tenn., employing about 600 hands, have been thrown into bankruptcy.

Charles Bellinger (colored) was hanged for rape yesterday at Hanover Court house, Va.

Proceedings in the Whittaker case at West Point were resumed yesterday.

Thomas Edmunds was hanged at Ozark, Ark., yesterday, for the murder of his wife and child.

L. L. Ford was executed yesterday at Marian, Tenn., for murder.

General B. F. Butler was at Salt Lake yesterday, en route to California.

Kearney was released from the San Francisco House of Correction yesterday afternoon.

The inside pages of to-day's RECORD-UNION will be found to contain matter of unusual interest and excellence.

THE CENSUS.

As the taking of the census will begin next Tuesday, it may be as well to address a word of advice to the general public. The national census ought to be a source of pride and satisfaction, but hitherto it has been largely rendered useless by the extreme difficulty of getting at the precise facts in a number of important particulars. Even intelligent men and women seem to think it of no consequence to be correct about dates, for example, as the precise ages of children, and above all of infants. Yet some of the most interesting and valuable tables of the last census were deprived of all practical usefulness just because people would not take the trouble to remember the exact ages of their babies. There is nothing impertinent or offensive in the questions which the Enumerators will put. They are each and all designed to aid in the ascertainment of whatever can help the people themselves by improved ways of living, and working, and producing. The statistics now gathered will, if faithfully given, inform us all how the nation has grown during the past ten years, how the people have multiplied, into what special grooves they have directed their energies, how they have spread over the country, what diseases have afflicted them, what measure of health they have enjoyed, how education has proceeded among them, and many other points of equal interest. Those who are called upon to answer these questions must consider that they are contributing their quota to a common stock of knowledge from which all will derive information and instruction. It is therefore to be hoped that no obstacles will be put in the way of the officials whose duty it is to collect these statistics.

THE DEMOCRATIC CAMPAIGN.

The Democratic canvass has been obscured by the interest attaching to the bitter warfare being carried on in the Republican party for the nomination, but the Democratic managers have been working quite as hard as their opponents, if their labors have not been so much discussed. It is curious that up to the present time no one appears to have any definite idea as to how the Cincinnati Convention will result. It is true that Tilden seems to have the inside track, but it is claimed that the two-thirds rule will make it almost impossible for him to get the nomination. There is of course nothing really known as to his strength or that of other candidates, for the Democratic delegations are, with few exceptions, uninstructed, and the preferences of their members are mere matter of conjecture. The fact that Tilden has been preparing for the Convention for four years certainly gives him an advantage, and a strong impression prevails that he can have the nomination if he wants it. Should this opinion prove to be ill-founded, however, the prospect for a "dark horse" would appear to be greater than that of the nomination of any of the candidates already spoken of. Should Grant be nominated at Chicago the Democrats will naturally desire to put up the strongest man they can find, and it is quite probable that they may not believe Tilden to be that man. If he has the necessary votes, however, he is certain to use them for himself, without troubling himself as to the inclinations of his friends, for if nobody else believes in the possibility of his success he himself holds it as an article of faith, never to be questioned.

THE PLEA FOR THEOLOGY AS A NECESSITY OF MORAL EDUCATION.

It is maintained by the priesthood that instruction in theology is necessary to the implanting of a right moral code in the youthful mind. This is the main support of all the arguments whereby it is sought to demonstrate the propriety of placing the State educational machinery under the control of the Churches. The connection between theology and morals has indeed always been insisted upon by theologians, and for the most part their theory has been accepted, because it had become familiar by long use. But a time has come when men's minds are not satisfied with the inconsequential propositions which contented their ancestors. They subject every dogma and doctrine to searching analysis, and they reject whatever is found logically or historically or scientifically defective. And when this method is applied to the hypothesis that morals can only be rightly taught from a theological point of departure, it is shown to be quite inconsistent with experience, and to be in fact an hallucination or a fallacy. For morals are the rules of conduct which are evolved from the experience of society, or which are gradually established through some tribal or social differentiation or caprice. There has never been any general agreement upon the fundamental concepts of morals among mankind, nor are there two codes of ethics in the world which at all closely resemble one another. In fact morals are as much the result of social growth as religious beliefs are, and as to the latter it is now well known that while they tend to represent certain large central ideas, such as those of vicarious atonement, rewards and punishments, homage by prayer, and image-worship, they are as different in detail as are the manners of the various races and nations. No doubt theology has in all ages exercised a marked influence upon society. In certain periods it has exerted a powerful influence upon the moral standard also. But its tendency has always been to decline from the high ideals it has set up, and in the long run it has been more largely controlled by its surroundings than controlling them. It is of course idle to imagine a state of society from which all theological education would be banished. Such a state of things is possible in the future, but it is not possible in the present, because no man now living is or can be free from the inherited theological training of centuries past. Consciously or unconsciously that training influences modern thought more or less, and it may be asserted that it has its representation in the existing stability of public morals. Since that can neither be proved nor disproved it is not worth while to discuss it, but we think it is possible to show that there is no further need of theological foundations for morals, if ever there was such a need. And in the first place, to make clear the separation between morals and religion, we will take the example of a Roman Catholic country. There the priest stands between every man and his conscience. There the nominal blending of morals and religion is most complete. There the educational machinery is in the hands of the Church. There the sacerdotal hypothesis has full play. And what are the results? Are such countries more moral than those in which Church and State are separated? Than those in which religion is excluded from the schools? Nothing of the kind. But on the contrary we find that the ignorance which Catholicism in many countries has fostered among the masses, renders them more inclined to immorality than are the poor of other lands. The moral standard cannot be high among people who have learned to think more of some ceremonial practice than of robbery or assassination. Yet there are a great many Catholics in Southern Europe who would think it a more venial offense to cut a throat than to refrain from kneeling when the Host passed them.

When Mr. Wallace, the naturalist, was in the Malay archipelago, he visited an island called Dobbo, upon which men of all races were accustomed to meet for purposes of commerce. Almost every Eastern race, Chinese, Papuans, Javanese, Ceramese, Bugis, and so forth, most of them uncivilized peoples, here assemble in the most irregular way, and manage to live without government or laws of any kind. Says Mr. Wallace: "This motley, "ignorant, bloodthirsty, thievish population live here without the shadow of a "government, with no police, no courts, "and no lawyers; yet they do not cut "each other's throats, do not plunder each "other day and night, do not fall into the "anarchy such a state of things might be "supposed to lead to." The truth is that the self-interest of these savage men made them moral, and thus without any religious or secular restraints they nevertheless preserved a state of order the like of which more civilized societies find it difficult enough to maintain even with all the complicated machinery of modern government to help them. This shows, in a very clear way, what self-interest is capable of doing, and the application of the illustration consists in the deduction that order in society was originally due to precisely the same agencies as kept the peace on the Island of Dobbo. Morals must have existed before religion, in fact. The codes of ethics were of course subsequent growths, but practical morality was coincident with the dawn of society. As many wrong ideas have obtained in regard to right and wrong as in regard to anything else. In fact Man has almost always tried every erroneous path before hitting upon the true one, and he has only been driven to the latter by suffering and bitter experience. It is this experience which has been the great codifier of moral law, and whenever theology has strengthened morality it has done so by adopting some principle which experience had already sanctioned and tested. But the codes of ethics which rest upon theology alone are not salutary or beneficent. They of necessity inculcate, as the primary duty of the scholar, the blind acceptance of dogmas which are either contrary to or beyond experience, and which therefore demand the exercise of a dangerous credulity, or require such a violation of all sense of logical sequence and natural law as is certain to warp and injure the judgment. Thus theology teaches morals by immoral means, and in her efforts to control the mind she perverts it. We have seen already how independent of practical morality the most despotic theological government may be, and usually is. But if this is the natural tendency of theological government, how can it be the only or the best guide to moral education? We assert that it is not and that it cannot be, and that the ethics of Christianity in particular are incapable of application to society as it is.

This may seem a hard saying, but it is none the less true. For the ethics deducible from the New Testament are as incapable of practical use as the ethics deducible from the Old Testament would be opposed to all modern civilized ideas. The Altruism of the New Testament is a doctrine wholly incompatible with the cohesion and survival of society. A community which took the Sermon on the Mount for its code of ethics would unquestionably thereby bring itself to speedy ruin. A nation doing the same thing would quickly reduce itself to barbarism. A race so acting would arrest its upward movement and destroy its prospects. In fact, this code of morals is not only altogether impracticable, but the world has always recognized its impracticability, and ignored it completely. It is not upon this that the existing code of morals rests. It is upon the experience of mankind. The theologians who desire to introduce religion into the public schools as a basis for morals, have no other wish than to teach the impossible ethics we have been speaking of; knowing all the time that they cannot be put in practice, but that every man who enters the world will have to follow the moral code he finds in operation there, and which has no connection with the religious code. The truth is that morality is nowhere a question of religion, but everywhere one of experience and habit. Virtue is far more a matter of custom than of principle. The child brought up among educated people will learn to be pure and refined. The child brought up among uneducated people will learn to be coarse and rough. To the one abstinence from merely sensual indulgences is made natural by its education. To the other brutal gratifications are made equally natural. But it is not religion that determines this difference, for the people among whom the first child is brought up may be (and probably would be) irreligious worldlings, while the people among whom the second child is brought up may be devout Catholics or Methodists or Calvinists. The morality that is taught apart from religion, however, has one very great advantage over the other kind. It is taught at no sacrifice of the sense of consistency, the sense of truth, or the instinct of inquiry. The theological methods of education require a surrender of the judgment and a stimulation of the imagination highly prejudicial both to true morality and to intellectual independence and force. Children who learn to be moral without learning religious dogmas at the same time, retain unimpaired their capacity to analyze and to weigh all propositions. Children who learn their ethics through the theological medium sustain an injury to their intellectual integrity which may never be repaired, and go forth into the world bewildered or deluded concerning those high and grave questions which it is the duty of every conscientious parent to let his children wrestle with independently. Concerning those questions there may be no final answer attainable, but the discipline of free and fearless inquiry is the best that can be applied to the growing mind; and it can only render the judgment and the morals more clear and firm. The ethics of the people stand in no danger from the rigid separation between Church and State. Education must be, as it has hitherto been, the care of the secular Government. The priest must be barred out of the schoolroom, and given no authority over the immature intelligences of our children. This is the conclusion to which experience conducts us, and it is a safe and a sound one.

THE RELEASE OF KEARNEY.

We doubt whether the decision of the Supreme Court in the case of Kearney has been much of a surprise to the public, for the arguments in the case prepared the way for such a judgment as has been rendered. The power of a municipality to inflict penalties beyond what the general laws of the State prescribe for a certain class of offenses, can hardly be maintained, since this would be to put the less above the greater. The Court points out that "municipal by-laws must harmonize with "the general laws of the State, and be "reasonable." But it does not rest its decision on this point expressly. It holds that Kearney was not lawfully convicted under the ordinance, since that ordinance was intended to apply to the denunciation of persons in their presence, and Kearney was only charged with abusing Claus Spreckles in his absence. If, says the Court, Kearney committed a crime in denouncing one in his absence, then all people who have denounced Kearney in his absence ought to be imprisoned. This construction would involve the prosecution of nearly every journalist in the State, and of a large percentage of the whole population. The decision is very suggestive in many ways, and it may help to impress upon the public mind that it is dangerous to liberty to strain laws for any purpose whatever, and that however public opinion may demand the punishment of a demagogue, there is no such elasticity in the law as to allow of arbitrary inflictions. It is evident, moreover, that the means employed hitherto to procure the punishment of such offenders as Kearney are insufficient. The conferring upon either Judges or juries the power to determine what kind of language constitutes an offense within the law, is manifestly dangerous and unwarrantable. The fact that in a given case there might be a general concurrence in the ruling of the Court or the verdict of the jury, does not affect this consideration, either. For it is clear that with such a law in force there may at any time arise a disposition on the part of some dominant faction to suppress free speech, and this law would render such an abuse possible. Let us suppose a situation in which a bitter political strife was being waged between Republicans and Democrats. The Republicans secure control of the municipal government of San Francisco. The Democrats attack their administration. Whereupon they indict the Democratic speakers and writers under the ordinance, and by packing juries obtain their conviction. Perhaps such a condition of things might never happen, but its possibility must be admitted, and what has occurred already shows with what eagerness such a law is likely to be availed of when it can be used to suppress an obnoxious individual. The exercise by a municipality of greater powers than the State laws delegate, is of course unjustifiable, and on that ground alone we think Kearney must have been released. The decision of the Court, however, is much broader, and it indicates the necessity for a radical change in the ordinances upon which San Francisco has relied hitherto.

Of course the question what Kearney will now do is entirely distinct from the question of the ruling of the Court in his case, but it is equally interesting. The fact that the Sandlot element has achieved a substantial victory is in many respects to be regretted, but it would have been still more unfortunate had the Court ignored the constitutional rights of the citizen in adjudicating his case. No doubt he will be tempted to resume his old attitude, and to revenge himself on his enemies in his usual manner. Nor is it easy to see how he can be prevented from doing this, or how, failing a law to fit the case, he can be meddled with again. The law clearly ought to define the precise language which constitutes an offense, but until it can be amended in this way there would seem to be no law for Kearney's case. If he should happen to abuse somebody in the presence of that person, he might be prosecuted, but that contingency is a remote one, and the probability is that he will have to be let alone. Having vindicated his right of free vituperation, he would, if he were a sensible man, restrain himself hereafter, and thus show that though there was no law to suppress him he had the decency to recognize the proprieties of civilized life, and the binding force of public opinion. But we are not at all sure that Kearney has breadth enough to take up such a position. His natural inclination will rather be to repair to the Sandlots and there "get even" with his opponents by abusing them. In any event we are inclined to think that his power has largely passed away from him. The approach of the Presidential campaign will tend to cement the breech in the Democratic ranks. The idea of a separate Workingmen's ticket is of course preposterous. There will be no special issues for him to make capital out of, and it is questionable whether the best elements of his party have not already abandoned it. There will remain a sand-lot crowd, and it will doubtless be as coarse and turbulent as ever, but we do not think that San Francisco will have any further cause to apprehend serious mischief from that faction, and unless Kearney is nursed again by the press as he was at the beginning of his career, it is quite probable that he may quietly sink out of sight.

ISLAM IN CHINA.

The *Edinburgh Review* contains an article on the spread of Mohammedanism in China, which is very suggestive. In a recent issue we alluded slightly to the advance of Mohammedanism in Africa, all the dense populations of which country appear to be rapidly yielding to a religion which brings along with it marked civilizing influences. It seems that a very similar change is taking place in China, where the descendants of Arabian immigrants who have always retained their religion are reaching out more and more boldly, and striking their roots deeper continually. These Moslem Chinese did a few years ago actually take and hold the important and populous province of Yunnan, but the Imperial Government finally overcame them by proffers of amnesties and promotions, and so their leaders became divided, and fell. The Chinese Moslem are described as being physically a more robust and energetic race than the Chinese proper, or the Confucian Chinese, and they are strongly inclined to independence. The Imperial Government has had such conclusive evidence of their valor and prowess that it holds them in high respect, and is very careful to avoid all irritating treatment. They however are enthusiastic proselytizers, and they are spreading Islamism abroad through China, and it appears to find much favor because of its superior definiteness and energy. The growth of Islam in China, in short, is an event which it has become necessary to recognize and to take into consideration, for it is at once evident that it may have the most important consequences. It is quite within the bounds of possibility that Islamism may conquer the whole of China before another century has passed, and should that happen it is evident that the restless proselytizing spirit which is bringing about this change would look abroad for further fields of employment. Suppose the four hundred millions of China all converted to Mohammedism; with swarming races of Africa ranged under the same religious standard; the recrudescence of Arabian energy coinciding with these changes; what is to prevent, or what could hinder, a descent upon both America and Europe such as the ancient history of civilization records as pouring forth from the cradle of the race in Central Asia? China is always a center of portentous possibilities, and this cloud of Mohammedanism impending over the land appears capable of supplying the stimulus which was alone wanting to make that overgrown nation a world-danger. The immense intellectual and emotional energies which have always had their seat in the mysterious land of Arabia, are by no means on the decline. The fiery deserts which inclose as with a magic spell the old empire of Nejid may not forever doom the robust race thus imprisoned, to isolation. The materials for as many social and racial cataclysms as have already taken place yet remain, and the advance of civilization has not been so rapid or so general that there are not left enough barbarian hosts to overwhelm all that Europe has constructed, more utterly and hopelessly than old Rome or old Carthage was overwhelmed. Civilization has recognized dangers within itself which to some seem to menace its destruction, but apart from all evil and threatening products of its own processes there remains this outward danger: an Enceladus who may at any time overcome the weight that bears him down, and rise in his wrath upon the nations that despise his present supineness.

THE SCHOOL EXAMINATIONS.

The Board of Education has finally decided not to re-examine the pupils of the first grade in the Sacramento Grammar School, though it is by no means clear that this is the wisest conclusion under the circumstances. At the meeting of the Board on Thursday night, however, Superintendent Landes called attention to a singular state of things in regard to the examination papers of the Capital Grammar School. It was shown that while the credits assigned for the several examples in the arithmetic examination aggregated high totals, the examiner or some other person had altered all the totals put at the top of the papers, and had reduced them on an average ten per cent. Thus, whereas a footing of all the credits on a given paper gave a total of 100, the showing made was only 90; and this process had been carried through all the papers in that grade. This is certainly an extraordinary condition of things. It would seem that whoever altered the figures at the head of the papers must have had a special motive for producing the impression that the pupils in that class had done worse, instead of better, than they actually did. The fact of the alterations and of the reduction of credits resulting, cannot be doubted. The question of responsibility for those changes is as yet undetermined, but it is incumbent upon Professor Adams, who was the examiner in this case, either to show that he did not himself make the alterations, or, failing that, to furnish a satisfactory explanation of his motive for making them. At present we can only be sure that somebody made the changes, and that Professor Adams was the examiner, and had in charge the marking up of the papers. It is of course difficult to assign an adequate motive for such an act without impugning the integrity of someone, and we have no desire to arraign anyone without sufficient evidence. It would, however, be a neglect of duty on our part to ignore the general dissatisfaction with the examinations, and we are sure that we express the common sentiment in saying that this matter has gone too far to be hushed up now, and must be investigated fully. In fact it appears to us as the case stands that it would be no more than an act of justice to all concerned, pupils and teachers together, to call a reexamination in arithmetic for both the Grammar Schools; for if one of those schools is under suspicion of having been taught too little, the other is not less strongly suspected of having been taught too much, and therefore in neither case can the recent examination be rightly regarded as affording a fair test of the capacity of the scholars.

THE CONTRACT SYSTEM OF PRISON LABOR.

We have received a report from the Superintendent of New York Prisons to the State Legislature, on the subject of the contract system of prison labor, which contains much valuable information. It embraces an examination of the methods pursued in the largest prisons of the country, together with those of Europe. It constitutes a defense of the contract system of a complete and exhaustive character. The objection to the contract system has been raised by labor "reformers," and those who follow them. Its central assumption is that convict labor enters into destructive competition with free labor. By some process of reasoning quite incomprehensible by the average mind, the opponents of the contract system are completely reconciled to what is called the "public account" system. The difference between the two is chiefly imaginary. Under the contract system the State lets out the labor of the convicts to manufacturers who provide the plant and material. Under the public account system the State itself becomes a manufacturer, buys plant and material, and secures the resultant profit for itself. In both cases the products of convict labor are necessarily put upon the market in competition with the products of free labor. In fact, so far as the interests of free labor are concerned there is no choice between the two systems. But it must be realized that there is absolutely no plan by which the competition complained of can be avoided, and it must also be realized that the competition complained of is for the most part imaginary. It has been shown by statistics that prison labor constitutes an inappreciable percentage of the whole labor of the country, and that therefore it cannot be the bugbear workingmen persist in thinking it. Nor must it be forgotten that the expense of supporting the convicts would have to be borne in the shape of taxes if they did not work, and that this enforced idleness would not only cost the free laborers quite as much as their competition could possibly do, but would by still further demoralizing the convicts increase the criminal tendency throughout the country. Passing next to the question of the relative merits of the two systems, the contract and the public account system, we find it demonstrated that whereas the latter system might be the more desirable if the management of the prisons was entirely divorced from politics, it is far less safe and profitable than the contract system under the existing conditions. For the State cannot find a man who is at once a good penologist and a thorough business manager; who is capable of superintending all the commercial details of perhaps half a dozen different manufactures, and at the same time of attending to the general conduct of the prison. Such a combination is not impossible, but if it exists it is making a great fortune somewhere, and cannot be had for the service of the State at low wages. The public account system has been tried several times in this country, and has always failed. The contract system has done better, though it is by no means all that could be desired. The most objectionable feature is the fact that under it the convicts rarely learn a full trade. They are taught some single operation, and if they become expert at that they are kept to it. It is in our opinion doubtful whether this can be called teaching them a trade at all. The contract system, however, guarantees the State what is probably the highest rate that can be obtained for prison labor. It keeps the convicts employed; and it puts the financial responsibility upon the contractors. No doubt the latter make a profit by these engagements, or they would not make them, but it is also clear that they encounter great risks. In short the contract system appears to be the best that can be devised at present, and the objections to it appear to be irrational and ignorant. The convicts must be employed, and it is better to employ them upon some industry which will find a ready market than to try and discover a trade so little followed that it involves no competition with free labor.

THE CHARACTER OF CYRIL OF ALEXANDRIA.

We observe, in the June number of the *Californian*, a letter signed M. Coleman, Smartsville, Yuba county, in which an attempt is made to whitewash Bishop Cyril, of Alexandria, whose suspected responsibility for the atrocious murder of Hypatia has helped to render infamous a name already sufficiently blackened with ill deeds. We should have supposed that no one at this late day would think it worth while to undertake at once so thankless and impracticable a task as the rehabilitation of Cyril of Alexandria's reputation. In the first place the tendency of the evidence is to justify the belief that he ought to be held accountable for the murder of Hypatia, if he did not directly suggest it to Peter the Reader and his savage mob following of Nitrian monks. There is certainly nothing in Cyril's character to warrant the supposition that even so hideous a deed would have been repugnant to him. For a more unscrupulous, brutal, ferocious, intolerant, priest of Belial never lived. His whole career was a succession of brawls, tumults, sanguinary riots, fierce contentions, dirty intrigues, and furious polemics. Bright's description of his character is a complete travesty, unsupported by one ascertained fact of his time. A far abler and more trustworthy historian, Dean Milman, says of him that "he may be a hero or even "a saint to those who esteem the stern "and uncompromising assertion of certain "tenets the one prominent Christian virtue; but, while ambition, intrigue, "arrogance, rapacity and violence are proscribed as unchristian means—barbarity, "persecution, bloodshed, as unholy and "unevangelic wickednesses, posterity will "condemn the orthodox Cyril as one of "the worst of heretics against the spread "of the Gospel." And this view will commend itself to him which the facts alone justify. He belonged to a period when the Church had utterly forgotten and lost the spirit of the founder of Christianity; when bishops were merely veteran politicians, and dogmas merely political issues; the main difference being that dogmas were enforced with sword and fire. A more utterly unchristian age Christianity cannot exhibit. In fact, Hypatia, the heathen philosopher, was one of the very few real Christians then living, and naturally the others hated her, for her virtues threw their vices into disagreeably strong relief. The view of the relation of Cyril to the murder of Hypatia taken by Rev. Charles Kingsley in his story is undoubtedly that which is most favored by the best modern critical judgment. Cyril of Alexandria was no doubt a strong man, and he may be conceded to have been an able theologian, but his character and his deeds were alike odious, and he has earned a bad eminence as one of the worst churchmen at a time when the church swarmed with bad men.

THE GENEVA AWARD.

It is interesting to observe the struggles of Congress over the distribution of the balance of the Geneva Award. It is interesting principally because the average Congressman has evidently completely forgotten the history of that award, and looks upon it as a stray fund, to be appropriated to whatever use his interest or caprice may suggest. The fact, however, is, that the Geneva Award was a payment on account of certain precisely specified claims, which after severe examination were allowed by the British Government. Now it results from this that Congress has no moral option in the premises. For if it should decide that those on whose account the claims were made are not entitled to the compensation awarded, it in so deciding confesses that it obtained the money under false pretenses, and that it has no title to it. Congress has in fact no right whatever to dispose of any part of this fund for any other purpose than the settlement of the claims which were admitted by Great Britain. When the other day a member rose and moved that the balance of the Award be employed in erecting public buildings all over the country, he was laughed down, but however absurd such a proposition may be, it is no whit more improper or ridiculous than those which have already been seriously entertained by Congress. That body first made solemn averment that certain persons and classes of persons had sustained such and such damage from rebel cruisers. England agreed to pay a large sum in compensation. But so soon as the money is paid over Congress begins to reject the claims upon the strength of which the Award was made, and thus gives the lie to its previous assumptions. This is not a creditable position to be taken by the national legislature, but unless all signs fail a far worse one may be reached eventually in this connection.

ARTIFICIAL DIAMONDS.

From an article in the *Popular Science Monthly* for June we gather that the discovery of a mode of making diamonds some time since announced, is a genuine one. Curiously enough two Edinburgh scientists were engaged in the same pursuit. One thought he had discovered the way to make diamonds, but his discovery proved a fallacy. The other investigator a few weeks subsequently hit upon the right way, and his diamonds have been pronounced real by the highest authorities. As yet it does not seem probable that a great revolution will be effected by this invention, inasmuch as the cost of producing the diamonds is not brought within reasonable limits. Of course only the invention of a cheap process for manufacturing diamonds would result in the degradation of these gems from their present high place, and it appears that the Edinburgh diamonds cost more than the natural ones thus far. But the secret once found, it is only a question of time for cheap processes to be invented, and then such a multiplication of diamonds will ensue as must bring down the value of hundreds of millions worth of property to mere nominal sums. In fact it may prove a very disastrous discovery, instead of being a beneficial one.

KALLOCH.

Kalloch and Kearney have been let out together, though the former is not yet free from apprehension, since it is the intention of his prosecutors to appeal the case to the Supreme Court. The ruling of the Superior Court, to the effect that he cannot be punished as Mayor for acts done in an unofficial capacity, evidently opens the door for some subtle argument. When a man is made Mayor, for instance, how deeply is he supposed to be saturated with officialdom? Is he a Mayor only during official hours, and does he subside into a private citizen every afternoon when he leaves his office? Can he act otherwise than as a Mayor while he holds that office; or is he without any right to act as a Mayor unless he is performing some public duty? These and other equally abstruse and puzzling questions will have to be determined by the Supreme Court, and considering the difficulties of the task it will be well if the final decision is rendered before Mayor Kalloch's official term expires.

CONGRESSIONAL.

[SPECIAL BY TELEGRAPH TO THE RECORD-UNION.]

Senate.

WASHINGTON, May 28th.—When the Senate adjourns to-day it will be to meet Monday, Saturday being Decoration Day.

The bill granting pensions to certain soldiers of the Mexican and other wars was placed on the calendar. The committee report was not unanimous.

Eaton offered a joint resolution that the President open negotiations with France, Austria and Italy, respecting removing restrictions on the tobacco trade. Recommitted.

The Eaton Tariff Commission bill was then taken up, and Bayard advocated it. He thought the present an opportune time for such a non-partisan Commission. He favored a tariff for revenue only, not to protect the private interests of the public. He would have the Commission work for justice to all classes, an element lacking in the present tariff system.

Thurman said he noticed that manufacturers generally favored Eaton's bill, because it delayed any change in the tariff for two years at least. He advocated Garland's substitute.

Beck denounced the action of the House Committee on Ways and Means regarding the tariff revenues. He was opposed to using the Government to crush the many and line the pockets of a favored few. Nourish an industry in its youth, but when it became self-sustaing make it sustain itself.

Kirkwood moved to make the number of associates five, so that the agricultural and commercial interests might also be represented.

Dawes obtained the floor, and the Senate adjourned.

House.

WASHINGTON, May 28th.—Speaker Randall was in the chair. It was agreed to adjourn on Decoration Day.

The House went into committee on the sundry civil bill.

Dunnell moved to increase the appropriation for public land surveys from $300,000 to $400,000. Adopted—79 to 76.

The committee then rose.

Cobb moved to concur in the Senate amendments to the pension deficiency bill. Agreed to, and the House again went into the Committee of the Whole.

Bragg moved to strike out the appropriation of $10,000 for the purchase of the records of the Confederate Postoffice Department. If there were any such records, they belong to the Government.

Keifer protested against paying speculators for such documents.

Reagan, being questioned, didn't know in whose hands these documents and papers were.

The paragraph was finally stricken out.

Blount submitted an amendment appropriating $650,000 for the payment of Marshals and Deputies, except for the services of the latter rendered at elections.

Hiscock moved to strike out the exception. Lost—71 to 99—and the amendment was agreed to.

The committee then reported the bill to the House.

Adjourned till Monday.

DIVINITY AND HUMANITY.

ROBERT INGERSOLL'S UNPRECEDENTED SUCCESS IN HIS LAST LECTURE.

Rationalistic Signs of the Times—Ex-Governor Henry S. Foote's Unconscious Humor—The New Comic Opera.

NEW YORK, May 20, 1880.

Colonel Robert C. Ingersoll has lectured here repeatedly and has drawn very good audiences, but he has never had such a crowd or awakened such enthusiasm in this or any other city, as he did last Sunday evening, at Booth's Theater. It was a surprise to him and his friends, to all rationalists, indeed, even the most pronounced. The great theater was literally packed, very much as herrings are in a barrel, and long before the hour of beginning it was almost impossible for the slenderest person to wedge in anywhere. The struggle for admission was prodigious; tickets in the hands of speculators rose rapidly from one dollar—the regular price was seventy-five cents—to two dollars, and hundreds of people were turned away, and in a city too where lectures are as a rule very meagerly attended. This is the more remarkable because the evening was so very warm and sultry that nobody, unless particularly interested in the subject, would have gone within walls to listen to it. Such

AN ENORMOUS LECTURE AUDIENCE

has never, I am told, been assembled before in the metropolis. It was of a highly intelligent character, and fully half of it was composed of cultured and refined women—a very expressive fact, because women, in all countries and all ages, have been, from their natural conservatism, believers in and upholders of theology. All churches depend mainly on them for sustainment; without them, the cause of orthodoxy would languish far more than it does now. Even when women have become skeptics, they hesitate to avow their skepticism, except to a few intimates, because they are continually taught self-suppression, and because they are afraid of wounding somebody's sensibility. Ingersoll, in his lecture entitled "What Must We Do to be Saved?" treated orthodoxy in the main from a humorous point of view—it was funny, but it was also flippant—and would have shocked the most liberal minds had they retained a vestige of respect for the old belief. But he obviously did not shock or disturb any part of his vast audience. They all laughed and cheered and well-nigh roared with approval as he proceeded in his telling arraignment of what is commonly accepted as Christianity. All this shows what a hold rationalism has taken of thoughtful people; that the monstrous doctrines put forward in the name of religion have produced an inevitable revolt, and that all respect for such doctrines and their propagation has been lost. The extraordinary oration of Ingersoll in the capital of the Republic, when he ridicules and denounces in a theater on Sunday, for two hours and a quarter, what the general public has been instructed to accept as the sacred truths of Christianity, is certainly a very significant, and one of the signs of the times which deserves chronicling. It would seem to denote that the knell of orthodoxy is sounding throughout the land; that the more intelligent citizens have rejected the old, repulsive superstitions of a wrathful God, a hideous cruelty in the name of divine justice, and the morally inconceivable idea of eternal damnation. Ingersoll said, at the outset, that he wished to

REMOVE SUPERSTITION

From the minds of his hearers. That it needs to be removed from many minds hereabouts is proved by the circumstance that, on the same Sunday, prayers were offered up for the sending of rain in the churches of Bricksburg and other New Jersey towns. Is this 1880, or is it 1380? Presuming that there were a personal God, would he not know enough to send rain, if it were necessary; and if it were necessary, and he would not send it, would he be worthy of trust, much less of love? The same Sunday, also, Rev. Myron Adams, pastor of a Congregational Church at Rochester, boldly denounced the doctrine of hell; declared his opinion that the churches are declining; that skepticism is crushing them, and simply because they preach false tenets about the future of the human race. He created a profound sensation; but it is not thought that he will resign, or be asked to, since the principal members of his congregation agree with his liberal sentiments. Such mutterings of clerical thunder are constantly heard in different cities and towns of the republic, and betoken the tremendous storm now brewing and destined to sweep away the remnants of an odious, savage and entirely unnatural creed.

HENRY S. FOOTE.

The report that ex-Governor Henry S. Foote, once a resident of California, is dying of a cancer at Nashville, Tenn., brings to mind a communication which he wrote last year to the *Times* in reply to a very kindly sketch of him published in that newspaper. The communication was a perfect illustration of the peculiar character of Foote, who is, you know, a fire-eating Southerner of the old pro-slavery days, full of temper, rant, vanity and fustian, though well enough disposed when not crossed. The *Times'* writer had given divers well-known facts of his life; that he had been born in 1800; that he had fought several duels, and is a wretched marksman; that he is very choleric; that he is Jefferson Davis' enemy, and opposed most of his measures in the Richmond Congress, of which he was a member, and was usually on the adverse side of most questions; in short, was a man of strong opinions, and set in his own ways. Foote's response began with denying that he was as old as had been represented—the date had undoubtedly been furnished to the biographer by himself; denying that he was choleric—he admitted that he could be made very angry, and demonstrated this by speaking of the author as a hireling, a miscreant, a base slanderer, etc.; denying that he was a foe of Jefferson Davis, although he did not like him; and that in his executive power, and believed he had

RUINED THE SOUTHERN CAUSE;

Denying that he was contrary or perverse, if people would listen to reason, and not try to thwart him continually, and that he had no more egotism (his communication was saturated with egotism) than any self-respecting person must have. He repelled by every phrase the complete truth of the article; and yet he had no conception that he had not triumphantly refuted it. This MS. was published for its comicality, albeit he saw not a scintilla of fun in it. Foote, like most of the Southerners, has never had any more sense of humor than an owl. One of the anecdotes related by the journalist was that Sergeant S. Prentiss, who had once fought with Foote near Vicksburg, had called out, after the first fire, to a boy in a distant tree, "Look out, my son, you may get hurt; my friend Senator Foote is shooting very wildly today." The story, which is strictly true, evinced Prentiss' fondness for a jest, even under circumstances of peril to himself. But Foote pronounced it false, and added that Mr. Prentiss was "too much of a gentleman to make such a blackguard remark." It was and it is impossible for Foote to see the point of a joke, however conspicuous. He is literal and solemn to the core.

THE NEW COMIC OPERA

By Feranz Von Suppe, of "Boccaccio," was given here for the first time Monday evening by H. B. Mahn's company at the Union Square, before a large, discriminating and well-pleased audience. The work is well mounted, brilliantly dressed, and on the whole, well sung and acted. Jeannie Winston as Boccaccio, and Alice Hosmer as Fiametta, his mistress, were particularly well done. The music of the piece is so very lively, often sparkling, and so thoroughly tuneful that it cannot fail to become popular. Several of the airs are delightful, and the choruses are exceedingly good, quite superior to "Fatinitza," by the same composer, and it is likely that the new opera are so taking and melodious that I expect to hear the news boys whistling them very soon

IN PRINTING HOUSE SQUARE.

The selection of John Morley to be editor-in-chief of the *Pall-Mall Gazette*, as recently announced, will strike Americans favorably. Now that the *Pall-Mall* has adopted the liberal policy, Morley is plainly

THE RIGHT MAN IN THE RIGHT PLACE.

He will render valuable and efficient service to the cause in which he so profoundly believes, and for which he has so earnestly worked. As a literary man he has won high reputation, having shown in all his writings, many and varied, that he is a clear, forcible thinker and an accurate scholar. The best of his mind is practical; he is more a man of affairs than of the closet, being, despite his large culture, by no means bookish or priggish, as professional litterateurs are prone to be. He has had wide experience on the periodical press, and has such an acquaintance with public men and measures as must serve him in good stead at the head of the able journal he is now conducting.

The *Pall-Mall* is one of the very best dailies—many persons competent to judge consider it the best daily—in all London. The style of its contents is much broader and brighter than that of any other metropolitan journal, the *Times* not excepted; and the change in its policy cannot fail to benefit its tone and increase its interest, especially for American readers. It has never been inclined to treat subjects with that solemnity and density of purpose so universal in England, and which, on this side of the Atlantic, seems akin to dullness. John Morley will be likely to add to the freedom and vivacity of the journal which, under far less favorable auspices, has deservedly won distinction, and to which fresh impetus and enterprise must henceforth be given. The *Pall-Mall* has always needed to represent the Liberals, and Morley is one of the most liberal of them all.

VARIETIES.

Columbia College is now said, on account of late advances in real estate owned by the corporation, to be the richest seat of learning in the country, Harvard not excepted. Originally called Kings College, it was opened July 17, 1854, although it had then been contemplated and talked of fifty-one years. It opened with ten students, in a vestry-room of Trinity Church. In its new and handsome building, at Forty-ninth street and Madison avenue, it has near 600 students.

Four of the metropolitan theaters will open the autumn season, it is said, with new American plays, which are rapidly growing in quantity and quality.

Men and women do not always notice the same things. I could not help overhearing two ladies as I was coming out of the Union Square Theater the other evening. They were discussing the new opera "Boccaccio." Referring to Jeannie Winston, the woman said, "She has a decidedly sweet voice." "Yes," he replied, as if pursuing a thought; "yes, they are handsome, very handsome legs."

I understand that the New York *Observer*, *Churchman* and *Evangelist*, sectarian weeklies, will in their next issue contain jeremiads about the rapid diffusion of atheism, anent Ingersoll's late lecture and its rapturous reception at Booth's Theater.

A private London letter says that Disraeli (Beaconsfield) talks of paying the United States a visit the coming autumn. It is not likely that he will cross the ocean under existing circumstances.

All the hotels are fuller now than they have been during any May for ten years. Many of them rarely have a vacant room except Saturday and Sunday.

William H. Vanderbilt's new Fifth-avenue mansion will cost, when completed and furnished, nearly $400,000, including pictures and everything else. Poor fellow! Will nobody give him a soup ticket?

The Union League Club now has its list of membership full, which is true of no other club save the Century.

CHAUBERT.

The demand for lumber is increasing at Park City, Utah, and yet it is impossible, even for those who have contracted for large quantities, to obtain enough for present wants.

IMPORTANT AND INTERESTING STATEMENTS.

Read, Mark and Inwardly Digest—Something for Everybody.

ASHBURNHAM (Mass.), Jan. 14, 1880.

I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I never should die in peace until I had tried Hop Bitters. I have taken two bottles. They have helped me very much indeed. I shall take two more; by that time I shall be well. There was a lot of sick folks here who have seen how they helped me, and they used them and are cured, and feel as thankful as I do that there is so valuable a medicine made. Yours, MRS. JULIA G. CUSHING.

BATTLE CREEK (Mich.), Jan. 31, 1880.

I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys and have had a pleasant effect on my system. RODNEY PEARSON.

WALHEND (Kansas), Dec. 8, 1879.

I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia and dyspepsia, and a few bottles have entirely cured me, and I am truly thankful for so good a medicine.

MRS. MATTIE COOPER.

CEDAR BAYOU (Texas), Oct. 28, 1879.

HOP BITTERS CO.: I have heretofore been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, 56 years old, had come by degrees to a slow sundown. Doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty or thereabouts doses, and found much relief. I sent to Galveston for more, and word came back none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to good health, and we are duly grateful. Yours, J. P. MAGET.

NEW BLOOMFIELD (Miss.), Jan. 2, 1880.

HOP BITTERS CO.: I wish to say to you that I have been suffering for the last five years with a severe itching all over. I have heard of Hop Bitters, and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they used on me. I am old and poor, but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at me. One gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell was that it was skin sickness. Now, after these four bottles of your medicine, my skin is well, clean and smooth as ever. HENRY KNOCHE.

MILTON (Del.), Feb. 10, 1880.

Being induced by a neighbor to try Hop Bitters, I am well pleased with it as a tonic medicine, it having so much improved my feelings, and benefited my system, when I was very much out of tone, causing great feebleness. MRS. JAMES BETTS.

KALAMAZOO (Mich.), Feb. 2, 1880.

HOP BITTERS MANUFACTURING CO.: I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomium, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never before done with any other patent medicine.

J. J. BABCOCK,
Physician and Druggist.

KAHOKA (Mo.), Feb. 9, 1880.

I purchased five bottles of your Hop Bitters of Bishop & Co. last fall for my daughter, and am well pleased with the Bitters. They did her more good than all the medicine she has taken for six years.

WM. T. McCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in as good health as any person in this country. We have a large sale, and they are making remarkable cures. W. H. BISHOP & CO.