NEW YORK HERALD

BROADWAY AND ANN STREET.

JAMES GORDON BENNETT,
PROPRIETOR.

All business or news letter and telegraphic despatches must be addressed NEW YORK HERALD.

Volume XXXVII.....No. 21

AMUSEMENTS TO-MORROW EVENING.

ST. JAMES' THEATRE, Twenty-eighth street and Broadway.—MONALDI.

OLYMPIC THEATRE, Broadway.—THE BALLET PANTOMIME OF HUMPTY DUMPTY.

AIMEE'S OPERA BOUFFE, 720 Broadway.—LA GRANDE DUCHESSE.

BOOTH'S THEATRE, Twenty-third st., corner Sixth av.—JULIUS CÆSAR.

GRAND OPERA HOUSE, corner of 8th av. and 23d st.—EUROPEAN HIPPOTHEATRICAL COMPANY. Matinee at 2.

FIFTH AVENUE THEATRE, Twenty-fourth street.—THE NEW DRAMA OF DIVORCE.

WOOD'S MUSEUM, Broadway, corner 35th st.—Performances afternoon and evening.—ON HAND.

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

STADT THEATRE, Nos. 45 and 47 Bowery.—THE OPERA OF DON JUAN.

NIBLO'S GARDEN, Broadway, between Prince and Houston streets.—BLACK CROOK.

BOWERY THEATRE, Bowery—TIGER OF THE SEA—ZIP; OR, A LIFE'S DEVOTION.

MRS. F. B. CONWAY'S BROOKLYN THEATRE.—MAN AND WIFE.

THEATRE COMIQUE, 514 Broadway.—COMIC VOCALISMS, NEGRO ACTS, &c.—WHITE CROOK.

UNION SQUARE THEATRE, Fourteenth st. and Broadway.—NEGRO ACTS—BURLESQUE, BALLET, &c.

STEINWAY HALL, Fourteenth street.—SOIREE OF CHAMBER MUSIC.

TONY PASTOR'S OPERA HOUSE, No. 201 Bowery.—NEGRO ECCENTRICITIES, BURLESQUES, &c.

BRYANT'S NEW OPERA HOUSE, 23d st., between 6th and 7th avs.—BRYANT'S MINSTRELS.

SAN FRANCISCO MINSTREL HALL, 585 Broadway.—THE SAN FRANCISCO MINSTRELS.

NEW YORK CIRCUS, Fourteenth street.—SCENES IN THE RING, ACROBATS, &c.

NEW YORK MUSEUM OF ANATOMY, 618 Broadway.—SCIENCE AND ART.

TRIPLE SHEET.

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ALEXIS IN THE UNITED STATES—RUSSIAN OPINION.—The *Journal de St. Petersburg*, in a recent issue, speaks in the most congratulatory terms of the reception accorded to Prince Alexis by the people of the United States. It says all Russia feels grateful and will never forget it, and further adds, "The peace of the world and the progress of humanity will be promoted by an *entente cordiale* between Russia and the United States."

PIUS THE NINTH AND HIS POOR RELATIONS.—No person with any regard for truth can accuse the present Pope with nepotism. His relations owe him little or nothing. Few indeed, if any, of his predecessors have received near the amount of moneys which have poured into the Papal coffers during Pio Nono's unequalled reign, all of which have been expended on works of public utility, ecclesiastical institutions and the diffusion of the Word of God throughout the world. In his will the Pope provides for the completion of three churches now in course of construction, in case they should not be finished during his lifetime.

THE REV. J. S. WILLIS, of the Seventeenth street Methodist Episcopal church, may thank the HERALD for making him famous, and if the notoriety he has gained is of the kind he wished for he is welcome to it all. We publish to-day a considerable number of extracts from a host of letters we have received on the subject of that divine's uncharitable work of last Sunday. With no maudlin sympathy for the sins and shortcomings of Fisk, we are glad to see the wholesome abhorrence which Mr. Willis' lucubration has awakened among the people, as our readers will find on reference to our news columns.

Mutual Influences of Christianity and Commerce—The Opening of the Wilds of Africa to Civilization.

In no other age of the world since the apostolic days has the Church been so anxious and earnest in its endeavors to bring the blessings of Christian civilization within the reach of all men as at the present time. A kind of enthusiasm prevails in many lands among Christians in this direction, and every year the idea is gaining ground that nominally Christian countries should not be treated, as they now are, as mission fields, but that those "who know not God nor regard the Gospel of our Lord Jesus Christ" and the blessings which always follow in the wake of this knowledge shall be taught the way to secure and to enjoy the same. Hence missions among the heathen are being enlarged and multiplied, and the results justify the expenditure of money and means therein. And as those results are from time to time spread before the Church in the various religious papers of this country and Europe the missionary contributions correspondingly increase. No investment pays so well as this, either in a religious or a commercial point of view.

Half a century ago, when mission enterprises were in their infancy, India and China and Burmah and the countries and kingdoms adjacent thereto, were the great points of interest. There mainly the Church and missionary societies of Europe and America planted the banner of the Cross and reared their schools and churches and colleges and orphanages. But now that the Christian religion and the form of civilization which it owns and fosters has obtained a sure foothold in Asia, and that regular commercial relations have been established between it and Christian lands, the attention of the Church is directed more especially toward Africa. This *terra incognita* has been comparatively closed for ages to every form of civilization save such as could be maintained along the coasts. But even this, feeble as it may seem to many persons, has surrounded that dark land as with a network of religious and commercial stations, whose influence and laws are felt and feared by thousands and millions of savages adjoining and within them. It is said that the little republic of Liberia, with a population of about six hundred thousand souls, including savage and civilized, really controls ten millions of people. The British settlements in Western and Southern Africa have a similar, if not greater influence. And how much soever the natives may fight against an established and independent community which builds railroads and canals and ships and locomotives and thrives and grows great upon the products of the earth where the aboriginals starved, or obtained only a meagre subsistence, the latter must eventually come to perceive and to understand what it is that makes the difference and to accept and adopt it. And thus religion and commerce are continually acting and reacting, the one upon the other, and are mutually blessing and ennobling mankind.

Less than a generation ago the English Church Missionary Society established its agents in Abbeokuta, West Africa, and six years later cotton presses and gins were in full blast, and Liverpool and London were receiving and are yet receiving annually thousands of bales of cotton for British manufacture. About a generation ago Liberia, too, became a mission field and mart of commerce, and now England and America, Liverpool and New York, carry on a traffic with that country which amounts in value to millions of dollars annually. And so it is with the Cape and other African colonies of Great Britain. The influence of civilized men is pressing itself so strongly and steadily against the savages everywhere that the latter are compelled to admire and then embrace this civilization which we denominate Christian.

But the great drawback to the spread of this religion and this civilization in Africa is the absence, or supposed absence, of communication between the coast and the interior. No river, no commerce; no railroad or steamboat, and no water supply can be obtained. This has been the puzzle of Christian governments and religious associations for a quarter of a century at least, as one expedition after another has been sent to explore the dark land and to find out whereto its rivers flow, or if it has any save the Nile and the half dozen that have long been known along its coasts. Not in the interest of commerce merely have these expeditions been undertaken, but rather in that of religion and science. And while none of them have furnished us with anything like a complete or satisfactory account of the whole or of any part of the people or of the country traversed; yet each has given a new impetus and inspired a fresh hope in the breast of every succeeding explorer, and the contest of religion and science with physical and physiological difficulties and opponents is steadily kept up in that land. And the result is becoming more and more gratifying every year, as each succeeding expedition reaches some new point or reveals some new fact. Captains Speke and Grant, Baker and Burton, Du Chaillu and Dr. Livingstone, the most intrepid and persistent explorer of them all, assure us that there are tribes in the interior of Africa who enjoy a comparatively advanced degree of semi-civilization, and who carry on a system of internal commerce among themselves, and occasionally, also, with coast tribes. And the recently published correspondence from the HERALD expedition confirms in a measure these statements. Those travellers also tell us that there are rivers in the interior, but so little is known of them that they cannot be made available, in the present imperfect state of our knowledge, for any practical purposes. Should the exploring parties now at work succeed in tracing the sources of the Nile to the interior, as they suppose, and find it navigable for any considerable distance, or should they find other and perhaps more favorable outlets to the ocean, a new future may be opened up for Africa. It can hardly be the design of Providence to shut out this land alone from the blessings which the rest of the world enjoy more or less. And the time must be near at hand when its inhabitants shall cast aside their sheep skins and goat skins and assume the garb and the manners of civilized men, as other barbarians are doing. While the Christian missionary may lead the way the Christian merchant will not be far behind, and the toil and trouble of the one and the dollars or pounds of the other will be repaid a hundredfold by and by. The coming five years will probably make manifest as great if not greater changes and discoveries than the seventy years of this century past have revealed. The common, the almost universal, impulse of Christendom, is toward Africa, of whose eighty or more millions of inhabitants less than two millions probably know or enjoy in any true sense anything of the religion without law and the liberty without license which we enjoy. Africa has not yet had a fair start in the race for religion and civilization in these later days. Her sons have been bought and sold like chattels in the market, and her soil has been shunned as if it were the very gateway to the bottomless pit. But no sooner did slavery begin to disappear from the commerce and the statute books of the nations of the earth than scientists and philosophers and philanthropists began to direct their attention toward the home of the black man. As long as he was a slave and a chattel he was nothing, but when he became a man, recognized as such among men, a feeling of brotherhood was awakened, and Christian governments and individuals at once undertook the task of bringing to his land the blessings of our Christian civilization. And in this noble effort we take no small degree of praise to ourselves for the enterprise, unparalleled not only in the history of journalism, but in the history of the world for self-sacrificing devotion. The HERALD knows no sect or race or nationality. It is cosmopolitan in its character, and publishes its news from all parts of the world for all parts of the world. And we hope ere many years to see or to know that some enterprising African has a regular HERALD route on the steamers which ply along the Nile between Lake Nyanza and the Mediterranean ports of Egypt, or on some grand trunk line or interoceanic railroad traversing the length or breadth of that vast but unknown land. Ethiopa shall soon stretch out her hands to God, and the nations shall look upon her whom they have pierced and trampled under foot, and in her exaltation and prosperity shall be their highest gain. She is comparatively one of the best customers which England has to-day, in proportion to her semi-civilized population, with whom contact can be had. And in the opening up of Africa to Christianity Western civilization and commerce will find its richest and surest rewards. Thus Christianity and commerce act and react upon each other, and that law of morals as well as of physics holds true in this case, as in every other, that he who watereth others shall be watered also himself. We hail, then, this fresh evidence of the growing brotherhood of mankind, and for our share in furthering these grand movements we have the approval of our own consciences, and are willing to wait for the opening up of the dark and unknown land for our recompense. It is a glorious privilege to live in such an age as this, and to have a part and lot in such enterprises as these.

The Legislature Yesterday—Manufacturing Honesty by Law.

The State Senate was not in session yesterday, and in the Assembly very little business of interest was transacted. Mr. Strahan, of Orange, introduced a bill, which is not likely to become a law, providing that no person, being a director, trustee or officer of any corporation existing under the laws of this State, or having an office within the State for the transaction of business, shall purchase, directly or indirectly, or acquire any right or title to, any share or part of the capital stock, and making a violation of the law a misdemeanor, punishable by fine or imprisonment. It has become the fashion nowadays for would-be reformers to display great zealousness in the attempt to legislate men into honesty. If laws could accomplish moral reform and regeneration it would be well to fill up our statute books with just such enactments as that proposed by Mr. Strahan; but such is not the practical experience of the world. A law to prohibit stockjobbing on the part of directors would be just as operative as a law to provide that every public officer shall be scrupulously honest, or that no citizen of the State of New York shall go to bed at night or rise up in the morning without saying his prayers. If Mr. Strahan's bill should be constitutional it would be a dead letter and an absurd piece of unnecessary legislation. If he really desires reform in railroad and other corporations let him vote first for the bill to repeal the Classification act passed by debauchery of the Legislature, and next for a sound general law holding directors to greater accountability to stockholders and to the people. The fact that the powerful Erie lobby now at work at the State capital endeavoring to buy up Senators and Assemblymen to prevent the repeal of the Classification act would only laugh at such a law as Mr. Strahan proposes should alone be sufficient to point out to that member the path of real reform.

The Assembly is to meet on Monday night to decide finally on the bill to enable the city to pay its debts for labor, services, supplies and materials for 1871. There is abundant indication that the political fight inaugurated by the Hawkins and Green party and entered into with such vigor by the opposing side will be renewed. It is to be hoped that some honest and independent representative will draw and offer a simple substitute for the schemes of both factions, providing for the raising of a sufficient fund for the purpose, and authorizing and requiring the Comptroller to apply such money immediately to the payment of all salaries fixed by law for services rendered to the city, of all labor performed and of all supplies and materials actually furnished, in accordance with contract or order, for the year 1871, and to reimburse the several funds that have been unduly exhausted. The people will then be able to ascertain what members are willing to keep the honest creditors of the city out of the money due to them, for the purpose on the one hand of giving the Comptroller the power to adjudicate alone upon all claims against the city, and on the other hand of forming new political combinations for the control of the city government. Let us have such a bill, pure and simple, not only authorizing but requiring the Comptroller to pay our honest debts, and let the people know what members of either House will venture to record their votes against it.

Our Religious Press Table.

The religious press this week is essentially non-startling. The Fisk-Stokes tragedy has been ignored, our religious contemporaries having apparently exhausted themselves upon that subject last week. The Hepworth lapse from Unitarianism furnishes no positive *pose* upon which to swing an original idea. The *Independent* thinks that Mr. Hepworth has "burned his bridges," and in "taking his new departure has left nobody in doubt as to which way he is going." Softly, softly there. He has, according to the the *Independent*, gone to the platform on which that paper stands as an evangelical chronicler, making the reverend gentleman a monthly transcript of pictorial illustrations on religious tergiversations. Passing to political topics, the *Independent* trusts Congress will not do so "foolish a thing" as to give legal effect to the feature in the bill presented to the House by Mr. Willard, of Vermont, in regard to civil service reform. According to this bill the tenure of office of all appointees shall be permanent during good behavior, thus imposing a restraint upon the President and heads of departments in making removals. The *Independent* believes this bill to be unconstitutional, and "if it were not," it continues:—

> It would be more likely to retard than promote the interests of reform in the civil service. While aiming to prevent the President from making removals on political grounds, it would create more evils than it avoids. There is no necessity for any such bill, provided Congress shall see fit to adopt the rules of the Civil Service Commission in respect to the manner of making appointments. These rules, by divorcing appointments from political reasons, destroy all motive for removals on the ground of such reasons, and thus gain the end without interfering with the constitutional rights of the President.

The strict *Observer*, referring to the "True Basis of Reform," says:—

> We have said that reformers must first reform themselves. We shall shock the feelings of some of our readers when we intimate that some of our benevolent, philanthropic, religious and social associations are in great need of being reformed. It would be invidious and perhaps injurious to name this society or that club or another association and show wherein it has departed from its original basis and what abuses have gradually crept in; but we are willing to take the responsibility of saying, in general, that some of our largest and best national organizations need to be brought back to the basis and the practice of their earlier and better history.

And here the strict *Observer* perpetrates a joke, to wit:—

> The Citizens' Association was established for a great and good purpose, and lived to lose itself in the Sands.

Whether those "Sands of life," like those of a notorious quack medicine advertiser, are "nearly run out" does not appear, but the strict *Observer* goes on to say:—

> We are credibly informed that a club, popular and powerful, exists in this city, "to resist and expose corruption and promote reform and to elevate the idea of American citizenship;" yet, enrolled among its members, are men almost daily denounced in our most prominent journals as notoriously corrupt; others, whose associations with the "whiskey ring" and kindred abominations certainly disqualify them for public usefulness, even if they do not unfit them for the society of gentlemen.

This is a good deal like pigeon shooting from a trap. One hardly knows whether the object the strict *Observer* wishes to hit is a "driving bird," a "towering bird," a "quartering bird" or an "incoming bird." It is very likely, however, that the "bird of income" is the one levelled at, and our Custom House "general order" pigeons may be regarded as the targets at which the marksman of the *Observer* aims.

And yet we may be mistaken even in this view, for our Presbyterian contemporary continues:—

> We know of abuses in benevolent and charitable institutions that would incur the indignant censures of political men, but the promoters of such wrong are conscientious, and would regard as their enemies those who denounce their errors. Such abuses creep in and continue; the longer they are tolerated the more inveterate and incurable they become. Therefore we say that in the light of religion, of history and philosophy, the very agencies for reform need reforming.

If the strict *Observer* knows all these things why does it not come out flat-footed and give names? If the "very agencies of reform need reforming," let us know where we can catch those agencies, and thereby be enabled to hold them up to merited public odium. That there is something "devilish sly" in the pretentious reform movements going on nowadays may be gathered from the concluding paragraph of the strict *Observer's* article, which we reproduce:—

> We have a right to expect and demand that every agency claiming, in these days, to act under the auspices and banner of reform should be, at least, in harmony with universal truth. We have a right to demand, and we do demand, that the friends of reform should apply a uniform test to all the movements and operations conducted in its name—some solid principles on which they shall proceed and by which they shall be governed. As such movements and operations originate with individuals, reform must be personal. We must begin with ourselves, our errors, failings, faults of character, doctrine and life.

The above, we have no doubt, will afford food for solemn reflection to many of our readers, in this city and elsewhere, on this blessed Sabbath day.

The strict *Observer* wants to know whether "Fisk and Tweed are the natural product of our soil," and proceeds to discourse upon our peculiar civilization as follows:—

> The London *Times* attributes the tragedy that has recently horrified the town as the fruit of the peculiar civilization of the United States, and some of our own daily papers resent the insinuation. It is very easy to retort the charge and make a list, as some papers do, of worse things done in England, France and Germany; but that does not touch the spot. It is easy to say, and we say, that the civilization which encourages the prize fighting, and adjourns Parliament for a horse race, and permits a pauperism, as in England, is peculiar. So is ours. There is no other country that would produce or permit such a career as is just terminated in the murder of Fisk. The same may be said of Tweed and his friends. No city in the world but an American city would tamely permit such an unmitigated scamp, as he has been long known to be, to hold the place in its councils and government that he has held. But Fisk and Tweed were rich men. They were successful. We worship gold in the form of a calf or a tiger, it matters not which. Success is the god of this city, and he who is rich may drive his four-in-hand in the Central Park with flaunting harlots at his side, and New York is not ashamed. This is the type of our civilization. It is peculiar to us.

The *Evangelist* thinks the course of Mr. Hepworth in renouncing Unitarianism is in itself a noteworthy event, while it derives increased significance from the fact that it is one of a number in which are such honored names as Gage, Coolidge, Osgood and Bishop Huntington. The *Evangelist* continues in connection with the secession of Hepworth:—

> Such a man, in one of its centres of power, Unitarianism can ill afford to lose. But more damaging than his secession is that condition of things among Unitarians which compels it. Springing into existence with all the prestige which a control over the oldest and most influential college in New England could give it; boasting from the outset a wealth of culture and literary refinement which left its rivals under a sort of plebeian shadow; the Unitarian denomination felt warranted to indulge the fondest hopes of spreading itself over the land. But a single generation had scarcely passed away when in the dying embers of its early enthusiasm was buried all its promise of the future. Some of its great lights, like Everett, Sparks, Palfrey and Emerson, abandoned the pulpit for the platform or the Senate, while others, like Theodore Parker, became wandering stars, going farther and farther off into the darkness of total unbelief.

The *Christian Union*, remarking upon the imputations cast upon Mr. Hepworth for an alleged design of withdrawing the church property from his denomination in an underhand way, says:—

> We have excellent reason for believing that these imputations are wholly groundless, and that Mr. Hepworth has acted throughout in a spirit of the highest honor. If any injudicious friends of his have attempted any action in another direction—which we do not know to be the case—the blame is not to be cast upon him.

The *Golden Age* thinks that Mr. Hepworth's best place, if he is man enough to hold it, will be an "independent foundation of his own—chained to no denominational creed, bound by no sectarian limitation, amendable to no local conference or general council, but using his free mind as God shall give it liberty, subject to no bondage which he cannot shake off in each day's sunshine, and obedient to no other authority in the church save only its Divine Head."

The *Hebrew Leader* discourses on "The Sabbath," the "Pulpit in Orthodox Congregations" and the "Franklin Statue." In regard to the latter it makes the following apt quotation, the words which Moses once spoke to the tribe of Benjamin:—

> Beloved of God, how tranquil and happy Thou lookest around Thee!—(5 B. M., XXXIII., 12.)

If the eldest of the tribes of Benjamin should come among us and look around Printing House square at this time, and take a glance up the east side of Chatham street, he might imagine that the lost tribe of Israel had been recovered, and that the statue of "Poor Richard" was commemorative of the event.

The *Jewish Messenger* touches on "Mixed Marriages," "Russian Diplomacy," &c.

The New York *Tablet*—Catholic organ—declares that it has "never known a bigoted Catholic, for bigotry is overweening attachment to one's own opinions. But as Protestants have only opinions, not faith, they are necessarily bigots, if incorrect and not indifferent in matters of religion. Who on earth were ever more bigoted and intolerant than John Knox, John Calvin, the Calvinists of Geneva, Virginia, Maryland or Massachusetts, in old colonial days? The cruelist and most persistent persecutions ever heard of were carried on by Protestants against Catholics in the name of the Bible, and would be again if the indifference and unbelief of the age did not bind the fist of bigotry so that it can no longer strike."

A HARD SET TO MANAGE—The republican reformers and fighting factions. In New York they want the Custom House, and, failing to get it, they are bent upon mischief at Albany. In Louisiana they are squabbling for the Custom House, and, failing to get it, they raise a terrible row, involving the killing of a man or two. In Missouri they have set up a new party, and in South Carolina they are playing the farce of "High Life Below Stairs." In Georgia and in Tennessee they have turned over the State to the democrats, and in Alabama and Arkansas they are going the same road. And the whole trouble is that, as there are from five to ten or twenty applicants for every office and every job under the government, the spoils won't go round. No wonder that General Grant, to save himself and to head off Messrs. Trumbull and Carl Schurz, has adopted the saving policy of civil service reform, with an examining board of seven schoolmasters, and the ignoring of the claims of members of Congress.

THE MORMON COUNCIL OF UTAH have rejected the proposition to send delegates to the Republican National Convention and the proposition to submit the State constitution they are framing to a vote of the people. We apprehend that their State constitution will be "love's labor lost," for it is abundantly manifest that the President will be sustained by Congress in his policy of first abolishing Mormon polygamy in Utah, as a Territory, before admitting those people to the rights of a State. In their Territorial condition the President, with the co-operation or consent of Congress, can compel our Mormon brethren to adopt the one-wife principle; but if admitted as a State they can make polygamy their supreme law, applicable even to the Gentiles within their borders. And so, while the Saints hold on to polygamy, or make only uncertain promises of its ultimate abolition, they will not be admitted as a State. Their game for the jurisdiction of a State over their local affairs is understood, and it will be a failure.

MORE ATLANTIC CABLES.—The subject of increased ocean telegraphic communication is attracting at the present time considerable attention in England. The necessity for closer connection between this country and Great Britain is every day becoming more and more evident. Two propositions concerning this subject are now under consideration in the latter country. One is to the effect that a proposition was recently submitted to the British Chambers of Commerce throughout the kingdom for the acquisition of the existing cables by the American and British governments jointly and the securing of the monopoly of all future lines; the other is for the immediate laying down of a new line. We learn by telegram that a contract by a new company has already been signed for the construction of a cable direct to New York. With the Atlantic cables under the control of the governments of both nations we might reasonably expect a large reduction from the present excessive rates and consequent advantages to the general public.

A TERRIBLE VILLAIN.—Read the despatch from St. Louis concerning one Harry Freeman or J. W. Thurman, which we publish today. Here is a case in real life which throws into the shade the wildest fictions of the dime novelist or the sensational dramatic cutthroat; and here is a subject, withal, for the historian and the philosopher, in his treatment of the vicious and horrible outcroppings of our late civil war.

ANOTHER BAD JOB—The failure of the Market Savings Bank, though it does not appear so bad as it might be. What are we coming to? Is the good old Ben Franklin rule of square and careful honesty among men "played out?" Are we, the proud and prosperous people of New York and the United States, going forward or backward? Reform! reform! There is so much to do that we hardly know where to begin the work of reform.

THE MOUNTAIN DELIVERED OF A MOUSE—In the opening of the deceased Bonard's trunk disclosing to his heirs, not rich treasures in diamonds and bonds, but a gorgeous display of pinchbeck jewelry and a pedler's "old clo'." What an awful old humbug was that Bonard!

Important News from France—Resignation of President Thiers and His Cabinet—Parliament Alarmed and Reactionary Against Its Vote on the Tariff Tax—Thiers Consents to Remain in Office.

From Paris we have the important intelligence that President Thiers and the members of his Cabinet forwarded to the Legislative Assembly yesterday a formal resignation of the government of the nation; of the office of Chief of Cabinet and the portfolios of the different departments. The news reached us by HERALD special telegram and from other sources during the evening. M. Thiers' action was taken in consequence of the adverse vote of the Parliament on the government proposition to impose a tax on raw material intended for manufacturing uses. It was the result of the first direct, decisive issue which has been had *viva voce* between protectionists and the disciples of free trade in France. President Thiers played his *rôle* with his usual tact, bearing himself to the end with his peculiar official skill. He disarmed his opponents in the Legislature by creating an alarm for the entire nation. He showed France to the Parliament without a head, with the view of convincing or affrighting her representatives into the belief that it is more healthful for the body corporate to go almost naked, unless it is garbed in the products of native looms, which are heavily taxed for the very food by which they are kept in motion. The exhibit was successful for the purpose intended. The Parliament became agitated and excited, and, as the world was assured by a patriot of ancient Rome, "fear admitted into public councils betrays like treason." There were legislative consultations, a legislative deputation to wait on Thiers and an injunction authorizing its members to request the withdrawal of his letter of resignation. To this was superadded a declaration signed by the Deputies of the Right Centre, in which the gentlemen asserted that they regarded the "tariff solely as a question of finance, not of politics, and that in voting against the proposal to tax raw material they had no intention of expressing want of confidence in the government." The scene appears to have been exceedingly solacing in the light of the "caw me, caw thee" policy of politics. So President Thiers consented eventually to remain in office, and the very latest of the French ministerial crises was terminated at midnight yesterday. The Paris clubs were vastly excited during the period of the interlude. Marseilles was moved also, and military and naval demonstrations were made both in the city and off the port by government order. As the members of the Thiers Cabinet are all likely to remain in office it is probable that the excitement has passed away and that "order reigns" in Paris and the provinces of France at this moment. Whether the plan of galvanizing a mighty nation spasmodically and occasionally by shocks of public alarm, radiated from the centre of government, is beneficial to the public weal or not remains to be seen. President Thiers knows France intimately. He is venerable in his experience, brave and patriotic in her revolution, and is guided in his executive career, no doubt, by a constant desire for her permanent benefit and the wish to save his country from new evils and for ultimate rehabilitation and regeneration. He is, in truth, in the disagreeable situation of a Minister who must endeavor to make up a heavy budget revenue income from charges on materials which are required to clothe millions of backs, which are almost naked after a terrible war. He is compelled also to tell a people afflicted with the most slender purses to purchase in the dearest emporium, and thus to contradict the very natural idea which was so forcibly expressed by Spotted Tail the other day when he told General Sheridan that "it is well to have two shops." M. Thiers will come all right, no doubt, for the reason that France can scarcely get along without him.

STATE RIGHTS IN THE AUSTRIAN EMPIRE.—The Diet of Croatia having ignored the compromise on State rights offered by the governments of Austria and Hungary, the said Diet has been dissolved by imperial decree. This will remind the Croats that there is such a thing as Hobson's choice, and that half a loaf is better than no bread at all.

SUPERFLUOUS ADVICE TO THE LADIES.—Mind that in church to-day you look out for the latest fashions and the newest thing in bonnets.

JUDGE INGRAHAM, sitting as Judge of the Court of Oyer and Terminer, yesterday discharged the Grand Jury of this Court. Judge Bedford's Grand Jury is therefore now the only Richmond in the field. The rivalry between these two juries is now at an end, and with it, it is to be hoped, the feeling of bitterness engendered between them, which had certainly begun to assume an unpleasantly threatening aspect. Judge Ingraham, however, in his parting words to the jury, disclaims any intention or desire on his part or that of the jury at interference with the General Sessions Grand Jury, and declares that the only purpose of the prolonged session was to finish the criminal business before it.

THE BOOT ON THE OTHER LEG—In the proposition of the Committee of Seventy in their new charter to substitute the *City Record* for the *Transcript*.

> Sing a song of sixpence,
> A pocket full of rye.

BRITISH HONDURAS—ITS ENTERPRISE AND CAUTION.—The people of Belize, British Honduras, are ever complaining, of late years, of the melancholy fact that capital flows away from the colony and that the inhabitants are being pauperized rapidly by the want of trade. The government of Costa Rica has endeavored, it appears, to relieve their necessity by taking off some of the unemployed males of the population and placing them to work at railroad construction. The Costa Rican agents ask the men to go to Monkey Point, a place on the coast about three hundred miles south of Belize. The Belize newspapers oppose the idea bitterly, advising the men not to go to Costa Rica under any inducement. One editorial conservator of native poverty and idleness says:—"Who knows but that the men hired here as railway navvies will not be made to turn out as soldiers, and by so doing cause our government to be compromised? When Walker, the filibuster, was hunting round and about for recruits he hired