

HORACE SEAVER, EDITOR.
JOSIAH P. MENDUM, PROPRIETOR.
[For terms, see the eighth page.]

Original Communications.

For the Boston Investigator.
The Trance.—No. 3.

MR. EDITOR:—The vast importance attached to this state by modern Spiritualists, would seem to impose upon us the duty of a thorough examination of its anatomy (as Burton would call it) and pathology, that we may be able to determine how much we should rely upon it as a condition favorable for the acquisition of information on any subject. That you and your readers may see how I am inclined to estimate this state, I beg your attention to what follows:—

1. The trance is an abnormal condition. The human mind is in an abnormal condition, in a state of fits, a state of insanity, somnambulism, or intoxication. Somnambulism is, indeed, a species of insanity, and precisely the same may be said of a state of trance. It is a species of delirium or insanity, and is so considered by all persons who are admitted to be the most competent for judging.

2. I am told that the mediums describe the trance as a "superior state," by which they mean that it is the most favorable condition for acquiring knowledge. To this I reply:—

(1.) That no man can lift himself by his own shoe strings. No lid can cover itself. Mediums are not the most reliable authority on this subject, by any means. The tippler with a glass of brandy in his stomach, affirming that that is the highest, the "superior state" for him. The maniac in Bedlam says the same. The sectarian fanatics all tell the same story of themselves. They are in a "superior state."

(2.) Mediums have, unwittingly, given the true estimate of the trance state when they have spoken of it as a state of "delirium" and "bewilderment." I take up a copy of the Banner of Light, (April 14), which happens to be at hand, and I find a well-known medium (Miss Lizzie Doten) is reported as having used the following language respecting her own case. Notice here what nervous derangements preceded her trance, and under which she came so near sinking to rise no more. She says:—

"It is now some eight years since I first went into the trance state. I had experienced a long period of watching and anxiety by the bedside of a sick and dying sister. Through those lonely midnight vigils, as I considered my past life, and my then present surroundings, I felt that existence was an unspeakable agony, and I could not help but wonder why an all-wise and gracious deity should have created me to live and suffer thus. I prayed for death, even though it should bring annihilation, and then, in the struggles of my better nature, endeavored to hush my heart into reconciliation and peace. It was during this period, while sinking beneath these influences, to which was finally added the solemn sense of bereavement, as my sister passed to her spirit-home, that an incident, cruel and crushing in its character, added the last drop of bitterness to my already overflowing cup. I sank beneath it, but in that trying moment, angel hands were near to aid me, and my overburdened spirit found refuge in my first trance."

This language is decidedly confirmatory of what I have here advanced in respect to what is so often mis-called "a superior state" of trance. In this same number of the Banner I find an editorial on the

"Mysteries of the Trance," in which my views are abundantly confirmed. The editor says:—

"An intelligent young lady of this city, who has a lively imagination and fine descriptive powers, is employed in writing a book to be entitled 'Confessions of a Medium.' Those who have become acquainted with the bewildering and thrilling sensations occasioned by a spiritual entrancement of the powers of life, feeling, and thought, will readily infer that the following description of the trance is the result of a genuine personal experience."

That the trance has been one of the most prolific causes of mental bewilderment, is manifest enough; and for this reason I have never been accustomed to speak of it as a "superior state," any more than I would speak of dreaming as a superior state. Indeed, the trance, in its higher phases, is not superior to dreaming, and the "spirit-trance," so-called, is not equal to what I have often witnessed in cases of spontaneous somnambulism. L. R. S.
Boston, April 21, 1860.

For the Boston Investigator.
A Religious Story.

MR. EDITOR:—A very disgusting and silly story is going the rounds of the religious papers, concerning a boy called Matt. He was such a simpleton that he could not feed himself or wash his hands, and, at the age of thirteen, froze to death, because he had not sense enough to go into a house on a cold winter night. He never said I or me, when speaking of himself, but Matt. As the story goes, he was first seen by a Miss L., gazing up at an opening in the clouds. She asked him what he was looking at? He replied, "Matt was looking for God. There was a great hole—Matt wants to see God." Soon after a little child led him home and fed him. On one occasion he was much interested on hearing a minister read a chapter in the Bible, and when he had done, he said to him very earnestly, "Parson, read some more," and the minister said, "A great king said, bring my servants to me and I will make them pay me all the pounds they owe me; and they brought one servant who owed him a thousand pence, but he had no pence to pay; and the king said, he shall be put into prison and never come out any more until he has paid me all the pence he owes me." This affected Matt so much that he shed tears, and could not be comforted. The next day Miss L. saw him looking up earnestly to the skies, and asked him what he was doing? He replied, "Matt was talking to God." "What did you say to him?" "God, God, Matt has no money to pay." She then told him that God would not put him in prison, because Jesus had paid his debt. A few days after he lifted up his face to heaven and cried out in a loud voice, "Man that paid, man that paid, Matt says thank you, thank you."

When his grandfather died, Matt was told that God had sent to fetch him, and this pleased Matt very much. Miss L. told him that God some day would send for him, and it might be any day. On hearing this, he requested to have his hands washed and his new cap put on, so as to be ready when God sent for him. He asked Miss L. in what kind of a place God lived?—and she said, it is never cold there, but always warm and pleasant, and that he would never cry when he got there. He then asked if anybody would beat him there? She said no. All this was good news to him. After this, he would often exultingly exclaim, "Some day Matt will go to God, and nobody will beat Matt any more." The family where he lived, generally kept the doors locked so that he should not wander off. Whenever the wind blew and shook the doors, he earnestly entreated that he might go out and talk with God. One night he got away,

and was found in a cave about midnight by a little girl, who heard him say, "God, God, oh! send for poor Matt. Let Matt go away." He afterwards said, "God, God, and man that paid, oh! take poor Matt away." As she could not persuade him to go home, she put on him some of her clothing, and in doing it heard him say, "Matt shall see God soon, and Matt shall never be cold any more." He was found the next morning frozen to death. The writer adds, "Happy Matt had gone to join the God he had sought so long. He will never be cold any more."

Such is the trash which is found in our religious papers. It is a good illustration of what is generally called Christianity. It teaches very clearly that faith is idiotic credulity, and that God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. It is called a true story in the Portland Mirror, and no doubt it is as true as most of the stories related by Christians in building an absurd religion. M.
Rochester, (Iowa,) April 10, 1860.

For the Boston Investigator.
Daniel Webster's Confession of Faith.

MR. EDITOR:—Sometime since, I saw an article in one of our daily papers purporting to be "Daniel Webster's Confession of Faith." I should like to know if the article in question is genuine, or a pious fraud got up to order. If the "confession" is genuine, will some of your pious readers explain several things in the "confession" that to me are incomprehensible?

He says, "I believe that God exists in three persons; this I learn from revelation alone; nor is it any objection to this belief, that I cannot comprehend how one can be three, or three one. I hold it my duty to believe not what I can comprehend or account for, but what my Maker teaches me." How can we learn a thing without we comprehend it? It appears to me if our Maker had taught us, there would be no difficulty to comprehend it. And again, "I believe the Scriptures of the Old and New Testaments to be the will and word of God." Which one must we use for our guide, when the Old Testament teaches retaliation while the New Testament teaches good for evil? And again, "I believe religion to be a matter not of demonstration, but of faith." My opinion is that we should have to be pretty well stocked with faith to believe some of the Bible stories, and considerable if not more to prove them true.

And again, "I believe the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the conversion and instruction of the whole world, should cover its meaning in mystery and doubt, that none but critics and philosophers can discover it." How does this agree with the three in one, and the one in three, that he cannot comprehend? And again, "I believe that the experiments and subtleties of human wisdom are more likely to obscure than enlighten the revealed word of God. I believe that all creeds and confessions are fallible and uncertain evidences of evangelical piety." How came he then to select Congregationalism, since one creed is no better than another? "Finally, I believe that he (a Christian) is bound to love his neighbor and give food and drink to his enemies," selecting, I suppose, Moses, Joshua, or Peter, or some other Bible worthy for an example.

Yours, respectfully,

CHARLES BOHN.
Green Point, Brooklyn, (N. Y.,) April 20, 1860.

[If we live according to Nature, we never can be poor; if according to opinion, we never can be rich.]

For the Boston Investigator.

"A Revival of Religion."

MR. EDITOR:—We have just passed through "a revival of religion." The meetings lasted some six weeks, and were held in the close Baptist meeting-house by that denomination. The Methodists, the rival sect in this village, were anxious to embark in a like effort, but the Baptists thought best to continue to run theirs to prevent the operation. A Methodist saint is not as good paying member to a Baptist church as a Baptist convert, nor a Baptist to a Methodist, hence the anxiety of each to enlarge the borders of their Zion, to lengthen her cords, and strengthen her stakes.

Having attended the meeting only two evenings and a half, I must report mostly from hearsay. A Rev. Mr. Palmer was employed, firstly, "to run the machine." 1st evening.—Gave the Episcopalians a fleecing, tore off their gowns, and knocked their prayer book into pie. 2d evening.—Whipped the Unitarians and Christian denominations. 3d evening.—Mounted the Universalists, and rode them rough shod into hell. 4th evening.—Pitched into "Tom Paine" and Voltaire, &c., against whom, and Infidels generally, he kept up a kind of running fight during the rest of the meeting, until the close of his labors in this moral vineyard—not forgetting the INVESTIGATOR in his last two sermons. I will endeavor to give *verbatim et literatim*, a morsel from his farewell discourse.

He said, "Infidels will gorge themselves on the works of Tom Paine and the BOSTON INVESTIGATOR like a vulture on the carcass of an old dead horse, drawn out by the edge of the swampy to die and rot, filled with putrefaction and maggots." Mr. Palmer is a gentleman. In the afternoon he said, "The BOSTON INVESTIGATOR is the mouth-piece of hell." Thus endeth the first chapter. Mr. Palmer labored about two weeks, and I understand received about \$40 for it, when his call becoming more urgent in another place, left with the blessings of the church upon his head.

Next a Mr. Crane preached some two or three weeks longer. He is quite a decent clergyman, but made the Methodist brethren wamble-cropped, since he failed them for not turning in "to the help of the Lord against the mighty," and when the thing was about being "run into the ground," they got an old Indian chief to take the pulpit and hold forth in his Indian costume to amuse the "natives." But it was no use. The old chief could draw a crowd, but could not make converts. So they thought best to bring their theatrical performance to a close by ducking eleven converts in the Cauchoon river as the fruits of their toil and labors. Would it require so much effort to gain assent to an eternal truth given direct by an omnipotent, all-wise being, and that truth urged upon the consciences of men by His all-pervading spirit? Nonsense. God knows better how to attend to his own business than that, or he has less sagacity than man. Churchmen have the impudence to tell God what to do, and if he does not damn every one who dissents from them, it will not be their fault.

AHASUERUS.

Savona, (N. Y.,) April 17, 1860.

P. S.—I enclose \$6 for three copies of the INVESTIGATOR, and hoping to still further add my mite to the circulation of your noble paper, I remain,
Yours, fraternally,

A.
[By means of others we can only obtain a certain amount of felicity, but there is an art for commanding its full sources in ourselves; this consists in simplifying our wants, in dispensing with superfluities, and contenting ourselves with necessities.]

For the Boston Investigator.

On Miracles.

MA. EDITOR.—Noticing an article entitled "R. D. Owen and Hume on Miracles," signed "A Citizen," I believed it my duty, having once been an Infidel, to add my testimony in favor of Mr. R. D. Owen's argument, which pertains to the charge of a death and the mode of communicating with that newly discovered land.

Having once been in that state of mind that sees no beauty in death, nor anything but a "leap in the dark," which was the immediate result of the teachings of a dark and inconsistent theology, I have all charity for those who still wander in that darkness, hoping they will emerge from it before they lay off the fleshy garment, and knowing that they will realize it when they are resurrected from the body to live in the unseen land. The philosophy of spirit communion is as easily demonstrated as a problem in mathematics or a principle in natural philosophy.

My reason for changing is founded in theories and facts, proving immortality beyond a doubt. Leaving theories to take care of themselves, I will consider plain facts.

When the raps were first heard in Rochester, N. Y., I determined to investigate what I called "this new delusion." I heard the raps and understood the intelligence communicated; this, however, I charged to some mind or minds forming the circle. This view I cherished until 1858, when my Infidelity was torn in shreds, and now fields, unbounded and rich, with glorious inducements for action and goodness of heart, ravished my senses and captivated my soul. I found a medium whose name I have not the permission to use, who convinced and confirmed me in a knowledge of another higher and holier existence.

The phenomena that would convince an Infidel, may not be interesting to those who honestly glory in the name of Infidel. I most humbly call their attention to the following facts, which, if they do not believe, can do no harm:—

First.—Contrary to the laws of gravitation, I saw a heavy body rise, four feet by actual measurement with a rule. By request it would move to any part of the room, stand on one leg, on two, make bows, turn bottom side up, while in the meantime tones would be drummed on it as if some one had hold of it and moved it as we requested. There certainly was an unseen intelligence and power that was clearly manifested.

Second.—I was preparing for a journey to a certain place, and had arrived at the depot a few minutes before the cars were going out. There I met the medium. I told him if he would send his attending spirit ahead of me and inform any person of my being on the cars approaching that place without access to the telegraph, that I would be convinced. He promised to do it. On arriving at the place, I found, to my great surprise, my person described, and my business. Being wholly unknown in the place, the test was perfect.

Third.—A lady of my acquaintance was being deceived by the spirit working this medium; she had taken the third bottle, and was completing the fourth. Having obeyed the orders for taking the medicine up to the fourth bottle, she did not deem it so necessary to take it so regularly; accordingly passed several times without taking the potions, and finally stopped entirely, leaving some in the bottle. This I knew nothing of. On going to the medium, the spirit told me what she had done. It being news to me, I went to the lady to learn its truthfulness. She exclaimed, "How did he know since nobody but myself knew it?"

Fourth.—A letter was written through the hand of the medium to a gentleman residing in a city of this State, of whom the medium knew nothing. The letter was directed to a certain city and street, and giving the business of the person addressed. The medium hesitated a number of days before he sent it; for it seemed so strange to him that a letter was written through him to an unknown person, that he knew not what to do. He finally mailed it, and the third day received the reply that the letter was from the wife of the gentleman, and the statements were correct.

Now every fact stated above can be substantiated by from three to twenty witnesses. There is no chance in these for collusion or collusion.

The names and places are omitted, because these facts are now being collected for a book, and will be published shortly. But I wish "A Citizen" to understand that no Spiritualist claims such facts to be miracles, but on the contrary, the result of natural laws; and I verily believe, should the immortal Thomas Paine and Hume be upon earth now, they would stand side by side with Mr. Owen. Does "A Citizen" suppose that he has reached the *ultima thule* of the operations of Nature?

He calls the suspension of the laws of gravitation a fact taking place in the presence of Mr. Owen and others. He shows he has not given the subject a fair thought, or he would never have made the assertion. They are not suspended but overcome, the same as

we overcome the law when we raise an iron or weight.

There are two kinds of Infidels: the one disbelieves the doctrines of the church, because they were unreasonable; the other never investigated the claims of Orthodoxy, but stood aloof, neither hearing nor reading, the latter class now cry "humbug!" at Spiritualism without giving it a fair investigation. At the head of this class "A Citizen" seems to stand.

The impression made upon my mind was, that he simply wished to bring Mr. Owen into disrepute by saying he was laboring under a delusion, and that what he saw was not real. This is discreditable to a follower of Mr. Paine, as from his life we may conclude he would be the first to discover a truth and the first to proclaim it. Should he investigate calmly and earnestly, he will succeed in arriving at the same glorious truth which thousands, yea, millions have.

A SEEKER FOR TRUTH.

Michigan, April 15, 1860.

For the Boston Investigator.

Ultra-Mundaneism.

MA. EDITOR.—I have been informed, whether correctly or not I am unable to say, that the Hon. Robert Dale Owen intends publishing, or at least producing another book to prove ultra-mundaneism; and as I honor his ability as one of the brightest lights in the republic of letters, I have taken the trouble to condense the following account of the demonstrations in connection with such influence, taken mainly from McJulay's History of England. It may also be taken as proof of the "divinity that doth gild a king," so that the superstitious, like R. D. O. of the democratic family, and those more aristocratic, will both be propitiated.

The ceremony of touching for scrofula by royalty, came almost without change from the darkest times to the age of Newton and Locke. In this way was it performed.—At sittings of the privy council, after solemn notice had been given in all the parish churches by the priests thereof, the surgeon introduced the invalid; then the words, "They shall lay hands on the sick, and they shall recover," uttered solemnly, upon which the king rubbed the parts affected and hung a gold coin round the patient's neck, and so on until all applicants were served, the chaplain every time repeating the above magical incantation, "they shall," &c.; after which, epistles, prayers and benedictions. The proper service was retained in the prayer books of Queen Anne's time, and not till the time of George I. did they cease to reprint at Oxford the office of healing with the liturgy. Theologians of the highest note, as well as the most skillful physicians, believed, or affected to believe in the miraculous powers of the royal hand. Indeed, many of the physicians of Charles II. have left solemn protestations of their faith therein; one of whom declares it to be a consequence of the unction at coronation, the number and rapidity of the cures making it unquestionable. If a failure did take place, it was the patient's own fault in not having faith. Charles II. cured 100,000 persons, and the applicants were more or less numerous in proportion to his present popularity; he, at one time turned a scrofulous Quaker into a healthy churchman, but unfortunately the piece of gold was lost, and he relapsed, so that his Majesty was compelled to repeat the dose. In one year, 1682, the ceremony was performed on 8,500 persons; in 1694, six or seven were compelled to death crowding to be cured. The immaculate James II. touched in Chester Cathedral 800 at one sitting. William III., however, called it silly superstition, once only performing it, and then when laying his hand said, "God give you better health and more sense." During his reign, pious parents of scrofulous children, as well as other godly persons, lifted up their eyes and hands in holy horror at his impiety, and his Jacobite enemies sarcastically praised him for not arrogating a power that only properly belonged to legitimate kings, and even many of his friends thought he was unwise in not humoring the popular feeling.

Now I appeal to yourself and R. D. O., whether the proofs of this kingly power are not possessed of much more strength than many of his alleged evidences! These cures were done publicly, by persons of the highest power, and vouched for by the learned of the time; multitudes received the benefit and the efficacy of the relief afforded of a kind that human ingenuity could by no means equal. Modern ultra-mundane or spiritualistic exhibitions take place privately, often so obscure as to be performed when the lights are put carefully out; many times by persons bankrupt in fortune and character, and vouched for in many cases by persons of weak mental powers, and then the consequences, in one a disgusting maddly removed, in the other a leg of a table broke perhaps, or a few knocks made, translated by the initiation into words conveying the unimportant information that your grandmother knew of what she died, how old she was, which by the way, probably enough, she never before confessed, and much of the like.—Truly, if our friends cannot do better in the ultra-mundane world than make an unmeaning noise, upset a chair or table, and cause people otherwise harm-

less to write backwards, I sincerely recommend R. D. O., A. J. Davis, and all the other high priests of this last phase of superstition to use what influence they may have in preventing them from being disturbed; endeavor at least that when their feet do move, that they shall make a step in their own spirit land. Let us have no more "footfalls" on this from another world.

R. W.

Philadelphia, April 20, 1860.

For the Boston Investigator.

Liberal Lecturers.

MA. EDITOR.—I notice in the *Investigator* of March 7; that Mr. Flewys says, "We want some good travelling lecturers, with books and tracts to sell, and be also agents for the *Investigator*." He says, too, "I am ready to receive the visit of the gentleman, and promise him good remuneration for his services while in this neighborhood, a good home while he stays here, and a conveyance to the next station." I say, too, we will be glad to see lecturers, and buy books, if we have the money. I cannot exactly agree with the editor that a lecturer ought to have a specified compensation. With us, it is hard to support preachers who tell us of that dreadful punishment that awaits us if we do not employ them, and the delightful abode which we are to inherit if we do. (You see this is the most urgent case.) In our case we can do our own preaching, with the aid of the *Investigator*; but we would be glad to see and bear lecturers for our own and the benefit of community at large.

I think a travelling agent might make it remunerative if he had books and tracts. In all probability there would be some money made up, as they do for preachers.

I have never practiced criticising written subjects, but in reading Dr. Hammett's treatise on "Philothism," I thought it inconsistent that even a Deist, no Atheist, should put on so much of the Christian cloak (it may be a little short). The Christian would think we used Christianity. I think all should "make virtue their chief object in life."

Virtue, in my opinion, consists in doing good to our fellow beings, contributing to the elevation of the oppressed and depressed. "They that are whole, need not a physician." I think all have enough to do in this world, to attend to what we can in a tangible form, in reforming ourselves. There exists an intimate connection between ourselves and others, as a reformation in self is only known in our conduct towards others.

Dr. Hammett "believes that man has no existence after death." So do I; consequently our business is on this planet, and what pertains to it. I am not pleased with myself, unless I contribute to the well-being of my fellow beings. "To do good is my religion." I fall short in my intentions sometimes.

I am glad of the act of the Legislature of New York in regard to "Woman's Rights." I feel much obliged in reading what Mrs. Rose said on the subject. She is our "star in the east." The light is coming westward.

Now, Mr. Editor, I do not wish you to put what I write in print. I know it is not fit, but I often wish I could write, as I wish to give my opinions on different subjects; first, on the elevation of what is called the lower class. There should be no such class.—Second, on the improvement of convicts in State prisons.

Your friend, in the cause of improvement,
ANN E. HUNT.

Sharonville, (Ohio), April 16, 1860.

[We think the above is rather a sensible letter, and therefore publish it, contrary to the injunction of the writer, who will please excuse us for not minding her.—Ed.]

For the Boston Investigator.

"Philothism."

MA. EDITOR.—As I felt sorry on reading the farewell letter of Mr. Joseph Barker, because every step backward from radicalism in religious freethinking cannot but hurt our cause, I am really surprised how Dr. G. A. Hammett dares to make such an onslaught on the common sense of your readers by his article under the above head. I considered it at first a parody on compromise-makers; but I scarcely could adhere to this opinion on reading the article again and again.

Why, an Atheist prays!—puts his hope in God! Why, an Atheist craves the grace of God, as a meek and humble follower of Jesus! Why, an Atheist relies humbly upon God as prophet, priest, and king! Why, if that is not glaring nonsense, pure and simple, I want to know what is nonsense! Good night, Dr. Hammett, you at least do not belong to those who neither give nor ask "quarter" in the great battle of science and reason with religious superstition.

B. O. ZASTROW KUSSOW.

Cedarburg, (Wis.), April 23, 1860.

RELIGION IN THE CITY OF LONDON.—There are 939 clergymen in London, 429 churches, and 423 chapels. Too much priestcraft for one place.

MA. EDITOR.—Not long ago a meeting of Free Germans was held in Louisville, (Ky.), and among other things which they did upon that occasion, they adopted the following platform in regard to religion. Its insertion in the *Investigator*, when you can find room, will oblige many of your German friends:—

Religious Questions.

We consider the right of free expression of religious conscience unalienable as we do the right of free expression of opinion in general; we therefore accord to the believer the same liberty to make known his convictions, as we do the non-believer, as long as the rights of others are not violated thereby. But from this very principle of liberty of conscience we are decidedly opposed to all compulsion inflicted to dissuade persuasions by laws unconstitutionally restricting the liberty of expression. Religion is a private matter, it has nothing to do with policy; hence it is despotism, to compel citizens by political means to religious manifestations or omissions contrary to their private persuasions. We, therefore, hold the Sabbath-laws, Thanksgiving-days, prayers in Congress and Legislatures, the oath upon the Bible, the introduction of the Bible into the free schools, the exclusion of "Atheists" from legal acts, etc., as an open violation of human rights as well as of the Constitution and demand their removal.

But whilst no political interference should inflict compulsion to religious liberty, still less it should be lawful to use the liberty of religion as a pretext and instrument for organizations dangerous to the country to create States within the State, especially when such organizations are conducted under the leading influence of foreign potentates. We, therefore, consider the recognition of the *Romish Hierarchy* in this country as anti-republican, its position as anti-Democratic, and its continuance as highly dangerous.

Our Catholic as well as our Protestant fellow-citizens have the right to *dictate their priests and religious teachers themselves in a Democratic manner*, but no Romish potentate has or should be allowed to have the right, to install them here as his subjects and tools. The Catholic priests, on account of their subordination and allegiance to their Romish superior, cannot take upon themselves even the *duties* of citizens, but, on the other hand, make the most dangerous use of the *rights* of citizens by transferring church-property, sometimes amounting to millions, and property belonging to their parishes or dioceses upon their names, and thus, by means of money and wealth, strengthening their ecclesiastical influence to the most dangerous degree of power. If we consider, that every Romish priest is an *officer* and every obedient Catholic a *subject* to the Pope, and that the Pope—the murderer of the Roman Republic—must be a natural enemy of the North American republic, then the inevitability of the conflict is evident, which this country prepares for itself by the recognition of a Romish Hierarchy and the toleration of their organizations of power. The consequence of such a contradictory and mischievous relation lie the more manifestly before the eyes of every one, as the leading organs of the Romish Hierarchy openly establish the dogma, that democracy is Anti-Catholic, and that every Catholic is bound by the salvation of his soul, to overthrow the Constitution of the United States if the Pope orders him. Such an open avowal of murderous intentions against the Republic cannot be misinterpreted by even the most short-sighted, and it is treason to favor them.

If the Pope, the chief of the Catholic Hierarchy, has a right to appoint his agents here, then the Emperor of Russia, as the chief of the Greek Church, has the same right, and then the sovereignty of the American people is an entire falsehood.

It is our opinion that the position of the Popish officers in this country, in this case, comes under those provisions of the Constitution according to which it is not allowed, to accept offices or titles from foreign princes and foreign States, and according to which high treason is committed by him "who adheres to the enemies of the United States, or who favors or helps them."

We, therefore, demand for the interest of the republic that an end shall be put to the exercise of the power of the Pope by the instrumentalities of Bishops and other agents within the United States, that his interference in the affairs of our citizens here be energetically prevented, and that the order of Jesuits be treated as a declared enemy of the republic.

We furthermore demand a law, according to which no one shall be allowed to remain in the United States over five years without rendering an oath to uphold the Constitution.

EXTRACT OF A LETTER.—"My acquaintance commenced with the *Investigator* in its first volume, and I never have fully lost sight of it, having as a whole paid what would be equal or more than two dollars a year for each volume. Yet I only regret I could not have done more for you. I can but feel a pride in seeing the flag of the Thirtieth volume flung to the breeze, and I hope to be one of the reliable friends to cheer on the persevering standard-bearers. As I write the associations of twenty-nine years naturally crowd upon me, and as a whole I regard the success of the *Investigator* wonderful, and the Lib.ials of to-day owe a heavy debt of gratitude to Abner Kneeland, to 'Z,' and yourself. With warmest wishes for your future success, prosperity, and happiness, (in this world, of course, nothing beyond.) I remain truly yours respectfully,
A. T. L."

SAVING HER CATECHISM.—A lady observing a little girl apparently lost in the street, accosted her with the question, "Whose child are you?" "Child of wrath, ma'am," cried the little urchin, dropping a courtesy, as addressing the parson. The lady resumed and said, "Where were you born?" "Born in sin, ma'am," persevered the diminutive theologian.

Original Communications.

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