NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,
PROPRIETOR.

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AMUSEMENTS TO-MORROW EVENING.

WALLACK'S THEATRE, Broadway and 13th street.—ELFIE.

NIBLO'S GARDEN, Broadway.—ACROSS THE CONTINENT.

WOOD'S MUSEUM, Broadway, corner 30th st.—Performances afternoon and evening—LES MISERABLES.

BOWERY THEATRE, Bowery.—HUMPTY DUMPTY—WHITE SLAVE'S REVENGE, &c.

GLOBE THEATRE, 728 Broadway.—MAZEPPA, OR THE WILD HORSE OF TARTARY.

LINA EDWIN'S THEATRE, No. 720 Broadway.—THE BERGER FAMILY OF BELL RINGERS.

OLYMPIC THEATRE, Broadway.—SCHNEIDER—NEW SONGS AND DANCES.

FIFTH AVENUE THEATRE, Twenty-fourth street.—THE SAVAGE AND THE MAIDEN—AN ANGEL.

TONY PASTOR'S OPERA HOUSE, No. 201 Bowery.—RIP VAN WINKLE—THE EMERALD ISLE.

BRYANT'S NEW OPERA HOUSE, 211 st., between 6th and 7th ave.—LURLINE—THE WINDMILL.

CENTRAL PARK GARDEN.—THEODORE THOMAS' SUMMER NIGHTS' CONCERTS.

DR. KAHN'S ANATOMICAL MUSEUM, 745 Broadway.—SCIENCE AND ART.

TRIPLE SHEET.

New York, Sunday, July 16, 1871.

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A BOSTON *Post* representative has interviewed John Quincy Adams on the political situation. A graphic account thereof will be found in another column.

GOOD NEWS.—John Morrissey and John C. Heenan were among the recent visitors at Round Lake Camp Meeting. "And while the lamp holds out to burn the vilest sinner may return."

THE FUNERAL OF THE DEAD of the Ninth regiment will take place to-day, with the customary military obsequies, from Calvary church, on Fourth avenue and Twenty-first street.

OUR BONDS IN LONDON are reported a shade lower than at the beginning of the week. This is probably due to the warlike events in our city on Wednesday last; but John Bull is sometimes too easily frightened.

TAKING INTO CONSIDERATION the amount of the indemnity bonds of the draft riots in 1863 and the amounts incurred in the riots of the bloody 12th we begin to be of opinion that the Irish exotic that we have introduced into this country is a *Tax-us Hibernica*.

AND NOW WE SHALL HAVE the opinions of our parsons on the Orange procession, Order No. 57, the Governor's proclamation, the people's rights, religious toleration, and all that. In short, this will be an interesting day in the churches.

GOVERNOR RANDOLPH, OF NEW JERSEY, by his neighbors of Morristown, of all parties, was honored with a serenade on Friday night last, in recognition of his late manly proclamation in behalf of equal rights, and he made a nice little speech on the occasion, too. He and our neighbors of Jersey are all right on the constitution.

THE WAR IN THE COREA.—By special despatch from Yokohama we are informed that the war in the Corea is again progressing. A reconnoissance up the river was made last month by a portion of the fleets, and two Corean forts were attacked. After a slight fire on both sides the vessels returned to their anchorage, enriched mainly by the possession of a note from the Coreans, full of defiance, intimating that they wanted no intercourse with outside barbarians, and stating that the crew of the General Sherman were put to death because of piratical acts in Corean territory. The Admiral is yet waiting for further orders.

THE NEW CONSUL GENERAL TO CUBA.—The appointment of General Torbert to be Consul General of the United States to Havana is not only a wrong to Vice Consul Hall, but a wrong to the public service. In Spanish countries American diplomacy ought to avail itself of our best and most experienced men, as a peculiar fitness is required for filling any station with acceptability. Of all Americans in Cuba or out of it Mr. Hall is best fitted for the position of Consul General; and, without reflecting on General Torbert, it is due to him that we should acknowledge the merit which the administration has failed to recognize.

The Riots and the Independent Press—A Lesson for Bigoted People and Bigoted Journals.

The fierce conflict which raged in the streets of our city a few days ago has not passed out of the minds of the people. Even if we could forget the trivial quarrel between the Orangemen and the Ribbonmen, the sad funeral processions of yesterday and to-day would not allow the remembrance of the consequences of the quarrel to pass away. But we all have had time to think calmly on the event of the week, and on this Sunday morning we may speak a few calm words to the public on the lesson which it teaches. During the excitement of Monday and Tuesday, while we hoped that disorder might be prevented and bloodshed averted, we spoke boldly in favor of enforcing the laws at every hazard against any violence which should be attempted. In like circumstances we would again follow a like course. But while doing so we did not unfairly condemn those who differed with us in opinion, or seek to give to the occasion a false and unworthy importance. We contented ourselves with performing what we considered our duty and the duty of every good citizen. That our work was well appreciated we have abundant evidence; but it will not be finished till we shall have exposed the purposes of those who would make the triumph of peace and order an element for promoting discord among the people.

Our prompt action, when prompt action was required, demonstrated most signally the great power of the HERALD and of an independent press. But, unlike some of our contemporaries, we stopped just where our duty ceased. We did not fan the flame for unworthy purposes or seek to make capital of any kind out of the lives of the people. When the authorities did their duty we gave them due credit, praising the Mayor, the police and the military in fitting terms for their co-operation with Governor Hoffman. When the rioters were subdued we ceased our attacks upon the unruly element which we had so sternly and severely rebuked. To us the occasion seemed one where it was necessary to attack wisely, and then wisely to let well enough alone. If our contemporaries had seen their duty in the same way we would not be required now to recall any part of the hearty praise we accorded them in the outset. But they have mistaken their mission. They cannot become magnanimous when magnanimity is a virtue. They seem to snatch at the tragic results of the riot as so much political capital. Like avaricious children rushing hastily from a father's grave to examine into the provisions of his will, they count their gains and losses till they turn into blood money in their hands. If they did no worse than this we might be constrained to let our praises stand, and not to utter a word of reproach. But in addition to their effort at making political capital out of disorder and riot, which sprung from prejudice and bigotry, some of them are seeking to evoke the terrible spirit of religious fanaticism. A war is being made upon our Catholic population as a body, which is as unjust as it is reprehensible. We can have no sympathy with such a movement, and the sensible people of New York, whatever may be their religious convictions, cannot sympathize with it.

We want no religious wars in this country, and no bickerings springing out of religious antipathies. Those who incite these new disorders defeat their own argument—they forget that they opposed the misguided attacks of the Hibernians on the Orange element out of love for civil and religious liberty. They are as unreasonable as the poor rioters themselves, and they are more culpable, because they are more intelligent. Let us do simple justice in this matter. The respectable Irish and Catholic population will probably suffer much from the late riots, though most of the Irish and most of the Catholics were as much opposed to these hostile demonstrations against the Orangemen as the American Protestants. This is shown in the address of Archbishop McCloskey, the counsels of the Catholic clergy, the Fenian proclamation and the resolutions of respectable Irish societies. Only unscrupulous demagogues and the vulgar, unreasoning crowd, which could be swayed by the harangues of unprincipled leaders, are to blame. But even were it true that the whole Catholic community was in sympathy with the rioters, their mistake would be no excuse for preaching a religious warfare. The American people are as much opposed to religious persecution as to religious bigotry. They have no sympathy to waste either way, and care nothing for Orangemen as Orangemen. Neither King William nor King James has any interest for anybody outside of Macaulay's History. Everybody despises the malevolence which prompts one body of men to play "Croppies, Lie Down" as a taunt to another part of the community. But all are determined that the rights of all shall be preserved inviolate. We have shown that we can preserve order without yielding to either side, and this is all that we ever desired. Our police and military, in which there are hundreds of Catholics as well as Protestants, have demonstrated that they are always ready to do their duty. The gallant Sixty-ninth regiment proved itself gallant as ever. The Eighty-fourth regiment, composed mostly of Irishmen, has even been censured for the alacrity with which it undertook the work of subduing the mob. There was no holding back anywhere, but prompt, steady, energetic action on the part of all. These things should be borne in mind, and, while pointing out the errors of both sides in this unfortunate quarrel, we should not do injustice to any one, but rather seek to inculcate moderation and to promote brotherly feeling.

The American people have no interest in Old World quarrels; they have no patience with those who would plant alien animosities in our soil. And this is the lesson which both sides to the recent disturbances ought to take to their hearts. If the Germans in New York wish to celebrate the victories of Fatherland over France, or the Italians to glory in the unity of Italy, we would protect them just as we protected the Orangemen on Wednesday. But at the same time we would seek to discourage animosities of every kind and to keep all European feuds as far away from us as possible. This is not cowardice, it is following the impulse of the highest and noblest civilization, and pointing mankind to a more perfect practice of the principles of freedom than man has yet seen. And we have only to look to our own history to find evidences that we should not deal too harshly with those who forget that moderation we are trying to inculcate. Even now a part of the press is committing the same error which the Irish committed on Wednesday, and arraying one part of the population against another. It is an effort to arouse the class bitterness of the Know Nothing days—an attempt to incite one part of the Christian community against Christians of another name. It cannot prove successful; but if persisted in its failure will not make it any the less discreditable. We want to practise that perfect freedom which we all preach, and show to the world that magnanimity and moderation are exclusively republican virtues.

The HERALD has always been opposed to religious persecution and religious bigotry. When a few modern iconoclasts were burning Roman Catholic churches and committing fearful outrages upon defenceless Catholic citizens we condemned their acts as a crime worse than sacrilege and more inexcusable than murder and pillage. When the Know Nothings were proscribing men on account of their religious convictions or the chance of their birthplace we opposed them with as much boldness as characterized our opposition to the hostility against the Orangemen. This is the mission of the independent press, and it is a mission which requires nerve against one party of men to-day and another party of men to-morrow. We led in gaining a great victory over Old World feuds and antipathies on Wednesday. That victory must not now be used to foster religious bigotry and animosity. Let the Orangemen learn the lesson of this riot. They were not protected because they were Orangemen, but because a great principle was involved in the question of their parade. And the partisan press must also take the same lesson to heart. If they use this victory to stir up religious strife a better sentiment will rebuke them. The American people are too good, too wise, too free, to countenance a policy so short-sighted and so disastrous.

Episcopal Church Scapegoats.

In another column will be found the result of an interview with the Rev. Stephen H. Tyng, Jr., regarding a highly sensational paragraph from a Western paper, charging him and Mr. Cheney, of Chicago, with a settled purpose to secede from the Episcopal Church and set up an independent Protestant Episcopal Church for themselves. We frequently receive kindred statements, which we pass by without noticing, as we should have done with this one had it not opened with the statement that Mr. Tyng had "announced his intention" to do so and so. This seemed positive enough to lead us to inquire of Mr. Tyng as to its truth or falsity, and he has given it and all such sensational stories his most unqualified denial. But we have no hope that this denial nor a similar one, if made every week, will alter the purpose of certain men and certain papers to keep the High and Low Church controversy of the Episcopal Church before the country. They demand, as Mr. Tyng pertinently declares, scapegoats; and himself and Messrs. Cheney and Hibbard have been selected, and they must bear the sins of the Church without the camp. No doubt there is a great deal of truth in this idea, and it may account in a measure for the very frequent references which we find in the secular and religious papers to those reverend gentlemen.

But it will be seen that Mr. Tyng has given two of the very best reasons why he will not and cannot secede from the Episcopal Church. The first is that it is the Church of his birth, education and present ministry, and he loves it as he would a parent. The second is that he is too busy with real Christian work to waste the moments in any schemes of secession, however beautiful they might appear or however much they might promise in the future. We can readily understand this when we consider that during his comparatively brief ministry here he has gathered a congregation—one of the largest in the city—and built a church where before there was none; that his people sustain six mission chapels, a dispensary in the rear of the church, a House of the Evangelists or college for the education of young men as city missionaries, and a certain number of patients in St. Luke's Hospital, together with attending to the wants of the poor in the parish and its *protégés* the while. And all this work requires the raising of over thirty thousand dollars a year, which the people give cheerfully. And besides this, until within a few months past, Mr. Tyng has had all his spare moments occupied in the editorial chair. A minister who in eight or ten years could accomplish such a work as this and attend to the pastoral duties of his parish as well, could not have had much time to devote to schemes of separation from his Church. It is only for idle hands and idle brains that Satan finds mischief, and if we would search out the real seceders and schemers in the Episcopal Church we must look beyond Cheney and Tyng. Mr. Cheney, like Mr. Tyng, has gathered his own congregation and built his own church, and, like the latter, is sustained to the utmost by his people. And we must look deeper, also, for the causes of the present agitation than the omission of a word from the ritual by one or the preaching in a Methodist church by another. These are but the outward expressions of thought which are widespread in the Episcopal Church and which will continue to agitate the people until one or other of the two classes of thought shall give way and a separation ensue. And we notice in the Catholic Church and in the Baptist Church similar agitations, though arising from different causes. Such agitations must go on until, as the Apostle Paul declares, that which is old and ready to perish shall vanish away, and that which is young and strong and in conformity to the active and progressive spirit of the age shall take its place. We may not see it, but it will surely come, and the only question which should be considered by Church people everywhere is, How shall we best prepare to receive the change, so that there shall be no concussion and no splitting up of Churches and sects? The HERALD has foreseen, it and warned the Churches of its coming, and we again renew the warning; but, like Ephraim, they are all joined to their idols, and we fear we shall have to let them alone.

Is Man Immortal?

The HERALD claims and is conceded to be the most cosmopolitan religious journal in the world. It treats all subjects in an unsectarian spirit, for which it has been abundantly applauded if not flattered. But in this regard we have done nothing more than our duty according to the measure of our ability and as we conceive the interests of religion and humanity demand. Our editorial comments on social and religious topics have frequently called forth responses from our readers, which we are always glad to receive, whether they coincide with our views or not. We want it to be understood that we are not against truth in any form, but for it, and if we have sometimes severely censured opinions and religious dogmas it was because we believed them to be opposed to truth, not only as that truth appears to us in Revelation, but as it is in nature also. And in this spirit we have criticised the teachings of the Free Religion Association and the utterances of its apologists, for which we have been very kindly and gently called to account by a correspondent, who pertinently raises the question which we have placed at the head of this article, and which, by the way, has been repeatedly raised before, whether or not man is immortal. Our correspondent has looked through the scriptural references which we made in an editorial in our issue of June 25 and is satisfied that there is not a single declaration of the soul's immortality among them. We admit there is no such declaration in words in any part of the Bible. But when facts are stated which presuppose and which rest upon the immortality of the soul, we cannot see what additional force a verbal declaration would give to them. For instance, St. Paul, in his great argument to prove the resurrection (I. Corinthians, xv.), assumes all through that man is immortal, and in verse forty-four he makes an assertion which has very little force upon any other hypothesis than that of an independent existence of the soul: So also in II. Corinthians, v., he speaks of the dissolution of the body as an introduction into the presence of Christ, being confident, as he says, that "whilst we are at home in the body we are absent from the Lord," implying, as we conceive, the reverse, that when absent from the the body he should be present with the Lord. In his letter to the Philippians, ii., 23, Paul declares that he is "in a strait betwixt two, having a desire to depart and be with Christ, which was far better" for himself, and "to abide in the flesh," which was more needful for them. The inference can hardly be plainer that death would have been to him the opening of a better life rather than an unconscious sleep for ages until the last trumpet shall sound. There are many other passages in which this apostle bases either an argument or an aspiration and hope upon the assumed fact of the soul's immortality and its independent existence. But two are as good as twenty.

The Apostle Peter, in his first epistle, iii., 18, 20, and iv., 6, makes a deliberate statement which amounts almost to blasphemy upon any other assumption than that of the soul's immortality and consequent independent existence. St. Matthew's Gospel, xvii., contains an account of the transfiguration of the Saviour, on which occasion Moses, who had been dead for one thousand four hundred and seventy years, and Elias or Elijah, who had been translated to heaven more than nine hundred and twenty years before, appeared with Jesus. We assumed, in our reference on a former occasion, that the fact of their appearing at this time was evidence enough of their existence during the interim without a declaration thereof in words. The same fact is substantially declared of Abraham, Isaac and Jacob by the Saviour, who in Mark xii., 27, quotes from Moses, thereby implying that the Old Testament scriptures, as well as the New, teach the doctrine of the soul's immortality. And another of our correspondents claims that this doctrine is peculiarly Jewish rather than Christian, which we readily admit. Luke xx., 38, is but a repetition of the preceding reference, and, as we have stated before, the book of Revelations is written as if this truth was universally admitted. And if it can be successfully denied very much of what mankind now believes and has for ages believed must be cast aside as worse than worthless—as positively mischievous.

So much, in brief, for our Scripture proofs of the immortality of man. We agree with our correspondent that the teaching of Paul on this subject is the teaching of the Word of God from Genesis to Revelations. And if, as our correspondent declares, Plato and Socrates and other heathen writers taught this doctrine, the fact has no force against its belief now, but rather shows that it is not a peculiarly Christian dogma, but is, as we contend it is, as universal as the race. And we find it so at the present time as well as in past ages. But our correspondent, very properly, does not content himself with disposing summarily of our references. He presents some in support of his own assertion that "man in his present state is purely mortal, with nothing within or about him that is not perishable." He quotes Ecclesiastes iii., 19, 20, wherein Solomon declares that "man hath no preeminence above a beast; as the one dieth, so dieth the other; both go to the same place; both are of the dust, and both return to dust." But he forgets to cite the very next verse, wherein the same writer asks, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And any one who will read the context carefully must perceive that Solomon is not trying to prove either the resurrection of the body or the immortality of the soul. This verse, like many of Solomon's writings, is as full and complete alone as with any of its connections, and the very form of the question shows that the writer believed both in the immortality of the soul and in its existence independent of the body. But, again, "of the wicked it is said 'they shall not see life, but the wrath of God abideth upon them,' awfully conflicting statements," our correspondent thinks. If any of our readers will turn to John iii., 36, and examine this quotation in its proper connection, he will see that it relates wholly to the "life" of faith in the soul, and not at all to the future life. And every Christian, as well as every sinner, who has given the matter a moment's serious consideration, must be fully aware that in his unconverted state "the wrath of God abideth on him." There is no confliction of the statements in their proper connection, and it is the experience of Christians everywhere that "he that believeth on the Son hath"—not shall have—"everlasting life." Men really begin to live when they begin to have faith in the Son of God, who hath brought life and immortality to light through the Gospel; for, as Paul declares, "if in this life only we have hope we are of all men most miserable," and the best thing we can do is, as Solomon and Paul both declare, to eat and drink and enjoy the good of our labor all the days of this life. But these Hebrew philosophers did not so believe; neither did they so teach. The other Scriptures quoted by our correspondent do not bear upon the issue which we raised between the "Free Religion Association" and the "Hebrew philosopher" and ourselves, and we pass them by.

The argument from nature adduced by our correspondent proves too much, and hence defeats its purpose. Science, is properly, the collation of facts and their appropriate grouping to make out a given case; but a hypothesis is not a fact, and where all is guesswork one man's guess may be as good as another's. The fact that "the elements of which all the bodies in the universe are composed are eternal and indestructible" does not begin to prove the soul's immortality. Nor does it reflect the attributes of Deity, "save, as the Apostle Paul declares, it sets forth His eternal power and godhead." "All the creation there is," says our correspondent, "consists in making one thing out of another, so that if we make a chair or a table out of a tree it is as much a creation as to make the earth out of materials already in existence. But as we could not make the chair or table without the tree, so no more could the earth or any of the celestial bodies have been made without the elements of which they are composed, and which are eternal and indestructible in their nature." So then God is a mere mechanic, and "the invisible things of Him being understood by the things made," do not after all prove "His eternal power and godhead." If this is the theory of our Free Religionists and their Hebrew and Christian defenders, and if science can put no other or better facts into the case than this, we still contend that "it can never change the common belief of mankind in the immortality of the soul and in its necessary independence of the body." And in this faith we live and hope to die; and we have noreason to doubt that it accords with the universal belief of the human race. It harmonizes fully with human consciousness, and is, therefore, universally accepted and believed. It is worthy of the utmost credence by every intelligent mind.

LATEST NEWS FROM PARIS.—Paris still continues under a state of siege and will so continue for some time longer. Arrests of persons charged with grave offences are of daily occurrence. So numerous have they become of late that a deputation of the members of the left in the National Assembly waited upon President Thiers yesterday regarding the matter, but received little consolation. The law must take its course and evil doers must be punished. This in substance was the verdict of the executive. The legitimist party in the Assembly have signified their determination to adhere to their principles, and, notwithstanding the late manifesto of the Count de Chambord, a number of the members are preparing a circular which will announce their adherence to the Count. There are no further particulars regarding the explosion in the powder magazine of St. Maur. We are glad, however, to learn that the loss of life is not so serious as was at first reported.

BEN BUTLER has uncorked himself. Massachusetts is to elect a Governor next fall, and to the discomfiture of the political ring of the Hub the Essex statesman announces himself a candidate for the office. Some of the General's admirers, not fully understanding his position regarding national and local affairs, propounded a series of questions in regard to these matters, which interrogatories he answers in his usual shrewd manner. His political bias is not very clearly defined, but in regard to State affairs he is as explicit as words can define. In reply to the question, should the prohibitory liquor law be enforced? the General, without attempt at evasion, says yes, and that no law on the statute book affecting the general welfare should be permitted to remain unexecuted. The Bay State politicians will find it hard work to head off Butler. He will make a hard fight for the nomination, and possibly may succeed in carrying his point.

THE SPANISH CORTES has reaffirmed its former resolution never to part with Cuba. The government was severely attacked for what one of the speakers termed its "vacillating conduct" in the suppression of the insurrection. Of high-flowing phrases, in which Spanish orators are wont to delight, there was no lack. The Ministry was likewise bitterly upbraided for having even listened to the propositions for the sale of the island, which General Sickles is alleged to have made to the Spanish government. Has General Sickles really made such propositions? If so, Secretary Fish owes the American people some explanations.

THE PETITION OF THE AMERICAN EVANGELICAL ALLIANCE to the Emperor Alexander is an eloquent appeal for religious liberty in Russia. The Protestant subjects of the Czar are at present only tolerated and their rights curtailed by oppressive laws. We are sure that the Czar will heed the voice of the representatives of the American nation. Behold, Czar, the fruits of religious equality in our great republic! See how well it works! say the petitioners. And, in truth, there can be found nowhere a better illustration of what liberty of conscience can do if untrammelled by the interference of the State.

THE TWO INDIAN CHIEFS, Satanta and Big Tree, who were captured in Texas some time ago while raiding, are now being tried by the regular authorities there for murder. This is an improvement on the old method of dealing with these savages. Usually when taken prisoners they had rations and clothing given them and were set at liberty again. The idea of trying them for murder is a good and effectual one. Doubtless every Indian in the country can be convicted of murder without any false swearing.

Spirit of the Religious Press on the Day Before the Riot.

Most of the city religious papers were published on the 12th, and although they, of course, contain no mention of the sad occurrences on that day, yet they had time to comment upon the action of the Mayor and the order forbidding the Orange procession.

Under the head of "Surrendering to the Mob," the *Observer* (Presbyterian) says:—

As we are making ready for the press we learn that the Superintendent of Police, instead of making arrangements to protect the Orange Association in its peaceable procession in this city on the 12th, has issued a general order forbidding the procession and directing the police force to prevent it. There was not the slightest apprehension that they would commit any breach of the peace, but Irish Roman Catholics threatened to break up the procession by killing, if need be, those engaged in it. The Superintendent of Police, acting, of course, in concert with Mayor Hall, has surrendered to the mob instead of protecting peaceable citizens in a customary privilege.

The *Evangelist* (Presbyterian), under the heading of "Disgraceful Cowardice," proceeds to say:—

The police of this city has surrendered to the threats of the Irish, and Superintendent Kelso has issued an order that the parade of Orangemen, which was appointed for yesterday, the 12th of July, the anniversary of the Battle of the Boyne, shall not be permitted to take place. The reason alleged is that it will create a riot and lead to bloodshed. The order is therefore a virtual confession that our formidable police are not able to protect peaceable citizens holding a public meeting or passing in procession through the streets. This is the most disgraceful confession we have ever seen made. Are we then to hold the right of public meetings at the dictation of the Catholic Irish of this city? If so, it is time to know it, that we may act accordingly. * * We may as well fight the battle here and now as in any place, or at any time. Let us know if we hold our privilege of assembling peaceably at the dictation of an Irish mob, or if Protestants have any rights which Catholics are bound to respect?

The *Independent* (Congregationalist) proclaims "New York is no longer free!" and goes on to say:—

In the riots of 1863 the government gained a victory over the mob. But in 1871 this same Irish Catholic mob which hung negroes and killed babies and burned orphan asylums had but to threaten. The city surrendered. Mayor Hall might have called out the militia; he might have put a phalanx of liberty-loving Americans on one side the Orangemen and a phalanx of liberty-loving Germans on the other side, with loaded muskets and bayonets glistening in the sun. He might have done this and his name would have descended to future generations along with those of illustrious heroes. It would have been said that he saved the liberty of the city. But now, when he dies, the newspapers which make up history will hand him down to infamy by writing, "This was the cowardly Mayor who surrendered the liberties of his city on the 12th day of July, 1871."

The *Methodist* declares that "New York has been unconditionally surrendered by its authorities to an Irish Catholic mob," and proceeds:—

We have no personal interest in Orangeism or Orangemen; we doubt the wisdom of such a demonstration as they designed to make, but their right to assemble for such a peaceable purpose is unquestioned and should have been maintained. Least of all should the city authorities have yielded to the threats of excited and foolish Irish Catholics. It was a good occasion to teach that class of our population that they must respect the rights of others, as well as claim rights for themselves. The Catholic Archbishop of New York and others of the clergy have shown a proper appreciation of the rights of American adopted citizens and have warned their flocks against interference with the intended parade. They have inculcated earnestly the duty of all men to obey the law. The HERALD, whose proclivities are Roman Catholic, has denounced the pusillanimity of the Mayor and head of police with the utmost energy. Public opinion is unanimous against the city authorities. * * * As we go to press it is announced that the order has been revoked and that the Orangemen will be protected. Even as it is, New York has been deeply humiliated.

The *Christian Union*—Henry Ward Beecher—declares that it is "not because the Orangemen are Protestants and their opponents Catholics that it approves the action of the Mayor" (in forbidding the procession), and adds:—

In this city processions of all sorts have for years been freely allowed. Heretofore threats of violence have, when of sufficient moment, been promptly met by the police. If the plan of forbidding special celebrations had been adopted because they chanced to be offensive to certain classes of citizens what would have been the condition of the statute book at this time, and what will it be if this thing goes on, unless, indeed, one particular set or party always receives the benefit of any doubt? We believe that if the whole police force had been on duty and a few of the best city regiments had been ordered to hold themselves in readiness, no serious riot would have occurred, or, if it had occurred, would have been checked so promptly as to teach a lesson to the rioters such as they would not have forgotten for a generation or two.

The *Tablet*—Catholic organ—after designating New York as a "semi-Catholic city," proceeds:—

We sincerely hope that no Catholic, even a nominal one, will wantonly put himself in the way of a collision with these firebrands of mischief (the Orangemen), whose object is, as it ever has been, the perpetuation of strife and religious dissension. Every Catholic ought to remember that he is bound in conscience to refrain from acts of violence, and to bear all things rather than disturb the public peace and endanger the loss of life, whether his own or that of others.

The editor of the usually demonstrative Catholic organ—the *Freeman's Journal*—is overwhelmed with a crushing domestic grief, and his columns this week make no allusion to the occurrences of the 12th.

From the above extracts from the most prominent of our religious city contemporaries it will be seen what the temper of the Protestant portion of the community was at the time of the promulgation of the order prohibiting the procession. Next week, probably, they will congratulate Governor Hoffman for the moral heroism he exhibited in allowing the parade to go on, notwithstanding the sorrowing events accompanying it.

A FIRE OCCURRED in a four story building on Sixth avenue, near Forty-fourth street, yesterday, followed by an explosion, apparently of a barrel partly filled with benzine, and as there were a number of firemen and policemen in the immediate vicinity at the time the casualties were numerous. Thirteen firemen and policemen are reported severely burned, one of them fatally. The unparalleled carelessness of a workman in cleaning gloves with benzine near a gaslight was the cause of the fire and the subsequent explosion.

THE NEW HAMPSHIRE SENATE has had a continuous sensation ever since its extraordinary organization in pursuance of an extraordinary democratic victory. Senator Smith, the republican member who has been charged with bribery and corruption, "rose to explain" yesterday, but made rather a lame defence, and being met on all sides by reiteration of democratic charges, he subsided without having "maintained" his point very satisfactorily. After this display the Legislature adjourned *sine die*, and the republicans cordially endorsed Smith for his courage and patriotism.

MINISTER SCHENCK has made another speech to the Britons on the incalculable benefits of the new treaty. This time he addressed the merchant tailors of London at their annual banquet. He intimated his belief that the present treaty was one that would not shrink with wearing or washing, but being admirably cut to order, out of the very best of goods, would fit well, suit all and never go out of fashion.

LITTLE "TAD" LINCOLN, the youngest son of President Lincoln, died in Chicago yesterday. He will be remembered by all who were in Washington during the war as the bright life and light of the White House during those gloomy days.