

NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT, PROPRIETOR.

Volume XXXVI. No. 155

ANNOUNCEMENTS TO-MORROW EVENING.

- WOODS MUSEUM, Broadway, corner 20th st. Performance every afternoon and evening. THREE BLIND MEN. WALLACK'S THEATRE, Broadway and 11th street. ROSALIE. NIBLO'S GARDEN, Broadway, bet. the ARIZONA and TRAVELLER. GRAND OPERA HOUSE, corner of 39th and 40th st. THE THREE MUSKETEERS. BOWERY THEATRE, Bowery. THE VENUE BARKER. FIFTH AVENUE THEATRE, Twenty-fourth street. LONDON ASSURANCE. OLYMPIA THEATRE, Broadway. THE EMOTIONAL PLAY OF RAZI LYON. GLOBE THEATRE, 25 Broadway. THE GREAT DRAMA OF NEAR AND NEAR. BROOKLYN THEATRE, 25th st. between 4th and 5th avs. THE MAN OF ABBEY. BRYANT'S NEW OPERA HOUSE, 234 st. between 6th and 7th avs. NERO MINESTRALI, MGR. TONY PASTOR'S OPERA HOUSE, 201 Bowery. VALENTI ENTERTAINMENT, Madison. NEWCOMER & ARLINGTON'S MINSTRELS, corner 25th and 26th Broadway. NERO MINESTRALI, MGR.

TRIPLE SHEET.

New York, Sunday, June 4, 1871.

CONTENTS OF TO-DAY'S HERALD.

- 1-Advertisements. 2-Advertisements. 3-American Jockey Club; The Race Horses at Jerome Park; A Grand Race Meeting Anticipated; Saturday, June 10, the Opening Day—Horse Notes—Yachting Notes—The Tempers' Turf—On the Island—Auctions—War on a Woman; Mine, Amice and Her Manager—Dry Goods—Equestrian Statue of General Winfield Scott—Sketches in a Cell. 4-Peter's Period; Sketches of Long-Beating Ponies; Twenty-five Years Under the Stars; "Plus May Die, but Peter Will Live"; "Republic Emancipator"; "Ophidion"; "Frisco"; "Beignion"; "Intelligence"; "A Clerical Bigamist"—Heads of Bon. R. C. McCormick. 5-A Voice from the Zenobia; Poster Makes an Appeal to the Public—Proceedings in the Courts—Fashionable Summer Resorts—Financial and Commercial—The Farmers' Rights—Marriages, Births and Deaths—Advertisements. 6-Editorial continued from Fifth Page—France: Herald's Special Reports from Versailles—The Sentence of Mrs. Fair—Miscellaneous Telegraphic News—Views of the Past—Business Notices. 7-Advertisements. 8-Advertisements. 9-Judge Downing's departure for Europe—News from Washington—Shipping Intelligence—Advertisements. 10-Advertisements. 11-Advertisements. 12-Advertisements.

One of the Old Atlantic Cables has finally been mended up and is being repaired at Heart's Content.

EX-CONGRESSMAN BOWEN was convicted yesterday of bigamy, and held in five thousand dollars to await sentence, his counsel having moved for a new trial.

THE ENGLISH HIGH COMMISSIONERS and General Schenck, our Minister to Great Britain, arrived in Liverpool yesterday. The Chamber of Commerce waited upon General Schenck and presented to him an address. The General, says our despatch, made "a neat speech" in reply.

THE EMPEROR OF BRAZIL is coming to New York soon. He is the highest dignitary we are likely to have among us for some time, and much higher than any royal visitor we have had heretofore, and yet the charm of his presence will be entirely overshadowed by even so ordinary a human as the son of the Czar of Russia, merely because Americans do not look with much awe upon native American royalty. It is rather too new and precious for us.

A DAY OF THANKSGIVING IN GERMANY.—On the 18th of June, 1815, was fought the battle of Waterloo—a proud day since in the history of Great Britain and Prussia, a sad day since in the memory of France. With a pride which we cannot blame and with a wickedness which we must admit the 18th of June, 1871, is singled out for the triumphal entry of the victorious German army into Berlin. Princes, kings, emperors will take part in the demonstration. It will be the proudest day that Berlin, that Prussia, that Germany, has known. On that day France, once so proud, now so lowly, will feel a special pang. We cannot blame Prussia for having her sweet revenge. We can only hope that such revenge will never again, either in Berlin or in Paris or anywhere else, be necessary.

THE BENEVOLENCE OF THE HOLY FATHER AND HIS CLAIM ON THE WISE AND GOOD.—Yesterday we chronicled the fact that the Holy Father, in spite of all the sorrow which accumulates upon him, and all the uncertainty of the future, sent sixty thousand francs to relieve the distressed Parisians. In addition he sent several chests of consecrated objects for the churches destroyed by the wicked and infidel Communists. To-day there is to be a collection for the Pope in the diocese of New York. With this example before us of the use which the Holy Father makes of his funds we think we are justified in exhorting our Catholic readers to be liberal and to give fresh proof to the world that New York, in spite of its faults, knows how to treat the unfortunate. We don't like anathemas, but we shall rejoice to learn that the liberality of the day will be the means of bringing blessings from Rome to New York.

THE NEWS FROM PARIS AND VERSAILLES.—The streets of Paris are resuming their ordinary appearance, the barricades have all disappeared, and the citizens can again pass through them without danger to life or limb. Marshal MacMahon, however, has lost none of his energy in hunting up and seizing all who were connected with the workings of the Commune. Arrests continue, and most of those who are seized formerly belonged to the National Guards and soldiers. Every precaution is taken to make a clean sweep of those who were engaged in the insurrection. The wretch who boasted of being in command at the massacre of Archbishop Darboy was arrested while boasting of the part he played on that dreadful day, when the venerable priest and the sixty-two other clergymen were sacrificed to the bloody demands of the mob. The news from Versailles looks hopeful for M. Thiers' term being lengthened, and the prospects for the permanent establishment of the republic are brightening.

Communism—Its Causes and Its Cure.

Among the sermons delivered on Sunday last those of Mr. Beecher and Father Hewitt were especially noteworthy, as containing the views of two eminent American divines on the revolt in Paris. While the Brooklyn preacher took a wider view of the subject than the New York priest, both agreed in saying that infidelity was the foundation of French Communism. Mr. Beecher attributed this want of religious faith to want of education. To a considerable extent he was correct, but not entirely so. Ignorance has certainly been the agency through which socialism has become a threatening power in France; but it has always been guided and directed by intellectual men—men of great learning—and in this fact is encountered the great difficulty in dealing with it. Were socialism confined to the illiterate and the unthinking a remedy might be applied without much trouble. But the misfortune is that the pernicious and insidious poison has entered into the very vitals, so to speak, of the educated classes. The doctrines of such social disorganizers as Voltaire, Rousseau, Fourier and others are cherished by the French people. The ignorant find something in them that panders to their prejudices, while the enlightened are attracted by the captivating dash and boldness—the *dian*, so to speak—with which they assault the most sacred institutions, constructed on the solid foundations of order and religion. Frenchmen like dash; they glory in *dian*, and trouble their noddles precious little in what cause it is exhibited.

It will not be necessary to trace the rise of communism and socialism, and to follow them in their various phases down to the last sad developments which have just ended in unhappy France. It will be sufficient for our present purpose to state that socialism was of gradual growth in France, and germinated from the sufferings and necessities of the dwellers in the large centres of population. Paris was always peculiarly susceptible to communistic tendencies. If the theory of hereditary depravity be correct, then we have an explanation for the horrible ferocity and absurd idealism of the Paris mob. The city was largely settled by desperadoes, to whom morals and religion were idle, meaningless words, and their descendants have for centuries made the French capital the most disorderly metropolis in Europe. It was during the reign of Louis XIV., however, that the socialistic theory first became deeply rooted in the minds of the urban population. Rensard has given glory to France and had added considerably to her territory; but it had impoverished the people, who instinctively sought for some means of relief. There were not wanting sophists to insinuate into the minds of the masses the belief that this relief was to be found in an overthrow of the existing social system and the substitution of a system which would form a universal brotherhood of mankind. Men of great learning taught this. They contrasted the poverty of the masses with the splendor of the few, and plausibly urged that if there were no rich there would be no poor. At this very time the French Court was setting an example of licentiousness unparalleled before or since. It had never been distinguished for virtue and morality and had gradually corrupted the people into imitating its practices. At this moment came Voltaire, who mocked at religion, and with him was Rousseau, who clothed vice in its most attractive form. Little wonder was it, then, that infidelity and its inevitable consequences spread with such resistless and fatal speed. The clergy vainly tried to stem the noxious tide, but only met with ridicule, contempt and death. In their madness the deluded people asked what had religion done to alleviate their sufferings and better their condition, that its doctrines should be heeded? The romantic school was then giving way to the material, and it was difficult to get the unlettered mob to believe that it was best for them to submit to privations and even starve to death in upholding certain theological views, while the rich revelled in vicious pleasures with consciences apparently undisturbed. Because the clergy were, for the most part, belonging to the upper classes, they first hated them and then hated God; because they saw no escape from their poverty they hated the rich. Thus it was that the turbulent element of Paris and the other large cities found two central ideas upon which to unite and against which to expend their fury. The one was against religion and the other was against the rights of property. With these were mingled the aspiration for greater political freedom. The liberation of the many from the tyranny of the few was the grand idea upon which everything leaned. The few were the landed proprietors and the clergy; to think with these was to act with them; hence they became atheists and agrarians. Our revolution was the initiation of the great political and social revolution in Europe. France, by means of these very men who had been tyrannized over and worried into becoming atheists and agrarians, struck the blow which burst the chains that shackled the hands and minds of Europeans; but, while all other nations were elevated to a nobler manhood, France alone gained nothing by her own heroism and her sacrifices. In her cup of liberty was mingled the poison of tyranny. She exchanged tyranny for terrorism and at last welcomed the despotism of Napoleon.

Voltaire and Rousseau triumphed with the overthrow of the monarchy. Religion was banished and virtue forgotten in all the large cities. Had the Commune de Paris carried its principles to their logical conclusion the republic would have died the first year of its birth. But it had to conciliate the provinces, and so it cut up the property of the rich and gave it to the peasantry. It threw a sop to the Cerberus which has just finished strangling the Commune of 1871.

The destruction of the republics by the two Napoleons did not destroy socialism in France; indeed, it rather strengthened it. The first empire, the restored kingdom and the second empire all committed the mistake of holding the large cities in political bondage. Had Napoleon III., after the coup d'etat of 1851, granted Paris municipal rights, reserving to himself the power of removing dangerous officials, he would have taken at least one promising step toward eradicating the socialistic tendencies of the lower classes. He blundered, as the preceding government had blundered, and confirmed the belief of the masses that in the socialistic republic alone could be found

municipal political rights and liberties. It is true that Napoleon had an excuse for his arbitrary rule of Paris in the oft demonstrated incapacity of the Parisians to govern themselves. All that there is of the practical in their theory of government—a theory which, if it may be admitted, contains some noble ideas—are made subordinate to those destructive principles whose only effect is the subversion of society. Now, we heartily agree with Mr. Beecher, that it is necessary to educate the urban populations of France up to those sublime doctrines of Christianity which are deemed essential to the preservation of modern civilized society. But Mr. Beecher does not tell us how precisely to do this. Let us supply the omission. To get at the truth we must examine the past and present educational systems in France. After such an examination what do we find? We discover that ever since the first bloody revolution the aim of the French government has been to weaken the influence of the clergy. While in theory the French clergy has been allowed a certain control over education, in practice it has amounted to very little. The Ministry of Instruction has been practically in the hands of infidels, under republican, monarchical and imperial rules, and, of course, the teachers and teachings have partaken of the character of the controlling power. It is true the chaplains were and are allowed to give a little bit of religion to counteract full doses of infidelity, Voltaireism and Rousseauism ingeniously injected into the daily studies of the pupils. Then, what little religion and piety the youth might gather from the lips of the priests and nuns, in spite of all the insidious efforts of infidel instructors at the schools, was always in danger of being scattered by socialistic fathers and mothers at the home circle. This is a sad but true picture. As the laws now stand it is not possible to apply the remedy, unless virtue once more actuates the government to place education in the hands of those who do not glory in infidelity and vice. Children cannot be taken from the guardianship of their parents, and yet it is clear that, until the influence of their mothers and fathers over their impressionable minds is effectually destroyed, all school education will be practically lost. There is no more fascinating doctrine on earth than that of socialism. It has led astray the most brilliant of intellects; it has dragged learned men into the mud of immorality, and it has dazzled the most thoughtful. Education is certainly the only thing that will expose its errors and reveal its enormities; but it must be an education differing in all respects from that which youth now receive. It must be an education guided by the saving doctrines of religion—an education which will purify the hearts while enlightening the minds—an education which will meet the wants of poor and rich alike—an education which will teach to build up, not to pull down—which will convince all the curious classes of French society that bloody revolution is not the panacea for all the ills that flesh is heir to. Caution and truth compel the admission that this can only be accomplished by giving the clergy a larger share in the important business of educating the youth. Will M. Thiers, or whoever is to be the chosen ruler of France, heed this suggestion?

Amos Petri Non Videtis. Amid all the stories of nations rocked to their centre, and dynasties overthrown by the fiery blast of war or the volcanic upheavings of revolution, which start up in these days of change, the mental vision constantly reverts to one object which lives apparently unshaken through it all. This is the Papacy. Yesterday it was attacked by a Victor Emmanuel from without; to-day it is assailed by a Döllinger from within—both leaving its intactness unimpaired. It has been viewed from every possible side—praised, criticised and condemned—and now, under a new view, it claims attention. Among the curious facts connected with it is the one that no occupant of the Holy See has sat there as long as its earthly founder, the Apostle Peter. The brave old man now reigning as Pope-King is within a few months of the full period attained by Peter; hence much tribulation among the faithful, who have come to look on the proverb in that regard almost in the light of a prophecy. In connection with an interesting interview with the venerable Archbishop of New York on the subject will be found in to-day's HERALD a series of sketches of those of the Popes whose pontificates approached the dreaded period of twenty-five years. There is much matter in both for the student of passing events. It is rarely, indeed, that a prelate of the Church consents to being so explicit upon Church matters with a layman; and, therefore, Archbishop McCloskey's utterances should be noted with care. Touching the delicate question of the restoration of the Papal temporalities, his Grace spoke with a frankness, doubtless born of innate conviction, if not of personal knowledge. He boldly predicts the final discomfiture of the enemies of the Church and his Holiness, and adds the remarkable reason (put forth long since in these columns) "that no throne in Europe is safe with the Pope a prisoner and stripped of his temporal possessions." The interview, taken altogether, will strike one as an instance of a faith, aided by an acute knowledge of men and things, but based on the promise of Him who holds the universe in the hollow of His hand.

THE CHINESE IN CALIFORNIA—WHICH ARE THE BARBARIANS?—The standing to death of the Chinamen by the boys of San Francisco, taken in connection with the many other outrages committed on the Chinese in California, raises a question as to which of the two people are barbarians. The telegram which we published yesterday informing us of this terrible and barbarous deed, says that "dozens of people witnessed the assault (a mild term for an atrocious murder), but did not interfere till the murder was complete." We learn, too, by the same despatch, that mobs in several places are driving the Chinese away from the mines and other works. Is this the result of our boasted civilization and of American freedom? It makes us ashamed of our countrymen. We denounce the brutal conduct of Chinamen in their own country to Christians, and our people are equally brutal to them. Is there no law, justice or humanity in California? Let us hope the authorities will do justice to the Chinese, though brutal, rowdy boys may stone them and citizens stand by and calmly witness the outrage.

General Grant's Interesting and Important Views on the Political Questions of the Day.

The very interesting report which we published yesterday of a familiar conversation on public affairs between General Grant and a HERALD correspondent at Long Branch we are sure has given general satisfaction to our readers touching the views of the President on the several political questions discussed. First of all, it will be seen that General Grant is no sphinx, as Louis Napoleon at the Tuileries was said to be, and as even Prince Bismarck is regarded by many people to this day. It will be remarked, too, that in his familiar talk on the largest political subjects General Grant, like Napoleon and Bismarck in their conversations, covers the whole ground in a few simple words and familiar comparisons, full of matter and directly to the point and the purpose.

For instance, in the very outset of this Long Branch conversation General Grant said:—"Some fellow, pretending to be a gentleman, induced my steward to show him over my cottage before I came. I hear that he has published a lot of stuff in a New York paper describing the furniture of my bedroom and the quality of the spittoon in the hall. Why are these creatures tolerated?" So Bismarck, in speaking of the Paris reds on one occasion, said:—"We have to deal now with those gentlemen of the pavement, and we must out of their rations." So Napoleon, in speaking at Wilhelmshöhe of these same gentlemen of the pavement, called them "a provisional cabal of lawyers and loafers." He might well, too, have put the question of General Grant:—"Why are such creatures tolerated?"

In speaking next of the English grumblers against the treaty of the Joint High Commission General Grant said:—"They will grumble, of course; but they won't grumble long. The treaty was fully and ably discussed, and in my judgment, is the best settlement possible of the outstanding differences between us and Great Britain. Every article of the treaty was submitted to me after its adoption by the Commission, and approved by me; and each article was in the same way submitted to the British Cabinet, and approved by the Ministers of the Crown at once. The English Ministers spent a great deal of money in telegraphing the sections of the treaty. This fact makes the negotiation of this treaty the most remarkable work of negotiation in the history of the world. It was the ocean cable that did the business. It further appears from General Grant that Queen Victoria having pledged her signature beforehand, he regards the treaty as practically ratified by England, and says that the alternative presented to both sides was a settlement or war. He thinks the Canadians will be reconciled to it by and by and that "the fishermen of the East (General Butler's constituents) have but little respect for treaties or engagements. They are rough fellows, hardy, self-reliant and a law unto themselves." Hence one of the necessities for a comprehensive settlement.

But that which appears from this conversation to have been the strongest incentive with General Grant to this settlement was the apprehension, not that war otherwise might follow with England, but that in the event of such a war our late Southern Confederacy might rise up again. The General on this subject said:—"There were thousands of influential people in the South treacherous and treasonable, who haggled the thought that the cause of secession would triumph whenever the country got involved in a war with England. These were they who helped on the Ku Klux for the encouragement of their agents abroad, and they were most active in supporting a show of opposition to the national authority. I told Senators of this matter, and urged them to act on the treaty with England at once." Here, then, the most important point in this matter on our side is first brought to light, for we cannot suppose that General Grant is speaking at random on this Southern view of a war with England.

And how nearly he hits the case of Jeff Davis: "He might be imprisoned. But what would be the use? It would be like seizing a newspaper. We can't afford to make a martyr of Jeff. He will find his own level in due time, and the Southern people will get tired of him. Besides, Jeff is making all the country republican. Let him go. He is a wasted caudle, and will light no fire." And what a handsome compliment the President pays to his Secretary of State, Mr. Fish: "He has been faithful, patriotic and diligent, and I should be grieved if he resigned; but he won't resign." In conclusion, we have a budget of valuable information on public affairs, in our reporter's report of this interesting conversation of his with General Grant, and the views expressed by the General on the subjects discussed are surely calculated to strengthen him, his great treaty and his administration in the confidence of the country.

The Communists and Their Horribly Eccentric Sciences.

To-day we print a special cable despatch which reveals the wicked spirit of the Commune more even than the atrocities of which they have been guilty in Paris. The despatch states that another Communist has declared that when the Commune has carried out its plans the world will at least be compelled to admit its power. The London docks, with all their untold and unknown wealth, are to be fired. London, Liverpool, Bristol are marked. Taking this despatch in connection with the despatch which we printed yesterday, and which singled out Lyons, Marseilles, Madrid, Turin, Rome, Naples, Vienna, Moscow and Berlin as the future scenes of conflagration, we must admit that the Communists and their friends all over the world ought to be picked up and summarily disposed of. We love liberty dearly; but if liberty is to take this horrible shape we say hang it, strangle it, at least put it out of the way. We, too, have our large cities. Let us keep our eyes open. This new kind of Vandalism is assuming dangerous proportions. It may be necessary for London to eject the secondals. If London does eject them they will come here. Can we safely give them shelter? We doubt if we can. There is no brute so horrible as the human brute. Let civilization be on its guard. We have been taught to believe that vermin should be killed.

Credulous Religions.

There is a very strong tendency in these days toward what is called liberal Christianity, broad chrischism, free religion and all that is implied in those and kindred phrases. They all affect to ignore creeds and systems of Church government, and to allow the fullest liberty to every man to believe and act as he pleases, subject only to the requirements of ordinary morality. Of such a kind and class is the "Free Religion Association," which met in Boston on Friday, whose members and leaders virtually proclaimed themselves independent of revelation, except so much of it as they could find in nature. Bound by no creed or formula, each essayist and speaker uttered forth his own creed, regardless of its consistency or inconsistency with the creed of every other speaker. Thus we find Rev. John Weiss asserting that "the independence of the soul of the material body and its permanent continuance are questions which the greatest minds decline to answer," for the reason that science has not yet put facts sufficient into the case. We don't believe that one man in one hundred thousand cares a particle what facts science may put into this case; it can never change the common belief of mankind in the immortality of the soul and in its necessary independence of the body. But this reverend gentleman tried to prop up his lame assertion by another, which we hardly know how to characterize. "Vitality in the human structure," said he, "so far as observed, goes to disprove the theory of personal continuance after death," though Mr. Weiss himself was far from undervaluing its moral probability. "The nature of the Creator," he added, "is in the material created." If so, arguing from Mr. Weiss's own premise, we can hardly see how he can escape the logical consequence of a perishable and changeable God, as well as a dying man. But the very best and ablest scientists assure us that there is evidence both in nature and in man of a divine Creator, and an indestructible force within them. Rev. D. C. A. Bartol also exalted nature, and especially human nature, and declared that he who claimed it was bad did not believe in God. Our own opinion is that a man without any knowledge of or faith in God at all may easily convince himself by a few weeks' or days' residence in Boston or New York that human nature is bad. We need no revelation on this point at all. Still, on the whole, it is not as bad as it might be, nor, indeed, as in other ages it has shown itself to be. "Respect for the past," continued Mr. Bartol, "should not interfere with progress. The people are too large to get into the churches, and more room is wanted—not for a human body to sit down, but for a human soul to stand up."

All this is very fine in theory, but what becomes of it in practice? How do those sects and denominations which have no creed or binding formula compare with those which have? Rather unfavorably, we think. For instance, there are Universalists, Unitarians, Friends, Free Church Christians and a host of little sects who neither have nor profess to have any creed or compact, and how do they stand in the great family of Christian denominations? They are as nothing in comparison with Baptists, Presbyterians, Methodists, Catholics and others, whose creeds are of the most positive and some even of the most dogmatic kind. Universalism, although existing among us here as long as any other ism, stands to-day numerically and influentially about where it stood twenty-five years ago. Unitarianism is no better off and no further advanced, and Free Church Christians comprise not more than a corporal's guard in this city or in the United States. The Society of Friends is as old as the settlement of this Continent by white men; but to all appearances it has retrograded rather than advanced. Small as the body is in this country it is split up into sub-divisions, such as Orthodox, Hekate and Unitarian Quakers. Each of these sects has held its annual or general Conference in this city during the past two weeks, and from their discussions and deliberations we gather that their only bond of union is found in the common belief in the indwelling of the Holy Spirit in human hearts; but they may believe as they please in regard to the inspiration of the Scriptures, the divinity of Christ and vicariousness of his death, and the doctrines of the Trinity and of future rewards and punishments. Now, these are positive doctrines of other religious bodies of Christians—Catholic and Protestant—and they are taught as dogmatic truths, more or less, by all; and the man, woman or child who unites with those denominations must subscribe to those truths. They are concrete in creeds, and must be accepted or rejected together.

And the result of all is that the Church with the creed advances steadily all the time, while the Church without a creed stands still, or moves so slowly that its progress must be counted by inches instead of miles—by tons instead of thousands. Men generally like to know and to understand what they are to believe or disbelieve, to accept or to reject, and most men are as willing that others shall formulate those truths for them as to do it themselves. The people are not too large to get into the creeds, though they may be to get into the churches, owing to the prevailing ungodliness and selfishness which pervade so many of them. And while it may be—and we believe it is—true that more room is wanted in the denominations for human souls to stand up—that is, to expand and develop and liberalize itself—we do not think this expansion or development can be best effected by tearing from beneath our feet the ground whereon we stand. If we must have more liberty, let it be according to law. If we must have more popular presentations of religion, let them be formulated into creeds and compacts, but let us not drift off to sea without compass or rudder, to be dashed about by every wind of doctrine and cunning device of men. If one denominational creed will not suit a man he can try another, but a creed of some sort is as necessary to mankind as a revelation itself. Away, then, with all this talk of churches without creeds. A creedless church is a godless church. But, while we advocate creeds, we do not by any means contend for Pharisaical strictness on one hand nor for liberal Christian looseness on the other. We want such a creed as we find embodied in the Golden Rule—love to God and to our neighbor.

The Sentence of Mrs. Fair.

Mrs. Laura Fair was sentenced yesterday in San Francisco to be hanged on the 28th of July for the murder of Mr. Crittenden. The particulars of the murder and the trial have appeared in full in the HERALD. The account of the sentencing of the wretched woman, as we give it this morning in our special despatch, is fully as graphic and thrilling as the previous reports of the murder and trial. The counsel for Mrs. Fair evidently understood the full value of law quibbles in carrying on an indefensible case, but with the stern vigor of the California Judge they were promptly overruled. The principal quibble that counsel presented as a reason why the murder of Crittenden should not be expiated on the gallows was that two of the jurors had formed opinions from reading the newspapers; but this the Judge overruled, on the plain, practical ground that if jurors were to be chosen only from those who never read newspapers we could never have intelligent juries. Such a sensible ruling would have saved this county much time and expense in a recent important trial here. The sentence, however, was pronounced, as we record it above, and San Francisco was much excited over the dismal sensation. The prisoner had nothing to say to the Judge's usual inquiry why sentence should not be pronounced upon her, and received her doom in silence, with her head and face buried in her hands. The scene was very impressive, and from it we may possibly date a reaction in the minds of the Californians that will do more to save Mrs. Fair's life than any quibbles of her counsel. The hanging of a woman is a sight that the people of San Francisco are not willing to see, and we venture to predict that public sentiment will at once be brought to bear upon the Governor sufficient to induce him to commute her sentence to imprisonment for life.

The Dramatic Season—Curtain.

The regular winter dramatic season closed last night at the leading metropolitan theatres. Not that either managers or actors propose for themselves a rest yet awhile, but it has become a sort of acknowledged rule here to run a dividing line across the season in the beginning of June, and call what remains during the dog days the summer season. The season just past extends over a period of forty weeks, and affords abundant materials for reflection. Mr. Charles Mathews, in a brilliant and pertinent little address, delivered by him at the Fifth Avenue theatre on Friday night, on the occasion of his wife's benefit, paid a very high compliment to the taste of the metropolitan public, and gave encouragement to those who make art their model on the stage. For two months he has drawn the best people in New York to witness the same characterizations by which he charmed their fathers and mothers thirty years ago; and in spite of all that has been urged by dramatic Jeremiahs on the decline of public taste, the absolute reign of morbid sensations and the usurpation of the stage carpenter to the exclusion of the dramatist, the simple little comedies of Mr. Mathews, by their genial and unaffected nature, are as attractive and as popular as ever. This is the best answer that can be given to the charges repeatedly made by the above mentioned Jeremiahs against the taste and liberality of the metropolitan public. The managers alone are to blame for the deluge of sensational plays that seem to have swamped everything connected with brains on the stage. When they deliberately step out of the sphere of art, and appeal only to the lowest instincts of human nature by leg spectacles, pasteboard railway trains, steam hammers, pile drivers and exploding steamboats, they cannot hold themselves guiltless if brains are considered only necessary behind the footlights as a target for a pistol bullet or an inquiring slang-stick. Then these managers whine because when they attempt a week or two of the legitimate the public won't patronize them. No wonder, since the latter have lost all confidence in them. The reputation of a theatre is as sensitive as that of a woman, and the manager who trifles with it need not expect that the public will place any credit in his professions of repentance when he turns back to the right path. Hence the secret of the non-success of the legitimate when revived in houses which were for years surrounded by an atmosphere of absolute indecency or morbid sensation. Daly's, Wallack's and Booth's have no taint of this kind around them, and hence a real artist will always receive a warm welcome from the public at these theatres. The past season has also taught managers that it is a dangerous habit to rush headlong into the same path with others without considering whether there is room enough for all there. The field of the drama is a wide one, and every one can choose his own path without elbowing his neighbors. When spectacle first came into vogue in this city half a dozen managers, emboldened by the success of the leg drama, made it the object of their enterprise and embarked their fortunes in it. They found out their mistake in a short time, as the public became satiated with the overdose of tinsel, red fire and padded limbs. The same happened with opera bouffe, burlesque and pantomime. Each manager should adopt some special line of his own, and devote all his resources to that end, instead of watching what his neighbors are doing. Lessons may be gathered, certainly, from the experience of others, but minding only one's business is a golden rule in management.

During the first week of the summer season many interesting features will be presented. After a couple of benefit nights, the first being for the bell of the Fifth Avenue, Miss Fanny Davenport, Mr. Daly will present a dramatization of one of Wilkie Collins' strong characteristic works, "No Name." The commencement of the season at Wallack's will not interfere with the run of the ever-popular "Rosedale," which has been revived with more than its pristine vigor and brilliancy. A new play, "The Man o' Airie," will present Mr. Barrett in another of his artistic impersonations at Booth's, and Miss Lucille Western, one of the most original and impressive actresses in her line on the American stage, will enliven the Olympic this week. Niblo's and the Grand Opera House make no change in their bills for the present, and Wood's Museum is given over to pantomime. These features will likely be of short duration, for enjoyment at least as the midsummer sun is neighbor.