mercy. When God sent Moses to Pharaoh to let the people of Israel pass out of Egypt Pharoah laughed, as if compliance with the request would be a recognition of a greater power than himself. He promised at last, but he broke his word nine times. And what was the result? His whole army was drowned in the depths of the Red Sea. God Almighty suffers even now the unbelievers to disown Him, the impious to

BLASPHEME HIM

and the heretics and schismatics to mock Him. All the sins you have committed from the moment you came to the use of reason are constantly before His eys, and yet He not only tolerates them, but He watches over you and even bestows on you His favors. He makes the sun to rise upon you as well as upon the righteous. Like the good shepherd He goes after the stray sheep till He finds it and brings it back into the fold. The last favor He has granted you is the great and extraordinary grace of the holy mission. He knocks at your heart and He will not leave till you are

COMPELLED TO SURRENDER

in spite of yourself. God Almighty does violence to Himself only when there is a question of punishment. He punishes the sinner only that He may convert him. No sooner does the wretched sinner throw himself at the feet of his God than he feels his heart overflowing with sweetness and delight. In the beautiful words of the Scripture, "Where sin hath abounded grace still more abounds." And what are we to infer from all this? Shall you

RETURN BACK TO SIN?

Shall you descend again into the depths into which you have promised God you would never return? We find many sinners in our day saying that God is good and He will forgive us. And so they go on in full confidence that they will never be

OVERTAKEN IN THEIR CRIMES.

This is the most blind presumption. Who has promised you a day or even an hour of existence? Have you not daily examples among your acquaintances of persons cut off by the cold hand of Death before they have time to prepare themselves? The greatest mark of tenderness which the Almighty God has given to the sinner is to wait for him and offer him pardon; and though we have the consciousness that we have despised His grace, nevertheless He showers mercies on us without measure. The sole cause of the sinner's crimes is nothing short of

DIABOLICAL MADNESS.

Would you, then, return to your old habits? Would you neglect the sacrament and revel in your impurities because God is good—because His love is infinite? ou would violate His law and abuse His grace because He is good. Where can you find such madness? Not even in hell itself. Remember that the mercy of God is infinite in itself, but not in its effects. Is has its limits. It will not extend beyond the last moment of our lives. At any moment the mercy of God may beam upon us for

THE LAST TIME.

Not the least attractive feature in the ceremonies was the music, the choir being under the direction of Professor Gleason. Signor Buenglorno, the well known baritone, rendered at the offertory that exquisite gem, "Pro peccatis," from Rossini's immortal work. Such an interpretation of the words, "Dum emisit spiritum," as the congregation of St. Peter's were favored with as the closing line of the passage, conveying with a powerfully dramatic effect the torments and passion of the God-Man, could not fail to melt the heart of every one accessible to emotion.

WOMAN AS A PREACHER.

Mr. Beecher on the Woman Question.

Brother Cuyler and Sister Smiley Endorsed.

The Old and New Testaments in Favor of Female Exhorters—The Sweetness, Gentleness and Fragrance of Women Required by the World.

Mr. Beecher preached one of his boldest sermons last night upon the woman question, taking for his text the contested words of Paul that have lately been made the excuse for a very remarkable action against a certain presbytery—"Let your women keep silence in the churches," &c.

The recent events, said he, in this city have arrested the attention of the whole community. A woman—a regular preacher in a Christian sect—was asked to preach in a certain church. She had long spoken in churches, and edification had followed, and that was the sign that Peter said was to authenticate preaching. For permitting this an esteemed and honest pastor was brought before a presbytery, and his conduct passed by without rebuke only on account of tenderness to him. But the churches were enjoined not to follow his example. The simple question, then, before us is this:—Whether the New Testament does forbid women to speak in the churches. Are these words of Paul of universal application, of all time, everywhere, finally? There are those who regard this utterance as final, and forbid women to speak, no matter how gifted. They accept this as meant to cover the whole future. There are next those who regard this as explicit, but do not believe in the authority of Paul to settle this question. There are others who regard this command as local,

NATIONAL AND TRANSIENT.

They hold to the authority of the sacred Scriptures, but do not believe this to be the final word spoken on this subject, and I am one who holds this view. First, it is not the function of Christianity to determine the external. It aims at the spiritual development of man by bringing him into direct companionship with God. To this corrected and inspired manhood was left the utmost freedom. There can be no greater imposition upon men than to affirm that there is in the New Testament any attempt to decide details. Whatever relates to universal morality, to interior purity, that was determined; all else was left to take care of itself. The life was left to organize what belongs to life. The civil state, the family have been changed since the time of Paul. There is not one element of organization that resembles those of 2,000 years ago. Now, the presumption is that Christianity did not step in and paralyze woman's tongue and shut her mouth. Did it put its finger on this exception and make that an absolute finality? This would have been doing violence to the Jewish idea.

WOMAN AMONG THE HEBREWS

was more as among us than any other nation. She was a public instructor among the Jews. First we have Miriam, whose song has been sounding on for 4,000 years. Deborah was not only a prophetess, but a ruler. Here was a woman of great power, and she rose to the surface and ruled her people. I have read already in your hearing the song of Hannah, recorded in Samuel. When the king desired to consult some one on matters of importance, he passed by Jeremiah and went to Huldah. So, too, at the very time of Christ, Anna, the prophetess, broke forth into a song of praise. So, when a Jew looked back upon his history, he beheld along the line the glowing repetition of women who had stood up to hold the sceptre, to teach and to pour forth inspired prophecies. Therefore, when at the Pentecost Peter made the programme of the future, did he say that women should keep silence? He quoted from the Prophet Joel, who says that the young men and maidens, servants and handmaidens, sons and daughters shall prophesy, and upon them shall the spirit of the Lord be poured out. If you undertake to set up the letter of Paul, I set up the letter of the Holy Ghost. It was forbidden to women to speak in the synagogues, but this was because the exercises of the synagogues was liturgical and not extemporaneous, and the technical knowledge of this liturgy was not open then to women. There is nothing in all the letters to Jewish Christians that contravenes this Hebrew spirit and custom. This direction of Paul was

WRITTEN TO THE GREEK

Christians. Now we can ask why he made a difference in this respect between Jews and Greeks. The condition of women among the Greeks was degraded to a level that we can hardly conceive of. The Greek idea of virtue in a woman was that she should not go out unless veiled; that she should not even go the front door lest she should be seen. If a woman learned poetry, music, art, philosophy, the knowledge stamped her as a courtesan. No woman in Greece was permitted to know these things except at the price of virtue. A virtuous woman in Greece was merely a domestic drudge. Now, that being the status of woman in Greece, it would not do for women to speak uncovered in the churches. For a woman to rise in the churches in those circumstances would be to endorse courtesanship. St. Paul said:—"I forbid women to speak in public" (in Greece); would that he had put it in. If he had known how stupid people would be in this day he would have said it. At this day, when woman is a poet, a thinker, shall you go back and get that manacle and put it on an enfranchised womanhood—the chain made for the besotted Greek? I

HONOR BROTHER CUYLER

for inviting Miss Smiley into his pulpit, and when he was called to account for it I wish he had stood up as boldly as Peter did and asked which he should obey, God or man? But all men can't do all things. What command is plainer than that to honor the king? Did we honor the king? We threw the king overboard. Mr. Beecher convulsed his audience by his reading of Timothy's command to women to not wear certain kinds of ornaments. Where are your literalists now? said he. Where are your women who braid their hair and wear pearls? "Oh," say you, "Paul didn't preach that." Oh, no; he meant only what you want him to mean. The Apostle bore witness against vanity, but not against taste. The same is true in respect to slavery. The whole tenor of the New Testament is to teach men to obey the laws under which they find themselves. In the time of the open Testament the great bulk of the slaves were white; yet, though the Bible has been used to uphold slavery, it was not white slavery. Men interpret the Bible to follow their wishes. The whole providence of God is in conflict with this literal interpretation of Paul. In the New Testament the husband and wife are one. In the spirit of love there is no mine and thine. Is a woman that writes books acting in the spirit of the literal command of Paul? Are you going to push back the oak into the acorn? Is woman worse or better for ignorance? Woman is brought back by the very stimulation of Christianity to be a prophetess or teacher, and this is to go on—there is to be more of it and not less. If in the economy of Divine Providence women show that they are

FITTED TO PREACH,

then I say that the Holy Ghost authenticates this work. Among the Friends women have been authorized preachers. Authorized by this:—She has the impulse to preach, and on trying it, shows that she has the ability. Are not all the denominations in which women have been in the habit of speaking giving women more liberty instead of less? and shall we take the rule made for a degraded heathen people as our rule? In Christ there is neither Jew nor Greek, neither bond nor free, neither male nor female. Honor, fidelity, art and literature belong to all who have them. Whatever is right is sexless, in the sense that it belongs to all. Whoever can bring the Kingdom of God nearer to men, or men nearer to God, in God's name let him or her work; let him or her lift. And if you ask me if a woman ought to speak in meeting, I say, no, unless she has something to say. We want woman, because she is sweet and gentle, to bring her fragrance into our work. We have harsh music enough; let us have flutes. Woman, if you do not desire to speak, do not speak. If wedded, love and the nursery is your sphere. Rejoice in it. But if God has given your heart a swell for something else, there is nothing in God's Word that should hinder you. Go forward and bear the scoffs of men patiently, and work to the end and rise to be crowned of God.

REV. MR. BRADLEY INTERVIEWED.

What His Intentions for the Future Are—Some of His Flock Getting Ready to Follow Him—Mr. Rufus Hatch Contradicted—Bishop Potter's Letter Endorsing Father Bradley's Mission.

The public, both Protestant and Catholic, have shown so much anxiety to learn something about the future of the Rev. Joshua Dodgson Bradley, the latest clerical convert to the Catholic Church, that a HERALD reporter was sent to interview the reverend gentleman. The reporter was received in the most courteous and gentlemanly manner. Father Bradley is a middle-sized, rather handsome gentleman, about twenty-nine years old. His features are well cut and regular, while his long flaxen hair strongly proclaims his Saxon origin. His is a favorable type of the well bred, educated English gentleman.

In reply to an inquiry as to whether he had formed any intentions about his future course in life, Mr. Bradley replied:—"I do not know if I ought to answer any questions connected with my past life or my intentions with regard to the future, especially as you intend to publish them. If, however, I thought that my answers would in any way benefit the cause of truth I should be glad to answer your questions."

The reporter assured him that his answers could possibly do no harm, and would in all probability do much good.

MR. BRADLEY—Well, I shall be happy to answer your questions.

REPORTER—As many persons are interested in your future, may I ask you if you have decided to become a Catholic priest or remain a simple member of the Church of your adoption?

MR. BRADLEY—I intend to enter a Catholic seminary, and, after proper training, if found worthy, I desire to become a Catholic priest.

REPORTER—Have you any reason to suppose that your flock, or any portion of it, will be so far influenced by your example as to follow you into the fold of Catholicity?

MR. BRADLEY—That is rather a delicate question. However, I do not violate any confidence by telling you that I know of some who are making the necessary preparations for admission into the Catholic Church. There are many others, who, though they have not as yet seen the light, will, I have reason to believe, sooner or later see it as I have done, and eventually join the Church.

REPORTER—By what authority did you officiate as a clergyman in this countay?

MR. BRADLEY—I shall read for you the official letter in which Bishop Potter gave me clerical faculties and endorsed the mission I was about to establish:—

The Rev. Joshua Dodgson Bradley having a design to set on foot a mission among the poor in the western part of this city, I implore the blessing of Almighty God upon his efforts, and I heartily commend him to the sympathy and support of our Christian people.

HORATIO POTTER, Bishop of New York.
WEDNESDAY, Dec. 1, 1869.

REPORTER—Have you seen a statement said to have been made by Mr. Rufus Hatch to a reporter of a morning paper?

MR. BRADLEY—Yes.

REPORTER—Mr. Rufus Hatch says that you were forbidden by Bishop Potter to officiate on the Sunday you preached your farewell sermon, and that you "went through the performance notwithstanding."

MR. BRADLEY—The fact is Bishop Potter was informed several days before of my determination to join the Catholic Church, and on the previous Wednesday (Jan. 17) gave me express permission to preach a farewell sermon, stating my reasons for withdrawing from the Protestant Episcopal Church. This I thought the proper and manly thing to do, and due, in courtesy, to my friends and the members of my congregation. This permission Bishop Potter revoked on Sunday, January 21, at half-past nine o'clock A. M., at the same time withdrawing my license, and, of course, *ipso facto* absolving me from any claim he might have on my obedience. I therefore felt perfectly justified in explaining to my flock the conscientious reasons which compelled me to sever my connection with them and bidding them farewell. There was no mass, if that is what Mr. Hatch means by "performance," nor had there been all the week previous.

REPORTER—In the morning paper alluded to the reporter is said to have asked Mr. Hatch the following question:—"Did Bradley not wish to leave?" and Mr. Hatch is said to have answered:—"He would not have left, but the Bishop silenced him. As soon as Brown and Noyes get letters they will go over, too." Is it true that you left the oratory of St. Sacrament and the communion of the Protestant Episcopal Church and joined that of the Catholic Church because you were silenced by Bishop Potter and only for that reason?

MR. BRADLEY—Why, my dear sir, it is an unmitigated falsehood and the very reverse of truth. The fact is that when, purely from conscientious conviction and at the expense of no small sacrifices of personal feelings and attachments, I had determined to seek admission into the Catholic Church and Bishop Potter had been informed of my determination, he did what he could to induce me to reconsider it. He even sent an eminent theologian of the Protestant Episcopal Church to argue with me and endeavor to shake my resolution; and in the interview which I had shortly afterwards with the Bishop—namely, on the Wednesday I have already mentioned—he expressed the kindest feelings towards me personally and the keenest regret at the step I had determined to take. It was only an hour before I delivered my farewell sermon that I received the Bishop's letter.

REPORTER—Did the Bishop approve of your acts as pastor of the Church of St. Sacrament?

MR. BRADLEY—Bishop Potter always treated me with courtesy and kindness. He required some modifications of the ritual, not only at the oratory of St. Sacrament, but at the other ritualistic churches; and, as far as I am concerned, I always yielded to his wishes without remonstrance or hesitation.

REPORTER—Did you not find it difficult to subscribe to the doctrine of salvation, as it is supposed to be taught by the Catholic Church?

MR. BRADLEY—No, I did not, in subscribing to the doctrine, as it is really taught by the Catholic Church. I have always believed as I now believe, that there is such a thing as invincible, and consequently excusable ignorance; and that those who die excusably ignorant of truths, which are articles of faith for those who know them, may be saved. As Dr. McGlynn very lucidly explained in his sermon on the occasion of my reception into the Catholic Church, a person may belong to the soul and not to the body of the true church. But if any man shall willfully shut his eyes to the light when God wishes to show him the light, if he fail to fulfil the obligation of praying for the light, he is culpable, although he can truly say he is ignorant. It is not a sufficient excuse for a man to say he did not know. He must be able to say, "Under the circumstances I could not be expected to know." I have never found any difficulty about this doctrine. I am personally acquainted with several good, pious souls outside the pale of the Catholic Church, who firmly believe that they possess the full deposit of the faith, and who are willing, with ready and grateful hearts, to become members of the Catholic Church as soon as they are convinced that it is the only true Church. I cannot for a moment believe that if they, anxiously desiring the full truth and firmly believing that they possess it, should be called to their last account, they would meet with an angry and not a merciful Judge.

REPORTER—May I ask you for a brief sketch of your clerical life in England and in this country?

MR. BRADLEY—It has been a short but not uneventful one. I graduated at Pembroke College, Oxford, in 1866, as A. B., not being old enough to take a Master's degree. I was ordained deacon of St. Alban's, Holborn, London, priest of St. Martin's, Liverpool, from which I was transferred to the Church of St. Barnabas, Leeds, which I resigned in consequence of conscientious scruples in 1868. I then came to New York, and, as I have already told you, was appointed by Bishop Potter first pastor of the Church of St. Sacrament.

REPORTER—Did you have a letter of transfer and commendatory letters from England?

MR. BRADLEY—Yes; my bishop, the Bishop of Ripon, sent through me to Bishop Potter a letter of transfer, accompanied by a kind letter to myself. I have also many kind testimonials from clergy and laity of the various parishes to which I have been attached. The Bishop of Ripon stated in his letter to Bishop Potter the reason of my leaving his diocese, namely, my conscientious scruples concerning the position of the Anglican Church.

REPORTER—When do you intend to enter the seminary?

MR. BRADLEY—Very soon; I cannot name the exact day.

"PROGRESS IN THE XIX. CENTURY."

This was the subject of a lecture delivered in Odd Fellows' Hall, Hoboken, last evening, by the Rev. Dr. Smith, Professor of Philosophy in Troy Seminary. The speaker referred, in glowing terms, to the civilization to which the nations had been brought by the Catholic Church, and pointed out the fallacy of the assertion that she is opposed to true progress in our times. Morality and religion are the basis of all progress; without them men cannot advance, save to destruction. The lecture room was thronged, and the proceeds are to be devoted to the erection of St. Paul's Catholic church. The erection of the edifice will probably be commenced in spring by the Rev. Dr. Wm. Kemper, who has been laboring zealously, particularly among the Germans, with a view to this object.

THE INTERNATIONAL.

A Member of Congress to Henry Ward Beecher—Laboring Men of all Countries Have an Attachment Stronger than that which Binds Them to Their Respective Sovereigns.

[From the New York Christian Union—Henry Ward Beecher's organ—Feb. 7.]

In introducing his bill for a Labor Commission—which was passed by Congress a few weeks since—the Hon. George F. Hoar, of Massachusetts, made an allusion to the International, which occasioned some comment at the time in various newspapers. Mr. Hoar was reported, in substance, as saying that the International included the leading minds of Europe. Thereupon a great deal of enlightenment was tendered to him by various journals, and the greatness of his mistake was demonstrated in a highly satisfactory manner. Unfortunately it now appears that Mr. Hoar never made the remark imputed to him, but said something wholly different. We are in receipt of a private letter from the gentleman, which is interesting not only in its correction of this mistake, but as presenting what is to our minds at least a very clear and satisfactory statement of the character of the International, as it is regarded by its friends. We need hardly say that in other well informed quarters a totally different view is taken.

With Mr. Hoar's consent, we give his letter, though it was originally not intended for publication. It was written in answer to an inquiry about sources of information regarding the society:—

WASHINGTON, Jan. 30, 1872.

MY DEAR SIR—A work in French by Eccarius; an article in the *Atlantic Monthly* of about May, 1871, entitled "Aggressive Labor Combinations," or something like it; an article in the London *Times*, of about October last, of several columns; the *Fortnightly Review* for the past five or six years, *passim*—these and many newspaper articles, of which Mr. MacPherson, Clerk of the House, has a collection, are the sources of information, so far as I know, about the International.

There was nothing about it in the bill to which you refer. The newspapers reported me as saying, in a few remarks which I made in introducing it, that the International was "composed of the leading minds of Europe." I did not say that, but merely that a meeting in England which adopted some rules which I quoted was composed of *their* leading minds (that is, the leading minds of the International), from different countries of Europe.

I then expressed and now have strong sympathy with the International for this reason. The four things on which I understand them to be agreed are:—

First—That there is a relation existing between the laboring men of different countries stronger than that which attaches them to their respective sovereigns.

Second—That they will not permit their rulers any longer to use them as instruments for making war on each other, or for lowering wages by using the workingmen of different countries to underbid each other.

Third—That they will take all means to throw light on the condition of the working classes everywhere by gathering accurate and thorough statistical information.

Fourth—That education at the public charge is to be insisted on as the right of every man, and as the indispensable condition of a remedy for existing evils.

I do not at this moment think of anything else to which the International can be said to have committed itself. Perhaps its members have so generally expressed their belief that natural wealth, as they term it, should not be permitted to be engrossed by individuals to any considerable degree; that that also may be termed one of their doctrines. I am not aware that they are agreed on any measure to prevent this, or even agreed that it can be prevented by any direct exertion of public authority.

Of course such a movement cannot go far without attracting to itself many violent and visionary persons, who would attack the laws which are indispensable to all profitable industry, and to human society itself. It is not surprising that after so many centuries of ignorance the laboring classes should themselves be somewhat deluded by such men. But I am not one of those who would say, "How foolish to restore these men their sight! They see men only as trees walking." It is the old disease, and not the new health, which distorts the vision for a time. The existing order of things in every principal European State, in crushing into ignorance and poverty millions of human souls, causes every year crimes a thousand fold greater than all the excesses of the Commune.

I meant when I took up my pen only to answer your question. I see I have been led to write much more, which pray excuse. I am yours, very respectfully,

GEORGE F. HOAR.

ROW IN A LIQUOR SALOON.

The Proprietor of a Rival Saloon Nearly Killed and Thrown in the Street.

About three weeks ago Cornelius C. Hefferan opened a liquor saloon on the northeast corner of Tenth avenue and Thirty-fifth street. On the northwest corner of the same street James Winters kept a similar establishment. The parties became jealous on account of business affairs, and took advantage of every opportunity to damage each other. On Saturday night Christopher Bath, also proprietor of a liquor saloon at the corner of Thirty-fourth street and Ninth avenue, had an opening. Both Hefferan and Winters were there, and after a while commenced abusing each other, Winters, it is alleged, wanting Hefferan to fight him, but, not being in a fighting condition, he refused to accept the invitation, and walked away from him. The parties remained in the saloon until after five o'clock in the morning, when they started for home. Hefferan claims Winters left first, and opened his saloon. On his way home, in company with his bartender, he called into Winters' place and ordered drinks, which were furnished them. After paying for the liquor, Hefferan claims Winters came up to him, slapped him in the face with the back of his hand, and again extended an invitation to fight. The invitation was again declined, and Hefferan left for his place in company with William Gill, Michael Gately and a man named Flinn. After remaining in the place but a short time Winters entered with a few friends and again wanted to fight. Hefferan claims while standing up in front of his bar Winters advanced and hit him a powerful blow in the right eye, knocking him backwards over a screen. Regaining his feet a free fight took place, in which the friends of Heffran joined, and, knocking Winters on the floor, commenced beating and kicking him until he became insensible, when they threw him out of the saloon on to he pavement and locked the door. Officer Glass, of the Twentieth precinct, hearing of the affray, gave an alarm rap and was soon joined by several officers, headed by Sergeant James. Upon proceeding to Hefferan's place they found the door locked and a party inside, who refused them admittence. Upon threats of smashing in the door they finally opened it, when the officers entered and found the place nearly demolished. The above parties were placed under arrest and conveyed to the station house. Winters was carried home on a stretcher by the officers, and found to be in a very critical condition from the loss of blood and the beating he had received. The above prisoners were arraigned at the Jefferson Market Police Court yesterday morning, and, upon complaint of Officer Glass, committed to await the result of the injuries. A certificate from the attending physician states Winters is in a critical condition and will not be able to leave his bed for some time.

A NOBLE JERSEY WOMAN'S CHRISTIAN MONUMENT.

There was dedicated to the service of God in Newark yesterday afternoon a neat little frame Methodist mission chapel, located on Bergen street, between Court and South Orange avenue, the gift of Mrs. De Groot, a good lady of Morristown. The sermon was preached by Rev. Dr. R. S. Foster, President of the Drew Theological Seminary. The other services were conducted by Rev. J. R. Adams, of Roseville; J. I. Boswell and J. T. Crane, of Newark. The latter divine presented in behalf of Mr. De Groot the deeds of the three lots and the edifice to Mr. David Campbell, President of the Board of Missions. In returning thanks Mr. Campbell said that so noble a gift deserved that the donor should be revered in the Christian hearts and her memory kept green when the names of Cicero, Alexander, Napoleon and Sir Colin Campbell were forgotten. It was stated during the services that Mrs. De Groot was a strong member of the Presbyterian Church, but nevertheless loved Methodism sufficiently to give of her substance to it. A collection of about $500 was taken up from the large congregation present.

ROBBERY ON A CAR.

While Mr. John L. Cody, of 180 Broadway, was going up town on Saturday night on a Fourth avenue car, he was jostled and shoved about a good deal, and in the excitement was robbed of $100 in money and promissory notes valued at $5,000. He also lost a quantity of other papers, useless to any one but himself.

CUBA.

Latest News from the Theatre of Insurrection.

Night Attack on a Body of Spanish Troops and Firing of a Plantation—Retreat of the Insurgents—Spanish Successes in the Jurisdiction of Las Tunas—Execution of a Captured Cuban—Banks' Bill Preventing American Citizens from Holding Slaves.

HAVANA, Feb. 3, 1872.

From private sources I have received the following authentic details of a sudden night attack upon the Santa Lucia plantation, situated near Barlay, in the district of Holguin, and occupied by a detachment of government troops belonging to the regiment "Havana." The attack took place on the night of the 23d of January and completely surprised the Spaniards. The insurgents were for the greater part mounted, and their forces estimated between two and three hundred. Modesto Diaz, Incian and the two Peraltas were the leaders who commanded and directed their operations. Notwithstanding the suddenness of the attack the Spaniards found time to take refuge in the block or store house of the estate, from which they began to fire upon the insurgents, but without much effect, on account of the darkness. A number of the attacking party, armed only with machetes, made an assault on the negro or outbuildings, and there meeting with some resistance on the part of some mobilized and white employés, they were despatched and the torch applied to the buildings. The flames from the burning huts, &c., naturally lit up the surrounding scene and discovered their numbers and bodies to the Spaniards within the blockhouse. During all this time

A BRISK MUSKETRY FIRE

had been kept up; by far the greater part of the insurgents' attention was directed to the main object of their attack, which was to demolish the outbuildings of the estate, break into the dispensary and obtain a supply of medicines, provisions and clothing. The flames from the burning quarters revealing the insurgents to the Spaniards, their fire commenced to take effect, and three of their number were killed and ten wounded. The Spanish loss was very heavy, although they only acknowledge in the official accounts seven killed and a large number of wounded, besides the loss of the mobilized employés.

The insurgents having effected the principal part of their design, and finding the resistance offered by the Spaniards, securely intrenched in the stock house, too strong to be overcome, retreated in the direction of Lower Barlay, Cayo Guani and Sierra Verde. At Lower Barlay encountering the breastworks thrown up near that place, and defended by twenty volunteers, they exchanged a few volleys, but, not aware of the small number and faithful to their system of not exposing themselves when nothing can be gained, continued their retreat.

On the 24th forty volunteers from the neighboring plantation of "Fray Benito" and a hundred from Gibara left for the scene of action to render what aid in their power. On the 25th the musquito gunboat Indio also left the port of Gibara for that of Barlay on the same service, and the same day Colonel Reboul and some thirty of his regiment arrived there from Holguin, for the purpose of combining a party of the different forces united and pursuing the enemy, but, probably, after a waste of expletives in the Spanish language, without result, as the Gibara volunteers returned to their homes on the Indio. In the jurisdiction of Las Tunas, upon the 14th, 15th and 16th of January, there is reported to have taken place, under the combined columns of Colonels Huerta and Bascones,

THREE SUCCESSFUL ATTACKS ON THE INSURGENTS,

the Spaniards gaining some advantages over them, destroying two extensive encampments. The insurgents are said to have been headed by Modesto Diaz and Figueredo. The reports prudently add that full details had not been received. A letter from Manzanillo of the 24th ult. states that on the previous day a lieutenant and ten privates had come in wounded, the result of an engagement between 200 of the battalion of España and the insurgents under Modesto Diaz. The gunboat Astuto had also entered the last named port with an English brig in tow. This brig had succeeded in landing a cargo of contraband of war when espied and captured by the gunboat. No further particulars are given.

Further reports of the operations of the Spanish, received from Ciego de Avila, state that the Barcelona guerillas had caused a loss of seven to the band commanded by Marcial Gomez, besides having attacked a party of about sixty unarmed negroes, commanded by Colonel Jamaquino (?), and succeeded in killing two. From Sancti Espiritu it is stated that a party of insurgents endeavored to pass the military cordon (*trocha*), but were driven back. The Castillo guerillas had fought the bands headed by Ramon and Jesus Bias and killed nine; a number of "surrenders" had also been made. From Puerto Principe we are informed that Colonel Cubas, commanding the columns of the San Quintin and the Engineers, in his reconnoissance of the Catalina Mountains, found two hogsheads of salt, a number of horses and mules used by the insurgents in carrying salt from Quesada's farm, and in the Santa Inez ridge discovered the caves from which the insurgents were provided with bat dung, from which they extracted nitre for making gunpowder. It will be remembered that Colonel Cubas lately announced his intention of this campaign against caves and bat dung in a pompous despatch. Private letters, written by reliable parties at Santiago de Cuba, reported that large bands of insurgents have lately passed through the plains leading to the mountains in view of the garrison of the city. Forces have been used in their persecution, but with no flattering results to the Spanish arms. From these letters we learn that the whole Eastern Department is alive with insurgents taking every favorable opportunity to harass and destroy small Spanish columns.

EXECUTION OF A CUBAN CHIEF.

Another brave youth has yielded up his life on the altar of Cuban independence. Juan Luis Ariosa, a young man of fine attainments, about twenty-six years of age and born in this city, was executed at Sancti Espiritu on the 29th ult. Ariosa arrived on this island some two years ago in a successful expedition, and has lately held the position of Chief of Staff to the insurgent leader Salomé Hernandez, in an attack by the Spanish troops Ariosa was captured, with a number of others, who were summarily executed. He being an officer of importance, was taken to the city, there to be executed and satisfy the volunteers' longings for such spectacles. Brigadier General Acosta, an intimate friend of young Ariosa's father, used his influence with the volunteers to have them petition for the young man's pardon. They were willing to consent if Ariosa would promise to join a Spanish guerilla and fight against the Cubans. When this condition was stated to him Ariosa indignantly and heroically replied:—"If that is the condition for my life shoot me." He died as valiantly as he had lived. Ariosa's father still resides in Havana, is wealthy and a large property holder. Among other property the old Louvre block directly behind the Tacon Theatre, in which he built a smaller theatre known as the "Theatro de Ariosa," belongs to him. He has also lost his only other son in the insurrection.

A poor negro woman last week took the life of her three children and committed suicide under distressing circumstances. Learning that her children had been sold separately and away from her, she rushed to the top of the house and threw her three children, all of tender years, to the courtyard below, and then dashed herself headlong. The two elder children did not immediately expire, but were removed to the hospital and have died since.

The government must have received positive information concerning President Cespedes, for it is officially announced that he is still in this island.

BANKS' BILL AGAINST AMERICAN SLAVEHOLDERS.

American citizens residing here, and merchants in the United States doing business with this island, are discussing the project of law introduced by Mr. Banks in Congress, to prevent American citizens holding slaves, or mortgages upon estates, or property of which slaves constitute a part. When it is considered that ninety per cent of the sugars of this island, and a large proportion of other products, are consumed in the United States, it is very natural that American merchants should be drawn here for business in the prosecution of which they may often be compelled to take mortgages upon such property, and it may sometimes happen that the property itself may fall into their hands. It is believed that while they comply with all the laws of the country where they do business they ought to have a right to all the security and protection which those laws afford. Any attempt on the part of the United States to extend its laws over its citizens doing business in a foreign country seems not only unjust but absurd. Should the bill proposed become a law the American citizen holding slaves, or mortgages upon property of which slaves constitute a part, or be "directly or indirectly" interested in such property, would be guilty of a high misdemeanor, and punishable with fine and imprisonment. How are they to be fined or imprisoned?

Article 5 of the constitution or amendments thereto provides "that no person can be tried for an infamous crime, unless on presentment or indictment of a grand jury.

Article 7 provides, "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed," &c. It may be asked, how will a grand jury be able to indict an American citizen for a crime committed in Cuba, Porto Rico or Brazil, and how will an impartial jury be found to try him in the "State or district" in which the crime was committed? Perhaps some ingenious Yankee Congressman can be found who can devise some new amendment to the constitution of the United States, and thus enforce its laws in a foreign country.

Consul General Torbert has at last succeeded in making an impression upon the authorities and obtaining a favorable reconsideration of Dr. Howard's case. Dr. Howard has been placed by the government at General Torbert's disposition. He was to leave Cienfuegos on last Thursday, and should arrive here to-day in the steamer Rapido.

The United States Coast Survey steamer Bibb, Captain Platt, arrived at this port last week from Key West, and sailed again on the 1st in the direction of Cape San Antonio, there to commence the task of sounding and surveying for a route for the submarine cable to be laid between that Cape and Yucatan. A vessel has been chartered at Key West to take a cargo of coal to the Cape, intended for the consumption of the Bibb.

IMPORTATION OF AMERICAN ARMS.

The papers publish some curious statistics regarding the importation into the island of the arms intended for the use of the army and volunteers. Since November 1, 1868, there have been introduced, Remington rifles, 40,280; Peabody, 5,551; Peabody carbines, 1,874; counting also the arms consigned to Spain, the total result is 92,266, at a cost of $1,450,000 gold.

The Spanish gunboat Astuto captured a few days since and brought into Manzanillo a small British sloop called the Lark. Her owner and the crew are all imprisoned at Manzanillo, on suspicion of having landed contraband of war for the insurgents, although the cause of being found on the coast of Cuba was the result of bad weather. Mr. J. D. Phillips, the owner, left with a crew of three men, two passengers and a servant, to go to Cayman Brack for the purpose of attending a sale of goods saved from a Swedish bark stranded on one of the small keys of the island of Jamaica. Heavy weather overtook them, and they were compelled to sail before the wind, as the boat was too small to return, and, driven to the coast of Cuba and compelled to beat up the island, in continual danger of being stranded, they made for Cape Cruz, when overtaken by the Delemater gunboat aforesaid. Mr. Phillips is the son of George Lyon Phillips, of Montego Bay, a merchant of forty years' standing, and for many years one of the leading Legislators of the Island of Jamaica. Her Britannic Majesty's Consul General, Hon. Graham Dunlop, is making efforts to obtain their release.

Quite a distinguished party of excursionists from New York, chaperoned by President A. W. Dimock, of the Atlantic Mail Steamship Company, arrived in the Morro Castle—among them Mrs. Henry Ward Beecher, Douglas Taylor, Whitelaw Reid, S. S. Conant and others.

PERILS OF THE DEEP.

The Steamship Morro Castle Four Days in a Nor'easter—Eighty Boxes of Sugar, Lumber, Boxes and Barrels for Fuel—Incidents of the Trip.

The steamship Morro Castle, Thomas S. Curtis commander, arrived from Havana, via Nassau, yesterday morning, after an exceedingly stormy passage. She left Havana on the 3d inst., and proceeded as far as Nassau, where a nor'easter of more than ordinary severity was experienced. Captain Curtis took a supply of coal at that port, and, fearing the gale might increase, took a surplus of eighty tons and proceeded. The gale increased in fury, and from the time of their departure from Nassau to their arrival off Barnegat, the Morro Castle experienced a succession of northeast gales almost unparalleled in the annals of the Atlantic Mail Steamship Company; but this vessel proved her seaworthiness in 1870, during the terrible Gulf gales of that year, and no fears were felt as to her ultimate safety. Captain Curtis and his crew were equal to the emergency, and, arriving off Barnegat on Friday last, the ship hove too, and for twenty hours awaited the calm. It was impossible to take an observation during the continuance of the gale, which lasted for four and a half days, and not until Barnegat light shed its rays, like a distant star, were the mariners aware that they were so near home.

A new difficulty now presented itself. It was discovered that the vessel was entirely out of coal. The gale having in a measure subsided, it was determined to make steam, and to this end all the lumber, boxes, barrels and bits of plank were consumed; but all the wood on the vessel did not suffice to make enough steam to run twenty miles. As a last resort,

EIGHTY BOXES OF SUGAR,

consigned to different parties in the city, were rapidly broken open, the contents shovelled into the furnace, together with the boxes, and the noble vessel was once more under full headway for New York. Taking the sugar at a rough estimate of ten cents per pound, the run from Barnegat to New York cost, for fuel alone, $3,000. The Morro Castle arrived at eight o'clock yesterday morning, safe and sound, at pier 4, but slightly damaged, and ready to make her next regular trip.

Among the passengers were Mr. A. W. Dimock, President of the line, with a number of friends; S. S. Conant and family; Dr. Rubino, H. J. F. Drake, of the Elizabeth *Daily Herald*, and Dr. G. W. Samson and wife. There were about sixty passengers in all.

Captain Curtis' coolness and admirable self-possession under the circumstances were the theme of general praise, and the passengers propose at no distant day to prove their appreciation of his conduct by the presentation of an elegant chronometer.

BURNED ALIVE.

The Terrible Disaster on the Rockford, Rock Island and St. Louis Railroad—Thrilling Details by Eye Witnesses.

The telegraph has already furnished us with some of the particulars of the late fearful accident on the Rockford, Rock Island and St. Louis Railroad. The following additional details will be read with melancholy interest:—

STATEMENT OF MR. ROBERT HOLLOWAY.

Mr. Robert Holloway, an attorney of Monmouth, Ill., was, with his sister, Mrs. Sarah E. Miller, of Shelbyville, Ill., in the passenger car which was burned, and both had very narrow escapes. Immediately after the crash, and after he had got this lady out of the car, Mr. Holloway set to work to extricate those less fortunate than he, and was only driven from the car when the intense heat, smoke and flame rendered it impossible for him to remain longer in it. As it was, his hair was singed and clothing scorched. He says of his experience:—

At about six o'clock, the time of the disaster, the passenger train was going south to St. Louis at about twenty-five miles per hour, when it met the freight train coming at nearly full speed. The baggage car was forced back two-thirds of the way through the front passenger car, fastening the passengers in the débris of the seats and stoves. My sister, Mrs. Miller, and myself were in this car, but, by God's merciful providence, had some little time before the collision left our seat and gone near the stove in the extreme rear of this car to warm. We were there at the fatal moment, but escaped injury. There was another man sitting near the stove, and we three, of all the passengers in the car, were the only ones who were unhurt. I got my sister out of the car, returned and labored in extricating and removing the crippled and fastened passengers. It required my utmost strength to free them. Eight were liberated, three of these with broken legs, another probably fatally injured in his head and chest, and the four others less injured. The stove in the baggage car and the front stove in the passenger car were overturned, and the car commenced burning immediately. Unfortunately the stove in the baggage car was filled with wood, from which the flames kindled most rapidly. Some persons with buckets of snow labored to keep the fire in check, but as they had to throw it over the piles of seats and entangled passengers, but little was accomplished. If there had been five minutes more time, all would have been liberated. The cries and prayers of those who could not escape were ter