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EDITORIAL OPINIONS OF THE LEADING JOURNALS UPON CUBBERT TOPICS-COMPILED EVERY DAY FOR THE EVENING TELEGRAPH.

The Execution of Maximilian. From the Tribune.

If it be true, as our despatches affirm, that Maximilian has been shot, then the Liberals of Mexico have stained with unnecessary eruelty the young Republic so gloriously established. Gloriously, we say, for the persistent courage of the Mexican Republicans in the attempt to overthrow the Empire has not many parallels. The Mexicans were divided. and in the early part of the war the Republicans were merely rebels, insurgents, the remnant of a State, thrown against the borders of America, and prepared at any moment to escape to our territory. With what energy and trustfulness, with what unpausing vigor the little Republic fought the French, the Bel-gians, the Austrians, and even domestic enemies like Ortega and Santa Anna, the history of the last few years will tell. Juarez shows what perseverance combined with courage may do, for Juarez, after all, was the leading spirit in the war. He was the ablest of the Mexican chiefs, and his triumphs have been worthy of

We trust we do not speak offensively of Mexico when we say that but for the United States this triumph might have been doubtful. America was always with Juarez. Resolutions of sympathy were popular in our legis-lative assemblies. Napoleon was regarded as an intruder, and the popular feeling demanded his expulsion. When Austria proposed to reinforce Maximilian, the Government directed our Minister to protest and withdraw. Austria, with Prussia menacing her, and Sadows looming up, desisted. When Ortega attempted to cross the Rio Grande and oppose Juarez, he was arrested by Sheridan. The moral sentiment of America was so earnest, and the demands of our Government so pressing, that Napoleon was compelled to evacuate so hastily that his retreat was virtually a humiliation To America, therefore, more than any other agency, Mexico owes her freedom. As allies, we ventured to implore Mexico to be generous in her triumph. This voice has not been heeded. Perhaps, owing to Mr. Seward's circumlocution, it was never heard. This remains to be known. Certain it is that in spite of the prayer of the American nation for the life of Maximilian, he has been executed.

We regard this execution as a disaster to Mexico. Whatever may be said of his imperial enterprise, Maximilian was a liberal and enlightened prince. When Austria made him Viceroy of her Italian provinces, he was so generous towards conquered Lombardy and Venice that he was recalled. In Mexico such a rule as was permitted to him showed a progressive statesmanship. He was an accom-plished gentleman. The end of his life shows that he was a brave and self-denying soldier. To take such a man, a prisoner, in broad day, and shoot him, merely because he had been unfortunate in war, is a blunder. To do so in deflance of the civilized world is a crime. To America it is an insult. We merely ask the poor boon of this helpless, unfortunate young man's life, and it is denied. We gave Mexico national triumph, and in return she spurns even our counsels of mercy.

We feel this more keenly because of our treatment of Jefferson Davis. We had a class of people here who insisted that war was not complete until we had hanged a man-a poor old man of sixty. Like the cannibals of Africa, the only fruits of their victory were the wasted bodies of their enemies. The clamor was so loud that even wise men bowed their heads and joined in it. At one time it was feared that our triumphant and glorious war would be dishonored by a gallows. But the better sense of people prevailed, and the leader of one of the greatest Rebellions in history was set How much nobler in the eyes of the world will America appear with Davis free than Mexico with this dead body of an amiable and unfortunate prince. Is Davis living any more dangerous than Maximilian dead? Is America weaker than Mexico because of this magnanimity? Rather does not Maximilian's name receive a glory from the circumstances of his death which Davis may have reason to envy? The worst we can do with a traitor is to make a martyr of him; and Maximilian, bereft of crown, sceptre, king-dom, army—nay, even of his wife and his native heritage—driven from his capital, conquered and betrayed, could wish nothing more than the chance to show the world that he could die like a soldier and a prince. Mexico has gained nothing by this execution. Maximilian would have gone into obscurity. She has made him a hero. Juarez, we see, states that the clamor for the execution of Maximilian was so great he could not resist it. The statesman who governs by clamor is a coward. If Juarez permitted this act against his better judgment, we have no assurance that he may not be again controlled in great emergencies.

It is not pleasant to speak thus of Juarez or of a nation with which we are in sympathy. But Mexico to-day has lost one-half the moral value of her triumph by shooting the Austrian prince. At the same time we may also see that so much as Mexico has lost we have gained by our own generosity and magnanimity in the case of Jefferson Davis.

Mr. Johnson's Two Pilgrimages - A Cheering Contrast. From the Herald.

We congratulate Mr. Johnson upon having arrived at the National Capital with Mr. Seward's seal still unbroken upon his lipsupon having passed triumphantly through the temptation of several assemblages in several cities, never uttering anything but the merest commonplaces, and without being guilty of a single speech that could even be tortured into a political policy. He has wisely followed the advice we gave when he started upon his tour. There was a moment when we trembled for the result, fearing that his efforts to hold his tongue would lead to a greater evil than that his silence was intended to avoid. We feared his fate might be that of the Elliver Ollsworth. which, as is well known, "biled her buster on the Connecticut river. At that moment we intimated that there were things more to be feared than a bad speech, and urged him not to make an exhibition of good sense at too

great cost to his comfort. We advised that he should sacrifice such a vanity as men's good opinion rather than a thing so precious as mental satisfaction; and we even pointed out the topic he should treat, if any, and the kind of treatment of it that would do least harm-a speech namely-reiterating the views of that excellent veto message in which he said that the Military bill gave the five commanders absolute power. But he has gotten home without utterance, and that is all the better. If he sees reason to regret his allence, or still feels in the least uneasy, where every man is a capitallat to a greater

we advise that he should set the hoarded vials of his wrath in order, and label them nicely, to the end that he may discharge them with effect in a stinging message to Congress at the July session.

The country will agree with us that the contrast between the Chicago trip and this Boston trip is one of good cheer. For all those savage diatribes—that bandying of unworthy epithets—those disgraceful scenes, which every memory will recall—we have here only pleasant parties and welcome; and in all the speeches it is the indicative mood that prevails. there are some interjections—the President had some wonder to express-but it was an amiable wonder. He was surprised, agreeably, of course, to find that there was no "acrimony," no bitterness, no ill-will-nothing, perhaps, that might force from him savage objurgation. We do not know whether this wonder of his was quite polite. We are not sure but it indicated a dim suspicion that the Downeasters, unused to getting hold of a man of his mettle, would come together and dine on him, like the Cannibal Scythians, in the expectation that they would be endowed with the great qualities of him they ate. Whatever his thoughts were, it remains on record that the President was exceedingly surprised to find the Downeasters a civil and decent people. We may doubt whether his frequent expression of this surprise was quite polite; still it is a surprise with which the country at large will feel a certain sympathy; and we are sure that the fact that his expressions on this point were the strongest he made during his pilgrimage, will be the source of the highest gratification to the whole American

Senator Wade on Capital and Labor-What He Says in Kansas and What He Thinks at Home. From the Times.

We have published from the Cincinnati Commercial a report by a correspondent of a visit to "Ben Wade at home," which will be found entertaining and instructive. The principal object of the article is evidently to bring the distinguished statesman properly forward as a candidate for the Presidency; and the forms usually adopted in such cases are duly observed. We have all the details of the personal appearance, domestic habits, and peculiar tastes of Mr. Wade; his early life and experience, his hopes, struggles, and successes, given in full, and with that peculiar zest known only to the skilled and experienced trainer of Presidential candidates.

Mr. Wade is, of course, as all candidates for office are, a "self-made man." His first great struggle was with algebra, pages of which he would read over and over again "fifty times" without being able to make anything whatever of them. Last summer he studied with the same care "Casar's Campaigns," and his chronicler remarks, with reference to the labor expended upon that subject, that "Mr. Wade ought to and no doubt does understand the cam-paigns of Casar." He rises at daylight, makes the fires, gees to the stable to look after his horses, reads his letters and answers some; is very fond of "Nasby;" committed Mother Goose to memory when that classic was presented to him, and tries to get somebody to laugh with him, as he "don't like to laugh alone." He cannot eat anything cooked in grease, and "the sight of butter almost turns his stomach" (we are quoting, it will be remarked); and in spite of the many attempts that are made to deceive him, his unerring sagacity never fails to detect grease in his food, and he refuses to eat!

But we do not care to follow further, interesting as they are, the details of Senator Wade's domestic life and habits. One object of his visiting correspondent was to find out what he meant by his speech in Kansas on the relations of capital and labor, and a good share of his letter is accordingly devoted to that subject.

The only report made of that speech was made by a correspondent and attache of the Times, who first telegraphed its substance and then gave its points more fully in a letter, both of which were published in the Times. The Hartford Evening Press states that "Senator Wade has written a letter saying that the New York Times reporter who reported a speech of his in Kansas purposely misunder stood him," and Forney's Philadelphia Press speaks of it as a "false and malicious report." Both these statements are utterly untrue. Mr. Wade has written no letter at all; nor does he in the conversation reported by the correspondent of the Commercial, impugn the accuracy of the report. He speaks of it as "garbled," which means nothing at all, except that it was not a verbatim report—and while he asserts that the editor of the Times "purposely misunderstands" him (a process we certainly do not comprehend), he says nothing whatever of the reporter.

In that speech Mr. Wade said precisely what our reporter represented him as having said. In a subsequent conversation with him, after reading the report and our comments upon it, Mr. Wade complained of the latter, but admitted the substantial accuracy of the report itself. Our correspondent heard distinctly what the Senator said, and took special pains to repeat it correctly; and his understanding of it was precisely that of the other menbers of the party who heard it and made comments upon it.

The following are paragraphs from that speech, embodying what Senator Wade did say on these subjects:-

"Mr. Wade then said that as he had kept in advance of the people in the great strife be-tween freedom and slavery, he meant to do the tween freedom and slavery, he meant to do the same thing in the contest which had just commenced for extending the right of suffrage to women. He was unqualifiedly in favor of equal rights for all, not only without regard to nationality and color, but without regard to sex. He repeated that he intended to keep in advance of the people on this subject, and that he was now ready to take another jump forward, if necessary. In his view radicalism upon this and all other questions was righteousness, while and allother questions was righteousness, while conservatism was hypocrisy and cowardice. The conservative was a mere lickspitle and

conservatism was hypocrisy and cowardice. The conservative was a mere lickspitie and hanger-on; he was not only willing to be trampled in the dust, but was willing to remain there.

"Senator Wade then proceeded to say that there was another question upon which he would express his views, although his hearers might differ from him in opinion. We had disposed of the question of slavery, and now that of labor and capital must pass through the ordeal. The shadow of the approaching struggle between these two great interests was already upon us, and it would do no good to turn our breks upon the question. It must be met. Property was not equally divided, and a more equal distribution of capital must be wrought out. That Congress which had done so much for the slaves, cannot quietly regard the terrible distinction between the man who labors and him that does not. (Applause). 'If you dullbeads,' said the speaker, 'can't see this, the women will, and will act accordingly.' It will not be long before the laborers will demand of canvassers, upon the eve of an election, 'What will you do for us?' and they will have a satisfactory answer. It is not right or just that any man should be compelled to labor until life is worn out and being is a curse. The Almighty did not intend that this should be the case, nor will it always remain so. More leisure must be given to the people for mental accomplishments, and laborsaving machines had not yet fuifilied their

Now, while the letter of the Commercial' correspondent is used by the ultra radical supporters of Mr. Wade to discredit this report, and is made the pretext for an absolute and sweeping denial of its accuracy, the letter itself contains nothing of the sort. Mr. Wade said nothing that can be twisted into such a denial. On the contrary, the letter confirms the substantial accuracy of the report. The Senator repeats in the conversation what he said in the Lawrence speech.

Mr. Wade at Lawrence said, now that slavery has been destroyed Congress must next "grapple with the terrible distinction that exists between the man that labors and him that does not." The laborers, he said, 'will soon demand of candidates on the eve of an election, what will you do for us? and they will have a satisfactory answer." He denounced it as neither just nor right that men should be compelled to labor all their lives. Upon this subject as upon all others, radicalism he said was righteousness, while conservatism was hypocrisy and cowardice; and he meant on this subject, as he had always done on others, to "keep in advance of the people." These were his statements at Lawrence of the nature of the coming struggle which must be met which it was hypocrisy and cowardice to try to shun, and which would speedily demand the action of Congress; and he added, as a further statement of the evil and a suggestion of the cure, that "property was not equally divided, and a more equal distribution of capital must be wrought out."

We regarded and treated this as a declaration that the Senator was in favor of a "more equal distribution of capital." We cannot see even now what other meaning could be attached to it. But Senator Wade now denies that he advocated any such distribution of property, and gives some very excellent reasons why it should not be made. Nevertheless, he repeats all he said at Lawrence about the coming struggle between capital and labor, about the terrible condition of the laborer, and the absolute necessity of elevating his condition and giving him a share in the pro-ceeds of his labor. And when asked how this is to be brought about, he confesses that he "don't know;" he "can't solve it;" he has many ideas on the subject, but none "worthy of so great a subject." He thinks, on the whele, the principle of cooperation about as good as anything-at least it is "as far as he

has got." We submit that Mr. Wade in this does not come up to his own pledge of "keeping ahead of the people." He is not even ahead of us for we have advocated the principle of cooperation for years, wherever it can be properly and profitably applied. And he evidently shrinks in this matter from the "radicalism" which he declares to be righteousness, and falls back for safety on the conservatism which he declares to be "hypocrisy and cowardice."

We are glad to see even this evidence of sanity and sense on the Senator's part. But why should he fill the public mind with the clamor and confusion of a great struggle on a subject concerning which he confesses his utter ignorance? Why parade and exaggerate evils for which he says he knows no remedy? It is only demagogues, selfish hunters after office through reckless and unscrupulous ways, that thus disturb the public peace without definite object or aim. He did all in his power to rouse the national feeling against slavery—but he did that with a distinct and practical purpose; he knew a remedy for the evil, and he attained it. But why should he rouse the laboring classes against the property and capital of the country, when he confi that he knows no cure for the inequalities that exist? This is the work of a demagogue, of an incendiary, and not of a statesman.

The truth is, the evils depicted in such glaring colors are in this country mainly imaginary. Laborers here can make themselves sharers in the property of the country-can become capitalists themselves-just as nine in ten of all the capitalists in the country have done so before them—by industry, frugality, and in-telligent enterprise. And it always has been, is now, and always will be, impossible to provide any other means of getting rich by force of law, consistently with the existence of

The Great Celebration at Rome. From the World.

The imposing scenic aspects of the august ceremonies now in progress in the Eternal City are rather topics for description than discussion. Even the few outlines received through the ocean telegraph convey a lively sense of the almost oppressive gorgeousness of the occasion, and the mails will bring us graphic accounts of a celebration solemn and magnificent enough to allure the best descriptive pens of the age to the fullest exertion of their powers. Awaiting the letters which Mr. Hurlbut will send the World from Rome, we concern ourselves, at present, with these august pomps no further than to east an inquiring glance in search of their significance.

This revival, on a scale of unwonted magnificence, of an ecclesiastical gorgeousness which has for some ages been falling into desnetude-what does it betoken? Is it a mere idle pomp, a display of meaningless splendor which amuses the imagination but touches none of the deeper chords of the heart, or it is a veritable sign of the times symptom atic of a relapse of religious feeling towards the venerable and imposing usages of the middle ages? If this great ceremonial were an isolated fact, if it would not thus challenge inquiry and conscript our thoughts to search in pursuit of its meaning. But it is not an isolated phenomenon. It has been preceded, and is accompanied, by exhibitions of kindred and associated tendencies which compel us to ask whether a great reactionary movement not in progress in the religious thought of the time. Among the kindred facts we will mention only the "ritualism," which making such progress as to have been for some time a leading topic of public discussion.

The fact that there are numerous minds, including many of great culture and refine ment, whose religious cravings are less and less satisfied with the unadorned simplicity of Protestant forms, might be taken to indicate that while the cultivators of physical science are coming to regard the Christian religion with growing incredulity, there is, on the con-trary, in minds of esthetic culture, a strongly developed tendency towards a deeper reli-

or less extent, these inequalities are not so great, and are not so keenly feit as they are in the East, and the speaker would solvies every men in that section who is subject to a capitalist in any degree to cub-loose from i im and get two hours nearer sundown forthwith. 'Men of Kanans, he said, 'if you do as much for yourselves as the Almighty has done for you, you will be the Lord's creation.' Mr. Wade pledged himself to advocate the hairral rights of man' boldly and persistently; spoke of the great o mmercial results which would inevitably flow from the completion of the Pacific Rallway, and then referred to the striking fact that the excursion party had, during the two weeks of its journeying, accomplished by rail a distance which would bave taken a year to traverse by the old modes of conveyence. He concluded by thanking the people of Lawrence for the cordial welcome and kindly courterles they had extended to the party he represented."

Some while the Litture of the Control of the support and repose which they find in the exercise of religious emotions. Even if cold dry reasoners could demonstrate ever so clearly the faisity of this or that system of belief, they would not thereby extinguish this deep felt want of human nature, and a crop of the great control of the con deep-felt want of human nature, and a crop of new religions would spring up to replace those which had been exploded. Religion rests on irrepressible cravings of the human heart, and it can no more be banished from the world than can music, or poetry, or ornamental architecture, or elegant apparel. While nobody would care youch for the permanence of any particular school of poetry or art, or any fashion of dress, nobody can doubt that poetry, art, and personal adornment will last as long as the human race. The science which rejects religion because it finds flaws in some parts of the evidence of some particular faith, is as narrow, as fragmentary, as one-sided as is the pietism which cannot tolerate the bold spirit of inquiry which is the breath of science. The present age furnishes conspicuous examples of both these forms of narrowness; and while, on the one hand, we find men of science treating religion with scarcely suppressed contempt, we see on the other a tendency to withdraw religion from the domain of the intellect, and ancher it in the imagination and feelings. Each of these extremes is a phenomenon deserving the most careful study. They are probably disjointed parts of what should be a harmonious whole. Devotees need to borrow something from the bold searching spirit of science, and philosophers need to recognize in the religious element of human nature a subject quite as worthy of patient and profound investigation as the laws of the physical universe. Ritualism is like a maiden who is ready to elope with her lover rather than not have him, and science acts like a guardian who dooms her to perpetual singleness because he is dissatis with her suitor. She may be wayward, but he is the more unreasonable, for human nature has cravings which can no more be extinguished than can the affinity of oxygen for the alkaline metals. And of these strong human affinities the cravings of the religious instincts are among the most powerful and indestructible.

> Between the extremes of ritualism and skepticism, one of which asserts the claims of the intellectual, and the other of the emotional part of our nature, there lies a body of inquirers who combine these conflicting tendencies of the age, and deserve to be regarded as its more symmetrical representatives. Recognizing alike the reality of religion and the methods of science, they are carrying into the former the same force, freshness, and inde-pendence of thought which have achieved wonders in the latter. Historical and biblical criticism and rational psychology are advancing by strides almost as gigantic as those of physical science, and the faith of advanced communities is probably on the eve of a transfiguration as refulgent as the light which modern science has poured over nature. The emotional tendencies of the human heart, their modes of action, and the laws of their development, are as worthy subjects of investigation as any which can engage the study of superior minds. The turther these inquiries are prosecuted the more it will probably be seen that the sources of religion, like those of poetry and art, but in a greater degree than poetry and art, lie in parts of our nature which the processes of simple intellect are as inadequate to analyze as the science of hydraulies is to account for what in the cataract of Niagara we call its sublimity. There are aspects of things perceptible only by the emotional sensibilities, and which the mere intellect cannot detect. The office of the intellect in reference to these is not so much a contemplation of the exciting objects as of the excited sensibilities, and of the laws according to which they operate. We surmise that religious truth will at last be found to resemble poetical truth, as consisting in conformity to certain emotional requirements rather than invulnerability by the logic of the understanding. We have all felt a thousand times that some passage poetically true is physically false. Take for example, these powerful lines from Byron's description of a thunder-storm in the Alps:-

> "Far along From peak to peak the rattling crags among Leaps the live thunder! not from one lone cloud, But every mountain now hath found a tongue, And Juraanswers, through her misty shroud, Back to the joyous Alps, who call to her

This is nobly true as addressed to the imagination, but the mere realistic intellect would fling it out as false and incredible. A naturalist will tell you that the thunder was not alive; that it did not leap; that the mountains had not tongues and did not shout to each other through the mist. And from his point of view the naturalist is right. But the poet is also fright, and despite his fictions, nay, by the aid of his fictions, he conveys a much truer conception of the terrific sublimity of the scene he describes than could have been given in the strict language of science. There are minds gifted to see the devotional aspect of things as great bards are gifted to see their poetical side. We can afford to lose neither the poetical nor the religious view because they are beyond the ken of the mere mathe matician and physicist, any more than we are bound to dispense with music because the science of acoustics does not explain the principles of harmony. Whatever is addressed to the emotional parts of our nature must con form to their peculiar organization and modes of operation, and this conformity is the kind of truth to be chiefly sought on such subjects. Certain it is, that the keen spirit of scientific inquiry which distinguishes this age, has not prevented the development of ritualism fastidious devoutness in a large class of highly cultivated minds. This is stigmatized as a reaction towards Romanism or medievalism, but we incline to regard it as an assertion by human nature of one of its strongest and most inextinguishable tendencies. There is a natural alliance between religion and all those other emotive creations which we call the elegant arts, such as poetry, sculp-

ture, architecture, music, painting, etc. It is historically true that all these aris arose and received their greatest development in religious ages, and that it has been their chief employment to embody religious ideas or express religious emotions. Each of them has a separate truth and a separate mode of development. Religion finds in them all aspects not perceived by their undevout cultivators, just as poetry sees in nature a grandeur which escapes a prosaic man of sci-ence. Shall the world be blind to the beautiful because science seeks only the true? Shall it abjure religion because it discovers that religion is something different from ratiocination? We trust to see religion reinstated in her old

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