

NEW YORK HERALD

BROADWAY AND ANN STREET. JAMES GORDON BENNETT, PROPRIETOR.

NOTICE TO SUBSCRIBERS.—On and after January 1, 1875, the daily and weekly editions of the New York Herald will be sent free of postage.

All business or news letters and telegraphic despatches with enclosed New York Herald.

Rejected communications will not be returned.

Letters and packages should be properly sealed.

LONDON OFFICE OF THE NEW YORK HERALD—NO. 46 FLEET STREET.

Subscriptions and advertisements will be received and forwarded on the same terms as in New York.

VOLUME XL.....NO. 72

AMUSEMENTS TO-MORROW.

ROBINSON HALL.—SIXTEENTH STREET AND BROADWAY.—CALLEDEN'S GEORGIA MINSTRELS, at 8 P. M.; closes at 10 P. M. THEATRE COMIQUE, No. 514 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

TONY PASTOR'S OPERA HOUSE, No. 201 BOWERY.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

METROPOLITAN MUSEUM OF ART, West Fourth street.—Open from 10 A. M. to 5 P. M.

ROMAN HIPPODROME, Fourth avenue and Twenty-seventh street.—CIRCUS, TROTTERS AND MENAGERIE, afternoon and evening, at 8 P. M.

BROOKLYN PARK THEATRE, Fulton avenue.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

BRANT'S OPERA HOUSE, West Twenty-third street, near Sixth avenue.—NEGRO MINSTRELS, at 8 P. M.; closes at 10 P. M. Dan Bryant.

GERMANIA THEATRE, Fourteenth street.—GIROFOLA, at 8 P. M.; closes at 10:45 P. M. Miss Lina Mayr.

THE KING OF MAGIC, and HERRMANN, THE KING OF MAGIC, at 8 P. M.; closes at 10:45 P. M.

FIFTH AVENUE THEATRE, Twenty-eighth street and Broadway.—THE BIG BO, at 8 P. M.; closes at 10:20 P. M. Mr. Fisher, Mr. Lewis, Miss Davenport, Mrs. Gilbert.

LYCEUM THEATRE, Fourteenth street, near Sixth avenue.—MEDEA, at 8 P. M. Miss Hester.

PARK THEATRE, Broadway.—FRENCH OPERA BOUFFES.—GIROFOLA, at 8 P. M.; closes at 10:45 P. M. Mlle. Coralie Geoffroy.

GRAND CENTRAL THEATRE, No. 565 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

BOOTH'S THEATRE, corner of Twenty-third street and Sixth avenue.—HENRY V, at 8 P. M.; closes at 11 P. M. Mr. Bignold.

SAN FRANCISCO MINSTRELS, Broadway, corner of Twenty-third street.—NEGRO MINSTRELS, at 8 P. M.; closes at 10 P. M.

TIVOLI THEATRE, Eighth street, between Second and Third avenues.—VARIETY, at 8 P. M.; closes at 12 P. M.

WALLACK'S THEATRE, Broadway.—THE SLAUGHTER, at 8 P. M.; closes at 10:45 P. M. Mr. Boucault.

COLOSSEUM, Broadway and Thirty-fourth street.—PARIS BY NIGHT, Two exhibitions daily, at 2 and 8 P. M.

MRS. CONWAY'S BROADWAY THEATRE, Broadway.—THE MAN OF AIR, at 8 P. M.; closes at 10:45 P. M. Mr. Lawrence Barrett.

WOODS MUSEUM, Broadway, corner of Thirtieth street.—MONTE CRISTO, at 8 P. M. SAN-SA OUS, at 8 P. M.; closes at 10:45 P. M.

OLYMPIC THEATRE, No. 624 Broadway.—VARIETY, at 8 P. M.; closes at 10:45 P. M.

QUADRUPLE SHEET.

NEW YORK, SUNDAY, MARCH 14, 1875.

From our reports this morning the probabilities are that the weather to-day will be warmer and partly cloudy.

WALL STREET.—Stocks were firm. The bank statement showed an important loss of gold. Foreign exchange was steady and money on call was abundant at 2 1/2 to 3 per cent.

THE LOUISIANA ARBITRATION COMMITTEE held another session in this city yesterday, but no conclusion was reached.

WHAT OUR GREAT MEN THINK of the Beecher trial is shown in our report to-day. It is impossible not to agree with the general opinion expressed by so many intelligent minds.

THE STREAMS above the Port Jervis ice gorge are gradually rising, but there is no great change in the general situation. The nitro-glycerine gave out yesterday, but the ice does not show any symptoms of exhaustion.

THE INVESTIGATION of the malpractice case in Brooklyn began yesterday, and the mystery has already been dispelled. Four persons are under arrest for supposed complicity in the death of the young woman, and against some of them the testimony is direct.

MR. JOHN MITCHELL was elected the second time by an immense majority, but that is no reason why the people of Tipperary who refused to illuminate their houses in his honor should be mobbed. The fact, however, shows how embittered the Irish people have become because of the attempt to exclude from Parliament their favorite representative.

THE BUSINESS PROSPECTS this spring are certainly improving, and among the indications of an active revival of trade are the advertising columns of the Herald to-day. This increasing advertising patronage is always a healthy sign, and the probabilities are that we shall have a brisk and busy spring in New York.

THE PATRONAGE of TAMMANY.—How Tammany proposes to divide the spoils upon a mathematical basis is detailed elsewhere, and the figures will be read with as much interest as the purchasers of lottery tickets read the announcement of prizes. The chances of getting offices are about equal to those of drawing lucky numbers, and thousands of democratic statesmen are destined to be dreadfully disappointed.

THE PINCHBACK CASE will be soon decided, and the debate in the Senate is, therefore, regarded with more than usual attention by the country. The opinions of the newly-elected Senators are especially important as intimations of their future policy in respect to the South. Yesterday Senator Whyte, of Maryland, made a powerful argument against Mr. Pinchback's admission and quoted the President as one of his authorities.

His Eminence, Cardinal McCloskey.

It is more than two hundred years since the style of address was adopted—by a decree of Pope Urban VIII. in 1630—which makes Eminence the title of cardinals. Their previous title, Illustrissimi, was of equal dignity, but the word was selected with less sobriety of taste. It is not probable that Archbishop McCloskey sets much personal value on the style of address, but the Catholics of this country and particularly of this archdiocese, will gratefully appreciate this recognition by the head of their Church. When the intelligence first reached this country, a few days ago, that the Pope intended to raise Archbishop McCloskey to the Cardinalate, he expressed a sentiment of regret. We do not suppose that this was a mere expression of personal modesty or Christian humility, but think it rather implied a sense of the inconvenience to which his ecclesiastical promotion would subject both him and his flock. He had, at that time, no reason to expect that the ordinary usage, which requires newly appointed cardinals to repair to Rome and receive the red hat from the hands of the Pope, would be relaxed in his favor. It would be a serious interruption of his pastoral duties to make a journey to Rome for the purpose of complying with a mere ceremonial. Our despatch from Rome, printed yesterday, indicates that the established usage is to be waived in the case of the American Cardinal. There can be no doubt of the authority of the Pope to deviate from it in his discretion for sufficient reasons.

A newly appointed cardinal receives a red cap and a red hat as marks or symbols of his office. According to the usage of many centuries the cap is given to the cardinals by the Pope if they are at Rome, and is sent to them if they are absent; but the hat has never been conferred except by the Pope's own hand. The red cap is in the nature of a notification; the conferring of the red hat is a full investiture, which completes the title to the office. The cardinal's cap is called a beretta, and the statement of our intelligent correspondent at Rome that the beretta is to be sent at once by special messengers and the cardinal's hat to follow afterward in the care of an ecclesiastical of higher dignity, indicates that the old distinction between the two is to be observed while releasing the American Cardinal from strict observance of the established ecclesiastical etiquette. The beretta will be an authentic official notice of his elevation, and the sending of the hat by a church dignitary dispenses the Archbishop from the duty of the European cardinals to go to Rome and receive it from the hands of the Pope. The beretta, or red cap, is to be sent at once, without waiting until after the equinoctial storms before the papal messengers cross the ocean, which, we suppose, is the reason of the inquiry respecting the safest lines of steamships and their days of sailing. The Catholics of this country will think the value of the Pope's recognition or compliment is enhanced by the deviation from usage which exempts the American Cardinal from the duty of a long journey to Rome on a point of ceremonial etiquette. This, at least, is the interpretation which we put upon the discrepancy between our despatch from Rome and the ordinary usage according to which the cardinal's hat could be received only from the hands of the Pope himself.

Archbishop McCloskey acquires new dignity, but no additional power by this gracious and complimentary act. He is precluded by distance from participating in the most important functions of the Sacred College. The most important of all, that of electing a new Pope, although in the course of nature it must soon devolve on the College of Cardinals, must be performed under conditions which will not permit Cardinal McCloskey to take part in it. The concave meets for this purpose on the tenth day after the demise of a Pope—a period so short that an American Cardinal could not be present unless he should happen to be accidentally in Europe at the time. The other functions of the cardinals are chiefly local, appertaining to the civil and ecclesiastical administration of the Papacy. The cardinals have always been the princes and chief dignitaries of the Roman States. During the long period before the Pope was stripped of his temporal power they held the highest offices in his civil government as well as in his ecclesiastical administration. A large majority of the cardinals have always been, and still are, Italians; but their functions have been dwarfed and narrowed since the assumption by King Victor Emmanuel of civil jurisdiction in the States of the Church. Unless the temporal power of the Pope should be recovered there is no longer any reason why so large a proportion of the cardinals should be Italians; but it is not probable that this consideration has in any degree influenced Pope Pius in elevating an American Archbishop to the Cardinalate. Besides testifying his personal regard for Archbishop McCloskey he has merely intended to recognize the importance of the Catholic Church in the United States.

The interest of our Protestant population in this event is very slight—perhaps too slight—because they look merely at its intrinsic value. As a compliment of the Pope to his Catholic children in America it is of no consequence to them; and, from their point of view, it is a mere compliment. They are too intelligent to think it adds to the real power of Archbishop McCloskey, and they accordingly feel no sort of apprehension or alarm, as if the conferring of a mere title, accompanied with no real authority, could endanger any Protestant interest in this country. A cardinal's red hat is no more to them than the ecclesiastical robes worn by the Archbishop in the services of his Cathedral. From this point of view their judgment is correct and their indifference fully justified; but they cannot afford to be indifferent to the facts, or assumed facts, on which this high compliment is based. No intelligent man wishes to ignore the moral and religious statistics of his own country any more than its statistics of population and material resources. The growth and strength of the various religious denominations are of even greater interest to the better class of minds, whether Catholic or Protestant, than the progressive development of the physical resources of the country. If Catholicism has made such headway in the United States as its advocates claim we do not see how any denomi-

nation of Christians can regard it as of small consequence.

One of the despatches from Rome, which we printed yesterday, repeats from the *Voce di Verita* a statement that "the Pope confers the cardinal's hat on Archbishop McCloskey not only on account of the personal merits of that prelate but because the Holy See is desirous of honoring the Catholics of America and of marking the progress of Catholicism in the United States." There is no room to doubt that "the progress of Catholicism in the United States" has been very remarkable. When John Carroll, of Maryland, was, in 1790, made the first Catholic bishop in America, there were less than forty thousand people in this country belonging to that communion. In 1808, when six additional American bishops were appointed, the Catholic population amounted to only one hundred and fifty thousand souls. In 1850 there were twenty-seven Catholic bishops in the United States and a Catholic population of about one million and a half. At present—we follow Catholic authorities and statisticians who may perhaps exaggerate—the Catholic population of the country is about six millions. If this estimate is even approximately correct the extraordinary growth of that communion is fitted to attract attention and deserves the profound consideration of all Catholics and all Protestants, and, indeed, of all intelligent citizens who take an interest in the higher aspects of our national life. Subjects of this class, which engage the attention of every enlightened traveler in a foreign country, cannot be deemed trivial by anybody who desires to reach a correct estimate of the play of moral forces in the United States. Protestants and Catholics have an equal interest in such facts; and it is the facts, rather than their recognition by the Pope, which challenge public attention. The creation of a cardinal, who, for geographical reasons, cannot be expected to discharge the customary duties of that office, on the express ground "of marking the progress of Catholicism in the United States," cannot rationally be regarded with indifference by any of our religious sects.

The selection of Archbishop McCloskey for this distinction is a joint tribute to his personal worth and the importance of his archdiocese. The number of Catholics in the archdiocese of New York is estimated to be six hundred thousand, while the next highest, that of Baltimore, is only two hundred and fifty thousand; that of Cincinnati, two hundred and twenty thousand; that of New Orleans, two hundred thousand, and of the two or three other archdioceses still less. If an American Catholic was to be raised to the Cardinalate, there can be no question of the eminent fitness, both on personal grounds and the importance of his charge, of the selection already made. Archbishop McCloskey will wear this unsought honor with the meekness of a Christian, and, while he fulfills every requirement of propriety by grateful acknowledgments to the Pope, he will unostentatiously pursue the even tenor of his way in the assiduous discharge of his duties precisely as if this high distinction had not been conferred upon him. It can hardly increase the respect and affectionate attachment of his co-religionists, although they will rejoice in this recognition of the American branch of their Church and cordially approve of the fitness of the choice.

Pure Water.

We print in another column an article of interest at the present moment in the water supply of cities. It is contributed by General Viele to the *Sanitarian*. It does not exhaust the subject, but rather touches and indicates its important points, and deals with them capably as far as it goes. Dr. Chandler, of the Board of Health, recently stated, it may be remembered, that the impurities now found in the Croton water are "mainly organic," and "not harmful." Water is correctly contemplated from the standpoint of a directly contrary theory in the article to which we refer. Dangerous impurities in water are nearly always not "mainly organic," but exclusively organic. If the *goutre* found in the Alpine valleys and among the dwellers on the sides of mountains in some other countries is, in fact, due to the mineral substances that abound in the water, that is the most marked instance probably of extensive harm caused by the presence in the water of inorganic "impurities." But every case of pestilential or malarious visitation due to contaminated water arises from the presence of that class of impurities which the President of the Board of Health deals with lightly as merely organic substances. Cholera, for instance, is spread through the contamination of the water by the presence of specific organic impurities, infinitesimal, perhaps, in quantity, and that defy detection by every known process of chemistry or the microscope. Water that the chemists of a Board of Health, or any other chemists, would declare absolutely pure might yet spread a disease that would destroy half the people of a great city. Some other assurance, therefore, than any the chemists can give is needed for the purity of the water of this city. At this moment the thawing snow is carrying into the Croton River the washings of half the barnyards in a large section of Putnam and Westchester counties, and the washings of the whole surface as well, including, perhaps, many points even less fragrant than barnyards, for, startling as it must appear, an adequate process of filtration is utterly ignored by the authorities.

A Suggestion for the Beecher Trial.

A notable trait of the Beecher trial is the inquisition made into the religious belief of the witnesses. So far no one has been allowed to testify without an attempt of the lawyers of one side or the other to fasten upon him or her the stain of unorthodoxy. We do not understand what is gained by this. The jury are not all blue-light Presbyterians, or close communion Baptists, or rigid Methodists. The lawyers have been selected, so far as we know, without regard to their religious opinions. Judge Neilson is, no doubt, an excellent Christian, but his religious belief was not looked into. Why, then, the witnesses? Is it not a little ridiculous in Everts and Fullerton and the rest of the Bar to be badgering a witness about the Divinity of Christ and the church he attends? The Christian religion is not on trial before Judge Neilson. It will survive the verdict of the jury. But if the religious faith of the witnesses is important that of the lawyers must be much

more so, and we should like the Judge to examine Mr. Everts and Mr. Fullerton, Mr. Beach, Mr. Tracy, Mr. Shearman and the rest publicly in the catechism and what they believe about the Christian religion. Such an examination, in which Mr. Beach might cross-examine Mr. Everts and Mr. Fullerton Mr. Tracy, would make the trial a little interesting. At present it is fearfully dull, and, after all, nobody cares where the witnesses go to church, or how often, while the whole country would read with interest Mr. Everts' confession of faith and his account of how he usually spends the Sabbath.

"John Doe."

The inquest in the case of the late Jacob B. Stockvis shows at every step of its progress that a peculiar danger menaces the citizen of New York in any emergency where physical and mental misfortune ought to invoke for him the protection of the police. The story of Mr. Stockvis is a singularly pathetic one. Leaving his home in the morning against the wishes of his family he was suddenly stricken by a disease and rendered speechless. His mind also was affected. In this condition Officer Fallon found him, and he was taken to the station house, where he was looked up over night as "John Doe," upon a charge of intoxication. He was brought to the police court in the morning, still speechless and deranged, looking, according to Mr. Justice Flammer, as if he had been on a long debauch. Here a most remarkable scene was enacted. Not only did the Judge accept the charge of intoxication without inquiry, but of his own motion and without any apparent reason he added to it an accusation of "collecting a crowd and fighting." And so the prisoner was sent to the Island for six months, where he was locked up with two "harmless" lunatics and no further attention paid to him. In the meantime his friends made unavailing search for him, and though soliciting the aid of the police obtained no assistance from that quarter. His discovery in a cell at the Workhouse was accidental, and then it was found not only that he had had no medical attention from the time of his arrest, but that he was dying. There is something so astounding in the bare recital of this story that had the facts been the basis of a romance they would have been regarded not only as improbable but impossible.

The experience of Jacob Stockvis may be the fate of any citizen of New York. This is a view of the case to alarm and shock the entire community. If it could befall this man it may happen to any one of us, and will continue to threaten so long as the "John Doe" theory is acted upon. Even the explanations of the police and the Workhouse officials only intensify the alarm, while they show that the danger cannot be exaggerated. Because a man happens to be intoxicated is no reason why he should be tossed about from one officer to another in utter disregard of his rights as a citizen. The testimony in the Stockvis case shows that his treatment was the result of the system and not a mere accidental series of abuses. Officer Fallon and the sergeant to whom he turned over his prisoner are not necessarily bad men at heart because they carelessly mistook paralysis for intoxication. Justice Flammer, though he was wrong and reckless, was not intentionally cruel and unjust. The officers and physicians of the Workhouse—even the young doctor who works for "board and washing"—had no intention to allow a fellow man to die from sheer neglect and inattention. Yet the results could not have been more deplorable if their motives had been as base as their acts were unjustifiable. The wrong is in the system, which has been allowed to deteriorate until there is no longer any feeling of responsibility or sense of duty in the public service. There is no reverence for the law or for its forms among those charged with its enforcement. Justice, or what ought to be justice, is loosely administered; but this carelessness is not confined to policemen and police judges and hospital wardens and physicians. It pervades every department and even society itself. It caused the St. Andrew's church disaster. It enabled Superintendent Walling to satisfy his conscience in getting aside the law by complying with its purpose and spirit. It was the late Mayor Havemeyer's defence of Charlack and Gardner. Personal delinquencies spring from the rottenness of the system, and until the system is reformed and the law obeyed in all its executions we may expect accidents and outrages to befall us in the future as they have befallen us in the past.

The subject is one not to be lightly treated or forgotten in an hour. We have a complete and thorough reform in every department of the city government. The Board of Aldermen have done well in profiting by the lessons of the St. Andrew's disaster and moving for greater security in public buildings. Reform must not stop with the Department of Buildings, but reach every bureau in every department, so that the citizen may no longer be a football to be kicked by every official in whose path he may chance to fall.

The Fourth Avenue Improvement.

This great public work, which will be remembered with the old Roman roads that now excite the admiration of travellers, is coming to an end. It is a work that has attracted the attention of the whole world. From Rome, Florence, Naples and Genoa, from Paris, Berlin and Brussels, from Dublin, Longford and Mullingar applications have been received from unemployed statesmen to assist in bringing it to completion. It will go down to posterity, carrying with it the lessons of the age in which we live. But only those who study the inside history of the revolution which swept over Tammany Hall two years ago can see what the real value of this work has been in a political sense. There is no harm in our stating now that the Fourth Avenue improvement has been the refuge and the hope of the survivors of the late Tweed empire. "Consider, oh, great Pompey," says Cicero, "to what changes the human life is subject!" "The best way," says Emerson, "to find gold is to dig for it." Here are the statesmen, the bosom friends of Tweed and Sweeny, the learned Judges, Senators, Aldermen, Assemblymen, digging and delving, and dreaming of the splendor of the American Club of the days when "Big Six" was master of Tammany, and when even the members of the Manhattan Club were only too anxious to subscribe to a statue to his fame. When we think of the late supervisors, ardently laboring until the sweat pours from their brows, bringing into the rocks, and thinking of the

days when they were boring for rocks in the Treasury; when we think of the Common Councilman who once controlled his ward as absolutely as Cosar mastered Rome, now devoting his energies to the mule, the saw and the pickaxe, thinking of the point of order he once raised in the unfinished and unfinished Court House, we see what this Fourth Avenue improvement has been in our modern politics.

But may it not be that from this noble work may come that revolution which the Fitz Kellys and the friends of the Empire earnestly crave? Will the Fitz Kellys continue to be patient workers in granite and stone—the Fitz Kellys, with eighty thousand votes, while the Fitz Porters, who cannot muster one hundred on a rainy day, sit and sip champagne and delight their souls in rare viands and quietly accumulate all the patronage of this great city? These are the men who voted early and often, who were perfectly willing, also, to vote in the names of the fashionable and stay-at-home Fitz Porters. Let the Fitz Porters remember that the man who sold the lion's skin was killed in hunting him. Henry V. won the battle of Agincourt on St. Crispin's Day. It would not surprise us if the patriots of the Fourth Avenue improvement, aroused by the memories of their fallen glory, won the battle of Tammany on St. Patrick's Day.

St. Patrick's Day Celebrations.

Notes of preparation for the honoring of Ireland's patron saint are heard over the length and breadth of this land. Not even in the island he freed from toads and serpents will his memory be celebrated with as much pomp and enthusiasm as will be witnessed in the towns and cities of the American Union. The feast of St. Patrick has a dual quality. It is at once religious and national, and so is bound up with the strongest and most enduring sentiments of the human heart. Hence its power in awakening whatever of love and reverence for their native land remains in the breasts of the scattered members of the Irish family. Love of country is a virtue which deserves respect, and when wisely displayed commands it. We can sympathize with the principle underlying the honor paid to the memory of St. Patrick. We recognize it as a form of protest against the disappearance of Ireland from the list of nations. As a protest we hold it to be ineffective and unnecessary, especially now, when Ireland has once more found a voice to protest within her own shores against the injustice to which for ages she has been subjected. The system of celebrating this festival by public parades, involving a large outlay, is founded on a misapprehension as to the value and effect of such demonstrations. The men who engage in them are for the most part simple, honest, industrious citizens. In the new home they have not forgotten the old land where rest their fathers' bones—the scenes hallowed by the memory of a mother's love. Looking back from amid the feverish struggle and toil of their present existence they see like an oasis in the desert of life the Green Isle of their early youth. They see their land as men behold their mother's face through the long forgotten years, smiling and radiant to them, though to all the rest of the world haggard and bedimmed with tears.

The Irish people have never abandoned the hope of recovering their independence. They have submitted to a power they could not resist, but never accepted their defeat as final. The St. Patrick's Day parade is chiefly important to the average Irishman because it is a visible confession of his faith that some day "Ireland will be a nation once again." The more intelligent Irishmen hold aloof from these displays, because they look on them as unwise and useless. They recognize that when the parade is done Ireland is no nearer to being free, nor is the world any more sympathetically disposed toward her cause. It is well known that the contrary is the case. People who do not understand the underlying sentiment which prompts these displays are liable to be offended at them. Others who see the mass of workmen separated from their natural leaders, the men of education and intelligence, who persistently decline to take part in them, are likely enough to form a very unfavorable and very erroneous idea of the intelligence and standing of the Irish people in this community. While other nations are judged by their intellectual giants these parades expose the Irish in America to the danger of being judged by the brawn and muscle rather than the brain and intelligence of the race. If these celebrations did no more injury than this there would be sufficient reason for their discontinuance; but they do infinitely more damage. In this city alone they take thousands of men from their work and induce poor, struggling workers to expend in idle and foolish display money that were better applied to benefit their families. At a low calculation the Irish residents of New York expend yearly on their St. Patrick's parade one hundred and fifty thousand dollars, which they might better cast into the sea. If, instead of wasting this money on German bands and gaudy banners, they were to apply it to the erection of an Irish hospital, for the relief of the suffering of their own race, or found with it an aid society for the benefit of poor Irish emigrants, how much real good could they not accomplish! Such an expenditure of their money would secure for them the friendship and good will of all citizens and would be a more practical way of displaying their patriotism than all the parading they could do in a century. It is charged against the Irish people that, though warm-hearted and impulsive, they are eminently unpractical as a people. They certainly, in this country, lay themselves open to the charge; for while they possess means and opportunity of doing much good for the weak and helpless of their own race they allow themselves to be blinded and misled by the blatant patriotism of men who flatter only to use them. It is sad that men who in the ordinary affairs of life do not lack quickness of perception or intelligent understanding should allow themselves to be led into a foolish course by selfish and designing politicians, who lead in these foolish displays in order to acquire the right to sell with advantage the influence they derive from a hollow pretence of patriotism. A large section of the Irish residents are in favor of discontinuing these annual parades, and we hope the wisdom of this course will recommend itself to the common sense of the societies that are principally responsible for their continuance.

Pulpit Topics To-Day.

The reasons why every one should join the Church are numerous and varied, but we dare say Mr. Hepworth will select and present some of the best and strongest to the consideration of his people this morning. But when a person has joined the Church he or she assumes an obligation to work for Christ and the Church, and hence the sublimity of Christian labor associated with Christ, as Mr. Hawthorne will set it forth to-day. And in such labor is found true happiness, which Solomon, seeking for it elsewhere, did not find. The religion demanded by the times, whatever Mr. Thomas may think about it, is, in our opinion, of the same sort as the religion that was preached by Christ and His apostles in the times long gone by. We cannot get better, and anything inferior is of very little use in counteracting evil. This old-time religion which enters into human character constitutes the strength of young men, and its absence leaves them helpless and an easy prey to vice and temptation. This religion is obtained through the "precious blood," concerning which Mr. MacArthur will speak this morning, and without the crucifixion of Christ or "Christ crucified" which Mr. Borel will treat, there would not have been the precious blood nor the religion that rests upon it. Trouble drives many a soul to God who would not think of going to Him from any other motive. To-day Mr. Alger will present "humanity in the depths crying unto God" and what came of such crying. And akin to this topic is that by Dr. Porteous on "cloud providences."

The trial that is and is to be—probably the Brooklyn trial and the last judgment trial—will command the attention of Dr. Fulton this morning, as the atheistic tendency will this evening. Mr. Henry Varley will preach a pure and simple Gospel in plain and comprehensive words from the platform of the Hippodrome this afternoon and evening. If the day is passably fair the place will be crowded, we doubt not, at both services.

THE SPECIAL COMMITTEE appointed by the Board of Aldermen to inquire into the charges made against Comptroller Green held another meeting yesterday, when several important witnesses were examined. Mr. Green seems to have put a great many worthy people to unnecessary trouble and expense.

PERSONAL INTELLIGENCE.

It is thought in Germany that Molke will not recover. General James S. Negley, of Pittsburg, is staying at the St. Nicholas Hotel. Lieutenant General Philip B. Sheridan left this city last evening for Chicago. Paymaster Milton B. Cushing, United States Navy, is quartered at the Everett House. Congressman William P. Frye, of Maine, is residing temporarily at the St. Nicholas Hotel. In Germany it is a personal insult to draw a debtor by means of postal cards, and the law affords a remedy. Mr. J. H. Devereux, President of the Atlantic and Great Western Railway Company, is sojourning at the St. Nicholas Hotel. M. and Mme. Levert have their "Wednesdays" in Paris, and their *salons* are the chosen and accepted center of Bonapartism. Warwick Castle, badly burned a few years ago, has been reconstructed, and this fine antiquity is now as good as new. Price of repairs, \$100,000. At Zinnwald, in Germany, a widow of 103 has just married a man of sixty. One of the bride's children, aged eighty, was present at the wedding. A cable telegram announced that the Hon. Benjamin Moran, the new United States Minister to Portugal, arrived in Lisbon yesterday, the 13th inst. Mr. Algernon Sartoris, son-in-law of President Grant, arrived at the Brevoort House yesterday morning and started on his return to Washington last evening. State Senator Wolla S. Dickinson, of Bangor, N. Y., and Assemblyman James Faulkner, Jr., of Danville, and Richard D. Cole, of Rochester, are at the Metropolitan Hotel. The Earl of Dunraven, of Ireland, arrived in this city yesterday from Montreal, and is at the Brevoort House. He will sail for England on Wednesday next in the steamship Cuba. Colonel McClure's new paper, the *Times*, made its appearance yesterday morning, taking the place of the *New Age*. It is a handsome sheet, and promises to be edited with spirit and ability. Saxony longs for the restoration of the "schlaget"—the public whip—As an instrument to justice; since no other discipline seems effective to repress the minor crimes against the person. Louis Blanc and Edgar Quinet, who are professional republicans, did not vote for the bill that established the Senate, though a Senate was necessary to assure the existence of the Republic. The Philadelphia *New Age* is no longer a *Litsey Age*. It is among the papers of the past. Upon its pages has arisen the *Times*, a handsome and independent sheet, managed by Colonel A. K. McClure. Here's a condescension! His Serene Highness Prince Hermann Eugen Adolph Bernhard Franz Ferdinand August von Sayn-Wittgenstein-Hohenstein is about to marry Gertrude Westenberg, who is only a common man's prosy daughter. Said a mutual friend to the young wife of an old gentleman, "You would pity your husband if you saw him tearing his hair. Come, send him one gentle word by me. What shall I say to him?" "Tell him only to tear out the white ones." Vicar Rahm, in a little town in Bavaria, excommunicated the daughter of the keeper of the local hotel. In the local court this was treated as an insult, and the Vicar Rahm was compelled to come down with ten thalers. These legal views of theological subjects exhibit the impety of the age. We are informed by cable telegram from Paris, under date of the 13th inst., that the Marquis de Clermont-Tonnerre, formerly second Secretary of the French Legation at Washington, but now First Secretary of the Legation at St. Petersburg, has received the Cross of Chevalier of the Legion of Honor. Señor José de Armas Céspedes, the Cuban patriot, editor and proprietor of *El Correo de Nueva York*, a newspaper published in the Spanish language in this city, is lying seriously ill at the Crittenton House. He has recently submitted to an uncommon and dangerous operation and is slowly convalescing. "Four Thousand Miles of African Travel" is the title of Mr. A. van S. Southworth's new book, now in press and soon to be published by Baker, Pratt & Co. It is a personal record of his journey up the Nile, through the Soudan to Central Africa, and will, no doubt, be one of the most entertaining and finely illustrated of recent books of travel. The priest who spoke at the funeral ceremony of Cordt, the great painter, was not content to state that Cordt had confessed before his death, but spoke sharply against the newspapers because they had not given wide publicity to this fact. His words led to a lawsuit, and the organ was played to drown the voices both of the priest and the objectors. In that slippery night they had in Paris an old man fell on the ice in a lonely street and hurt himself so as to lose consciousness. He was only found several hours later, and then was frozen just. People who found him lifted him with too much energy—in fact, tore him up—and left in the ice much of his clothing and a large strip of his skin. They put on the raw place the skin of a lamb that had been recently killed, and that skin has grown fast.