

NEW YORK HERALD

BROADWAY AND ANN STREET. JAMES GORDON BENNETT, PROPRIETOR.

Volume XXXIX. No. 19. AMUSEMENTS THIS EVENING.

METROPOLITAN THEATRE. No. 955 Broadway. VARIETY ENTERTAINMENT, at 7:40 P. M.; closes at 10:30 P. M.

NIBLO'S GARDEN. Broadway, between Prince and Houston streets.—HOMER JAFFER JENKINS, at 8 P. M.; THE BELLES OF THE BATH, at 9 P. M.; closes at 10:30 P. M.

WOODS MUSEUM. Broadway, corner Third Street.—JACK ROBINSON'S MONKEY, at 8 P. M.; closes at 10:30 P. M. ACROSS THE CONTINENT, at 9 P. M.; closes at 11 P. M. O. D. Byron.

GRAND OPERA HOUSE. Fifth Avenue, at 23rd Street.—HUMPTY DUMPTY ABROAD, at 7:40 P. M.; closes at 10:45 P. M. M. G. L. Fox.

FIFTH AVENUE THEATRE. Twenty-eighth Street and Broadway.—MAN AND WIFE, at 8 P. M.; closes at 10:30 P. M. Mr. Harkins, Miss Ada.

WALLACE'S THEATRE. Broadway and Third Street.—MONEY, at 8 P. M.; closes at 11:30 P. M. Mr. Lester Wallace, Miss Jeffrey Lewis.

BOOTH'S THEATRE. Sixth Avenue and Twenty-third Street.—LA FEMME DE PEU, at 7:40 P. M.; closes at 11 P. M. Mrs. J. B. Booth.

OLYMPIC THEATRE. Broadway between Houston and Bleecker streets.—VADEVILLE, and NOVELTY ENTERTAINMENT, at 8 P. M.; closes at 11 P. M.

BROOKLYN PARK THEATRE. Opposite City Hall, Brooklyn.—KIT, OR THE ARKANSAS TRAVELLER, at 8 P. M.; closes at 10:45 P. M. P. S. Chantrel.

BOWERY THEATRE. Bowery.—SCOTTS OF THE STRIKERS, at 8 P. M.; closes at 11 P. M. Mr. L. Frank Payne.

GERMAN THEATRE. Fourteenth Street.—DIE JOURNALISTEN, at 8 P. M.; closes at 11:15 P. M.

TONY PASTORS OPERA HOUSE. No. 201 Bowery.—VARIETY ENTERTAINMENT, at 8 P. M.; closes at 11 P. M.

BRYANT'S OPERA HOUSE. Twenty-third Street, corner of Sixth Avenue.—CINDERELLA IN BLACK, NEGRO MINSTRELS, &c., at 8 P. M.; closes at 11 P. M.

ROBINSON HALL. Sixteenth Street.—THE PAINFUL, at 8 P. M.; closes at 11 P. M.

RAIN HALL. Great Jones Street and Lafayette Place.—PIGRIUM'S PROGRESS, at 8 P. M.; closes at 11 P. M.

WITH SUPPLEMENT.

New York, Monday, January 19, 1874.

THE NEWS OF YESTERDAY.

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WELL HE VETO THE BILL?—The Southern members of Congress, it appears, entertain a hope that the President may veto the bill repealing the increased salary and back pay act of the last Congress, because the repeal is a cut direct at the members of his Cabinet, whose compensation, they say, was little enough even with the late increase from eight to ten thousand a year. But as the repeal of this increased salary bill is in accordance with the will of the people, and as the President has said that he has no policy to enforce in conflict with the will of the people, we "calculate" that he will sign the repeal.

THE CONFLICT BETWEEN LAW AND LAZER, SONG AND STATUTE, has not yet opened with any vigor between the Germans and the Sab-batarians. Yesterday evening the children of Germania avoided the more flagrant breaches of the Sunday law, but were festive, vocal, instrumental and salutory to their hearts' content. Some kind of truce appears to have been arranged between the police and the Germans by which the law is to be tested without appealing to unpleasant methods. The matter will go to the courts, it is believed, and we shall probably in the end have an opinion from the Supreme Court on the constitutionality of the Sunday law itself.

The Chief Justiceship—Probable Appointment of Senator Conkling.

No judicial office in the world is of equal dignity with that of Chief Justice of the United States. No other sovereign Power but the American people has ever consented that the relations between authority and those subject to it shall be determined finally by a rational application of the principles of a written law. Judges in all other countries, in the highest Courts even, have principally to determine and define the relations of individuals of the community one with another, and where they have to declare the relation of any portion of the people with the government it is because of some violation of the criminal law. They assign the punishments of the people as they are themselves part of the machinery of authority; but they generalize vaguely when the occasion calls for any limitation in the exercise of the authority in whose shadow they stand. None of the older systems of government has recognized that its power may be justly scrutinized by those subject to them; for as they are all founded in force the appeal to reason is only permitted to the limit of their good pleasure, and force is again asserted wherever substantial reason for authority seems to fail. Although the original notion that the judge asserted the king's will and that the king's will was the rule of right is presumably replaced in the freer countries of the Old World by the notion that the judge interprets a law that is above the king's will and independent of it, the truth is that the judge's character as an adjunct of the authority of the individual sovereign is unchanged, and if the law as he finds it is not agreeable with the impulses of that sovereign will, he makes on the bench a law that is agreeable with it. But the function of the Judges of the United States Supreme Court is altogether of a simpler scope, for those Judges do not stand in the shadow of authority and simply assign its exercise, but authority rather waits upon their decision to know its own limit, and the head of a court with this power, that is virtually the custodian of the liberties of forty millions of people, whose dictum on given cases practically restricts the operations of authority to those limits within which the framers of the constitution deemed it wise to confine it, is, in virtue of the moral dignity of his duties, the most exalted legal functionary of our times.

From the very character of this office the man to properly fill it would scarcely be sought in the ranker atmosphere of political life. It requires some faith in the possibilities of metamorphosis to believe that a successful follower of fortune in the train of authority can make a good Chief Justice. How can the fibre proper to the great office bend to that pursuit? There is a necessary inconsistency, suppleteness, the perception of opportunity and the instinct to improve it; some easy indifference to the niceties of an exalted morality; the disposition to regard thrift as a foremost fact; the possession of intellectual dexterity rather than the "large discourse of reason," adroitness rather than science, cunning rather than wisdom, tact rather than simple confidence in the truth; these are the attributes that from time immemorial have fitted men to flourish in the smiles of power, and power seems to us no more worthy in its character or its surroundings to-day than it has been hitherto. But all these attributes make up an intellectual and moral quantity that is the very antipodes of the sober simplicity of thought, the earnest regard to the right, the rigid indifference to the fluctuations of opinion, which give the moral outline of the typical Chief Justice, and the great knowledge of the law which should be his one grand intellectual qualification. Indirection and craft seem the necessary features of one character; absolute rectitude is the one indispensable element of the other. We do not believe that any such political or moral miracles are to happen in these days as will reconcile the contradictions we have indicated, and therefore we must necessarily regret the evident probability that we are to have a Chief Justice chosen from the circle of the President's closer political adherents; for we had imagined that a President who had seen in his own experience some of the dreadful results of the abusive judgments given in the Supreme Court was the most likely man to take a lofty, impartial and unselfish view of the qualifications of a Chief Justice. If the man who saw the American people of the North and South scattered dead and dying over the whole country, from Fort Henry to Shiloh, Vicksburg and Chattanooga, and from the Rappahannock to Appomattox, and who could definitely trace all that slaughter to a political judgment given in the Supreme Court—if such a man could appoint a politician, to be Chief Justice what human lesson can be expected to be impressive?

It seems evident, whatever may be said, that we must contemplate as a fact the forthcoming appointment of Senator Conkling. As we have already said, this is the best name that can be drawn from the circle of the President's immediate adherents, and perhaps we ought to rejoice that the matter does not assume a worse shape. Against this appointment the burden of complaint would be that it is political, and we can conceive that appointments might be made while the Executive is choosing among his retainers to which the objections would be infinitely graver. General Grant has proposed this appointment because he owes a great deal on the score of political reckoning to Senator Conkling. We should prefer to have the office bestowed, not as a reward of fealty and service in political canvasses, but as a reward for desert of quite another sort, because we cannot concede that General Grant has any right to pay his political debts with what is not his property. Presidents abuse the trust reposed in them when they appoint persons to office for any other reasons than those that relate to the candidate's fitness to perform the duties; but appointment for other reasons has become so universal that it is winked at by the people, and proper appointments are applauded as virtuous exceptions; but this is with regard to the man of minor places. It is still held that the nomination for Chief Justice should be kept on a higher plane than to be used as a valve in the regular political traffic and in the discharge of political obligations. Inasmuch, however, as the President cannot in politics look beyond the circle of those who gather directly around him, and as we must have a Chief Justice from within that circle, it is a great deal to have a person of integrity and

far more than average talent, and, therefore, we trust that Senator Conkling may be nominated and confirmed immediately.

Cracking the Nut.

Mr. Stanley, writing from Elmina, gives an account of the innovations of the English which is not very flattering to British tact. They have not succeeded, it seems, in winning the tender regard of their newly acquired subjects, who still have a strong affection for the colonial Dutchman. It is a very natural feeling, we presume, that a race of semi-civilized barbarians, who have learned to respect what Mr. Stanley in substance describes in the HERALD this morning as the mild rule of commerce, should wince and grow restless under a domination whose ultimatum is military conscription—an obligation which compels them to fight against their former friends and allies. But the most interesting feature of the letter is "the composition" of one Ekra Quanim, to whom was assigned the rather delicate task of proceeding to the Ashantee camp—where ambassadors are generally be-headed—as the bearer of a letter which contained overtures of peace from the British Ministry. Ekra did his duty, as he declares, and presented the despatch to General Amonquah, a renowned Ashantee chieftain. Amonquah was requested to retire "behind the Pra," and the letter permitted him two weeks in which to execute this important movement. If he complied Her Generous Majesty the Queen, who had a noble heart, would pay the expenses of the war and all would be well. Parley followed. The "big oath" was sworn; but the patriotic Amonquah was obdurate. There could be no peace for the Ashantee, for had he not registered a vow to drive the white man away? Quanim ventured to suggest that conciliation would be an opportune measure; but the chief frowned and said, "Will you be silence?" Thereafter the ambassador was silence on pain of decapitation. Bmh fighting supervened, and Quanim, who had a flourishing pair of legs, put them to their proper use and finally cast anchor in the hollow of a friendly tree. His diplomatic ability saved him from certain death, and he returned to Elmina, where Mr. Stanley obtained the literary curiosity which we publish as incorporated in his letter. That this proposition of the English is humiliating, no person who has ever dealt with savages can for a moment deny. Treaties, stipulations of any sort, compromises or concessions are always regarded by barbarians as an evidence of weakness on the part of those who make the tender. But we suppose the Peace Society or the Quakers of Exeter Hall had a certain influence over mild Mr. Gladstone, and that the formality of sending Quanim was considered necessary. Now that this effort "to avert bloodshed" has failed, nothing remains to the brilliant young British commander but to march on Coomassie with his nine thousand strong, reduce the capital and bring to an end the protracted struggle on the Gold Coast, which has cost England so many lives and so much national dishonor. What is worth doing at all is worth doing well.

Despotism in the French Assembly.

It is quite manifest that the men now in power in France are resolved that in the work of reconstruction which is occupying the attention of the Assembly no opening will be left for the return of the Commune. In their excessive dread of the Reds the majority in the Assembly reveal a conservatism which verges closely on the despotic. A bill is now before the Assembly providing for the appointment of mayors by the government. This bill aims a serious blow at the Republic. It seeks to revive the system which prevailed under the Empire. It is therefore bitterly opposed by all true republicans. On Saturday an amendment to the bill, requiring that the mayors should be chosen from among the members of municipal councils, was offered first by the Left and then by the Left Centre; but it was voted down in the first instance by a majority of five, and in the second instance by a majority of fourteen. The bill, it may now be taken for granted, will be passed in precisely that form which the government is pleased to give it. As under the Empire, so under what is called the Republic, mayors will not be elected by the people, but appointed by the government. This is centralization in one of its most vicious forms. The Republic has ceased to be a fact. It is now only a name. But throughout France republicanism is live and strong; and, notwithstanding this despotism and in spite of the monarchy which the Assembly is bent on restoring, the Republic will reappear. Despite all apparent reaction the cause is advancing and time is working in its favor.

The Cuban War—Insurgent Successes.

The Cubans lately have been giving proof of considerable energy and skill in their operations. The most important battle fought since the beginning of the war took place at Limones and resulted in the defeat of the Spaniards. According to their own account they lost in killed and wounded over one hundred men. The battle was long and well contested, and in this its chief value consists as showing the growing confidence of the Cubans in themselves and their ability to meet the Spanish soldiers in the field. Hitherto the charge has been made against the Cubans that they relied wholly on surprise and were never able to make a stand-up fight against their opponents. This year the tables seem to have been completely turned. Although the Cubans, from their want of artillery, are unable to make any impression on the towns or to effect a permanent lodgment, the system of attack on all exposed places has so distracted the attention of the Spanish generals that they are no longer able to make head in the open field against the despised Mambis. If the same success continue to attend the Cuban arms during the winter months, which are the most favorable for Spanish operations, public opinion may be sufficiently strong to force the recognition of Cuban belligerency.

A LUCKY HIT FOR MR. CHAPMAN.—The little circumstance through which Mr. Chapman, chief of one of the bureaux of the Internal Revenue Department at Washington, overhauled two of the holders in this city of a considerable portion of those seventy-five thousand dollars in Treasury warrants recently stolen from said Washington bureau. Some interesting developments are expected in the unravelling of this little affair.

The Great Want of Rapid Transit—Shall We Be Fanny Wise and Foolish?

Rapid transit is the first and most pressing want of the city of New York. We might make all other local improvements that could be suggested, and without the means of steam car travel through the city the money expended upon them would in a great measure be thrown away. Our docks might be rebuilt and extended along both sides of the island; our cramped streets down town might be widened and opened; our splendid boulevards up town might be completed; we might grade, pave, lay sewers and gas pipes and clothe the newly annexed territory in the richest of municipal robes, but without a railroad or railroads to carry the people from the Westchester border to the Battery in half an hour, and to afford them local accommodations as ample as those afforded to the Londoners by the English underground railway, all such improvements would fail to supply the real want of the city or to properly advance its progress and prosperity. To make a great metropolis it is necessary to have, above all other things, the means of rapid locomotion, so that people who live at a distance may pass quickly between their homes and their occupations and business may be transacted without the annoying delays of Broadway blockades and crawling horse cars. The business centre of New York is not a centre at all. It is, and always will be, at one end of a long, narrow neck of territory, and hence what is a necessity for all great cities is doubly a necessity for New York.

The growth of London is regarded as marvellous. Enormous as the city is, it stretches out further and further every year on every side, and continues to spread the life and bustle of city streets over green fields and country roads in every direction. The reason is obvious. Men can live wherever they may please, or wherever their means will allow them to live, and can reach the business parts of the metropolis from distances of fifteen or twenty miles more quickly than a New Yorker who lives on Twentieth Street can reach Wall Street. Underground railways and viaduct roads carry their thousands of business men, clerks, mechanics, laborers, bankers, brokers, shippers and all other callings backwards and forwards, north, south, east and west, so that every man whose living is made in London can live in the city or its suburbs, taking his choice of locality and suiting himself with a residence in accordance with his income. If New York had such accommodations it would very speedily double its present population, and the beautiful country across the Harlem River would be covered with fine streets and convenient residences. As it is, we drive our population from us across the East River, to Staten Island or into another State. Business men make livings in New York and spend their incomes in other places. If steam cars were running every five minutes the whole length of the city, some in through trains and others making stops at short intervals, after the fashion of the London underground road, a much smaller portion of our business men would seek residences outside New York, and certainly very few indeed would live in another State. Rapid transit would enrich the city, increase the valuation of real estate, decrease the rate of taxation and add to the general prosperity. Why should we be without it?

The cost of a railroad, even if built through the heart of the city, would be trifling as compared with the benefits to be secured by such a work. But taking the estimates of the cost of a viaduct road, already carefully prepared by competent persons, and calculating the amount of travel on the present horse cars, and it is shown that the receipts would be certain to pay a handsome profit on the investment. We must not, however, forget that the construction of a steam railroad from the Westchester border to the Battery would largely increase the present travel, for it would at once take to the upper part of the city thousands who now live on the rivers, and other thousands who are now packed in densely crowded tenement houses and who seldom ride at all. If the city should build a road, making the fare simply enough to pay the running expenses and interest and to provide a small sinking fund, the traffic would be correspondingly increased and the people would derive the full advantages of the investment. But if private capital chooses to undertake and carry out the work there is no reason why it should not do so. Let any honest, practical citizens be granted a franchise, only requiring that trains shall be run at certain intervals and with a maximum rate of fare specified in their charter, and we have no doubt they will make large fortunes out of the undertaking. If the right sort of persons do not offer to build the road, then it should certainly be built by the city, and a law authorizing it should be passed at the present session of the Legislature. We have already sunk large sums of money in uptown improvements. We shall soon be called upon to make considerable expenditure on the new works. If we desire a return for our investments we must secure rapid transit and thus render the new streets and avenues accessible. It is a penny wise and pound foolish policy, now that we have done so much to improve and beautify the upper part of the island, to hesitate about constructing a railroad which will at once throw that territory open to our business population and cover it with residences. The Legislature should lose no time in acting on this vital subject. There can be no necessity to wait for jobs and propositions from outside parties. The proper committees of the Senate and Assembly should take the matter in hand, and prepare a bill authorizing the city to build a road onwards, creating a first class railroad commission and vesting the power in the commission and certain of the municipal authorities, at their option, to allow private capital to do the work. Such a law would have none of the taint of the lobby about it, and if the names of the commissioners should be such as they ought to be they would command public confidence and we should not long be without rapid transit.

THE GERMAN GOVERNMENT POLICY on the Papal question has excited a feeling of public uneasiness in France and Rome. Considering the cause the consequence is quite natural and reasonable, for the Italian royalty may find itself very seriously agitated should the French and the Teutons commence to quarrel over the claims of the Vatican.

A Would-Be Chesterfield Brought to Grief.

One of the most fruitful themes for the vagrant pen of the British periodical philosopher is the libellous character of the American press. We have been told again and again by this supernal personage that the reputation of the purest and most immaculate is dragged before the vulgar mob and demolished with the same ease that one would blow over a house of cards. Our average journalist is represented as listening at the keyholes of drawing rooms, or concealed beneath a table, around which are gathered diplomats for secret deliberation, or as boldly plunging into the circle of domestic grief in order to lay bare the darkest sorrows of a household. We are aware that there is a hive of pot-house vagabonds who are permitted, from some inscrutable reason, to cast their slime on our respectable journalism; but they are rapidly drifting into the alum literature where they belong. Beyond this there is a general hesitation in America, either by innuendo or malignant slander, to weaken the social status of any person or personage who has not committed some flagrant public wrong. This is as it should be, and we are gratified to note that healthy criticism is deepening and broadening. But how is it in England? As the reader will discover, in an article on a modern Chesterfield, published in the Saturday Review, from the aristocracy itself is recruited a most dangerous and ignoble species of the defamer. Lord Desart, envious of the fame of the soi-disant arbiter of English manners and morality, contributed a series of letters to London Society. In them he taught the coarsest philosophy, if philosophy can be called dishonor and brutality, and then superadded to his weary rubbish a string of cunning insinuations directed against the private characters of people of quality. This form of vicious writing is peculiar to England. The cowardly instinct that makes a man deliberately choose a victim for social ruin teaches him the art of saying, "the Duke of H—" or "the Duchess of I—" "are shreading an earthquake of truth, which shall shake before the public gaze all the skeletons of the family." Lord Desart was, however, exposed and made to sign the most abject and humiliating apology we remember ever to have seen in print. Ready enough to employ his pen in concocting his loathsome letters, he certainly displayed most astonishing haste in eating his own words, and apparently without any of the evil effects which generally follow sudden and involuntary deglutition. He is, however, but one of a class who are constantly active in English society. They do not always write books or contribute to the periodicals, but are often the purveyors of club slang and coffee house colloquy. Here in America, whatever may be the vices of our journalism, we do not generally encourage attack by innuendo, nor slander by insinuation. The French newspapers, Quixotic and volatile as they are said to be, are comparatively free from the base habit we have mentioned; and we commend the stinging rebuke of the Saturday Review in its effort to banish it from England. We might say more in the common cause of all classes of publications, and indulge the hope that the journalism of the world is entering upon a loftier sphere of inquiry and usefulness, suppressing all that panders to morbid craving, idle curiosity and vicious gratification.

The Cavalry Controversy.

The claim for superiority put forward by Colonel Brackett in favor of American over British cavalry is not likely to be acquiesced in by our transatlantic cousins. Indeed, already a skirmish line of Britishers has dashed at the Colonel in gallant style, without waiting for supports, and unless the champion of American horsemanship fixes himself well in his saddle he is likely to come to grief. It is always a dangerous thing to attempt to deal with a wide question in a paragraph, and Colonel Brackett has fallen into the grave error, for a scientific writer, of generalizing on insufficient information. We will not accuse the Colonel of being unacquainted with the history of the British army, but his information on the special subject of British cavalry seems to be drawn solely from Nolan's work on that arm. Men acquainted with military literature know that while Great Britain has produced some good cavalrymen, Mitchell and Nolan stand almost alone as writers on cavalry subjects. Both officers wrote at a period when the army through lengthened peace had deteriorated, and the cavalry that swept like an iron torrent over the fields of the Peninsula and closed a gallant series of services at Waterloo had degenerated into mere parade troops. The scathing attacks of Nolan were directed against a system of organization and armament which has in great part been altered in accordance with his suggestions, which were based on common sense. But though all this is admitted, and even though all the defects denounced by Captain Nolan still continued, they would not furnish sufficient ground for the sweeping statement put forward by Colonel Brackett. The superiority of one body of cavalry over another does not rest on any single advantage of organization, but must depend on a concurrence of advantages which leave a decided superiority after a general balance has been struck. The question of horses, arms, officers and the greater or less skill with which troops are used must greatly influence the value of cavalry. It is even possible that the same corps may differ widely in value under the leadership of different men. It is, therefore, evidently unsound reasoning on the part of Colonel Brackett to say that, because our cavalry ride better than the British, therefore it is in every respect superior. Suppose some Britisher were to say that because the Indians of the Pampas ride better than the United States soldiers therefore they were better cavalry! Such a deduction would be evidently illogical, and would certainly not be well received by Americans. Besides, it is not at all clear that the charge of bad horsemanship brought against the British is well founded. Had Colonel Brackett ever ridden across country with an Irish pack or tried the stone fences of Leicestershire perhaps his estimate of British horsemanship would be modified. The British have the reputation, well earned, of being the boldest horsemen in Europe. Had Colonel Brackett confined himself to the statement that the system of balance riding practised on

the Plains was better adapted for military purposes than the British system his views would be accepted by all military men as sound. English soldiers, taken from all grades and conditions of life, cannot be made to ride as well in a few months as men who have spent all their lives in the saddle; but they can be turned into cavalry capable of whipping the Sikhs, who in the matter of mere horsemanship and dexterous use of their weapons are unrivalled. Nor are the Sikhs a puny or cowardly race. In physique they are the equal, if not the superior, of the European, with all the advantages of climate in their favor. It is notorious that individually the Sikhs are better horsemen and better swordsmen than any Europeans, and yet these horsemen were beaten over and again by British cavalry made up of Irish peasants and Glasgow or Manchester weavers. What, then, becomes of the horsemanship theory of Colonel Brackett?

Sermons Wise and Otherwise.

Ritualism and superstition received another shot yesterday from Bishop Cummins. While he admitted and declared that man must have a religion, and that religion has been the weightiest force and factor in human history, yet blazing altars, delicious perfumes, the exhalations of incense, operatic music and other sensual ceremonies constitute a clever counterfeit presentment of the religion of Jesus Christ. How beautiful is such a ritual, he asked? But is it true? That is the main question. The Bishop does not want to "see altars in churches the exact counterparts of those in pagan temples. There is no true altar but the Cross of Christ." The Bishop is opposed also to paid choristers in white robes and a congregation praising God by proxy. He much prefers congregational singing. A lovelier sight than all the glories of marble or canvas is the soul reflecting its beauty in devout worship. Whatever ritual leaves the heart of the votary unmoved, unmarked by any self-sacrifice, is superstition, and not the worship of God in spirit and in truth.

Mr. Beecher illustrated various conceptions of God. In the Old Testament God is revealed more forcibly under the representation of a regnant power as God over all nature and God over the nations—a God of adaptation to want. In the New Testament He is revealed as the God of goodness, gentleness, sweetness, patience and long suffering tenderness. Mr. Beecher believes in Herbert Spencer, John Stuart Mill and men of that class as workers with God and for God.

The Rev. Henry Powers had something to say in favor of mental and moral culture and their relations to the life of a man. While he would not pretend to say that a man could not be a Christian unless he is educated, yet the advantages of knowledge and culture are very great in helping a man to bear the ills and misfortunes of life. It is not a good sign for a man to be long and doubtfully engaged with the ordinary temptations of life. The true Christian ought to feel after a time that he is not only equal to these ordinary trials and temptations but superior to them. The good man's resources of moral power, like his mental stores, are cultivable and may be made so strong that a man shall in time feel no necessity for any vigorous or even conscious conflict with the world of sin. This is true in part. But the power that can overcome sin when the spiritual life begins in a man is the same that must always keep it down. That power is the grace of God. Culture may help wisdom and godliness, and hope may help, but grace alone can save; and without it all our culture will not keep us out of perdition.

Dr. Duryea drew from the inquiry of the ruler to Jesus, "Good master, what shall I do to obtain eternal life," not the interpretation that soeities give to it, that Christ disclaimed any idea or right to be considered as divine, but rather the very opposite, that "He was Himself God. Jesus did not reprove the man for calling Him "good." He did not disclaim being good, but He sought rather in this way to reveal Himself to the ruler whom He afterwards exhorted to sell all that he had and follow Him. The ruler, in his recital of the commandments that he had kept from his youth, omitted the first, and Jesus, by His answer, forbade him to have any other God beside Himself. Jesus knew that while this man retained his riches and trusted in them he could never save his soul. He therefore advised him to dispose of them. This man was a type of many in our day, who would be far richer if they sold all their earthly possessions and followed Jesus instead of the world. But, like him, they hold on with one hand as it were to the world and with the other try to catch the hand of Christ, and the result is a miserable failure.

Father Bjerring yesterday set forth some of the doctrines of the Greek Church. He does not show himself as well posted in the Scriptures as a public teacher of those writings should be. As one of the highly exalting characteristics of the Virgin Mary he names virginity, which he says was despised among Jewish women, but which her pure soul resolved to embrace, when it is asserted by the Evangelists that she was betrothed to Joseph at the time of the Saviour's birth, and by whom she subsequently had children, so that virginity did not enter into her life's calculations. That the Greek Church believes as the good Father declares is simply saying that she does not believe the sacred record on this point. Prayer to the Virgin and to the saints is another of the doctrines of the Church. But Christ, in His model and imitable prayer, gives no intimation that our petitions should be addressed to them. Nay, rather He declares that whosoever doeth the will of His Father in heaven the same is His mother and sister and brother. Father Bjerring claims that his Church has preserved the faith in its original purity; and yet, while it agrees in doctrine substantially with the Roman Church, in doctrine the Greek Church in some respects considers its Latin neighbor as heretical as any Protestant sect can be. Mr. Frothingham talked about "Public Amusements" yesterday. He thinks we ought to have amusements, and because the Church thought so in the centuries gone by the Church founded the theatre. "Amusement is that which lets in through the gates of joy a flood of pleasure." Mr. Frothingham thinks the theatre is not what it ought to be, chiefly for the reason that it is not native; and yet, to his mind, the opera bouffe should be, with its ballet, its songs, its scenic effects and