

NEW YORK CORRESPONDENCE.

LETTER V. NEW YORK, June 7th, 1853. My Dear Post: It has been somewhere remarked that the greatest fully exhibited in the time of the greatest general enlightenment, and I suppose it is not less true that the greatest impetus is often apparent in times when Christianity commands the most universal assent.

Some weeks ago Andrew Jackson Davis, clairvoyant and "spiritual" notoriety, published a chart for an assemblage, in Hartford, of those who loved the Bible to little to rejoice in its wide spreading diffusion and influence.

In obedience thereto Andrew Jackson Davis, with Lloyd Garrison, and others of their kindred, have recently held a convention as aforesaid, during which they contrive to heap as much indignity upon the Bessal Book, which the Christian prizes as the magna-charta of his eternal liberties—as any body of infidels has ever done since the purity of its doctrines and the holiness of its laws first provoked the hatred and malignity of unregenerate man!

It is a melancholy spectacle, in this nineteenth century, the focus of the Christian dispensation; to see *temptation* beings, thus defying their Maker by casting contempt upon His Word. I do not think the blasphemous oracles of this fanatical convention will ever come to be held as Delphic utterances, by any less deluded than their authors.

Davis, one of the leaders of this infidel crew, is a leading expounder of the new "spiritualism" of the day, and I have remarked it as a significant fact, that nearly all the philosophers of this school are infidels, under some one or another of the fifty disguises which are assumed by those who fly religion and virtue and truth.

The great topic of Metropolitan interest at this moment is the probable issue of the measures which have been put in operation to effect a reform in the administration of the city government.

The Angelus statue of mythology is but a faint image of the great charnel-house of dead and unburied laws which has to be purified and thrown. I sincerely hope that the friends and interested persons which the country measures will certainly encounter, may not prove an overmatch for the conservatism which directs them.

The multiplication of "amusements," in this city, is one of those salient features that must arrest the eye of the most transient observer.

The Season's glorious show is now to be seen here, and the trees and flowers till of May. Mrs. H. H. lines upon "Follies," come to mind and they may as well be used to close this brief contrast. They are as follows:

There is a rumor of preparation for an English Opera, and the names of Madame Sontag, and Sims are spoken of in connection with the scheme. I fear there is no reality in it; the thing is too inadmissible to come to pass.

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One of the most interesting items of literary intelligence is the announcement of a new edition of Shakespeare, in which the new readings and new paintings of Mr. Payne Collier are to be incorporated into the text.

Mr. Putnam's abridgment of Lavard's last volume—embracing his researches in Babylon—is a very handsome duodecimo. It is replete with interest, not to the antiquarian alone, but to the general reader, abundantly as it does in graphic details of the long-buried evidences of the old civilization.

The Harpers have published the fourth and concluding volume of Lumarine's able, comprehensive and philosophical, "History of the Restoration." I omitted in my last, to mention the prompt appearance of the June number of Harper's and Putnam's Magazines, two journals on which the entire public agrees in taking a great degree of interest.

It is a still more extraordinary feat than that performed in the presence of the Mogul Emperor Jehangier, who gives an account of it in his autobiographical play. The performers produced a living man whose head they cut off in the first instance.

It is usually not only superfluous, but a bad taste for a writer to seek to give one section of his country more prominence over others; and the writer will do so. Yet it is not claiming too much for the West to aver that in some respects it has indeed a proud eminence in the physical and mental scale.

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EXTRAORDINARY JUGGLING FEAT.

In the early part of the last century, a physician named Agricola, living at Katshin, in Germany, obtained great celebrity by certain discoveries which he declared he had made as to the multiplication of plants and trees.

The author of the "Oriental Annual," an English gentleman of unquestionable veracity, gives an almost incredible description of a juggling performance at which he was present. The operator introduces into the middle of the circle a named little girl about eight years old, in a wicker basket.

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"MILK FOR BABES."

Once in a while I have a way of thinking; an to-day it struck me that children should have minister of their own. Yes, a child's minister!

Yes, I remember the "Sab ath-school;" and God bless and prosper them—as far as they go.—But—there's your little Charles—he says to you on Saturday night—"Mother, what day is it to-morrow?" "Sunday, my pet." "Oh I'm so sorry, I'm so tired, Sunday."

Yes, I repeat it. Children should have a minister. Not a gentleman in a still neck-cloth and black coat, who says "Lenny, in a spiritual voice, (once a year, on his parochial visit) "Sachem-m-y-boy—how—do—you—do?" but a good, warm, loving, spiritual father, who is willing to risk his neck, his coat, his hat, his boots, his little children in his arms, and say, "O-f-u-n is the kingdom of heaven!"

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Southern Weekly Post.

EDITED BY CALVIN H. WILEY, WILLIAM D. COOKE, LYTTLETON WADELL, JR. RALEIGH, JUNE 11, 1853.

Table with 2 columns: Terms, Club Prices. Rows include Three Copies, Eight Copies, Ten Copies, Twenty Copies, and Business Cards.

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WHAT IS EDUCATION? Education, in its largest sense, comprehends all the various means by which the moral, intellectual, and physical powers of the young are developed and trained for the duties of human life.

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quate to the wants, and unsatisfactory as of the people. If, then, the legislatures of the different States should prescribe such a course of instruction under their respective constitutions, they would be deemed best adapted to the improvement of the pupils, and probably to the promotion in religion or politics, but that which fairly be considered as a question of expediency, and arise out of a question of expediency.

We are very unwilling to see our children, short of all religious and moral instruction, good citizens ought to desire that the parents and their children should be placed under the guidance of the general principles of our Constitution. But if the State should think otherwise, absolutely exclude such subjects from the instruction in the common schools, we are confident that such exclusion would make the "godless" or "infidel" institutions, the true, the legislature of our State would be a "filial" legislature, because it does not recognize the courts of law would be "infidel" institutions, because they do not open their doors to prayer; and even the joint-stock companies would be subject to denunciation, because they do not invest their proceedings with religious solemnity. If the justice of such a charge were proved, it would go far to prove that our country is an "infidel and godless" country, and an established Church.

But, as before intimated, if positive religious and party political instruction is entirely forbidden in the public schools, it is hereafter unlawful (as has already been determined in Rhode Island) for the teachers in school to ask the blessing of Heaven upon the pupils on opening school; still we cannot see how schools could exist without a religious influence, which though purely ideal, is not possible to banish from them. This influence, due to the English language, which has been there taught to read and repeat, from the American writers. The books which constitute the constitution, and the noble progress of our race were to read and study, and so on, out of the hands of their descendants, who would insult to their memories and a desecration of their principles.

There is one book, especially, which we would mention and guide of our ancestors from the Revolution to its close. It was a knowledge every where, in private and in conventions and the Congress, in the States and on the hill, in the forest and on the sea, wherever the American flag was found, the American eloquence was heard, the language in our own tongue, was universally recognized, the Book of the Prophet. In the eyes of our forefathers, it was a book which was longed to see, or party, but to be read. They thought that the more its principles known, and its spirit cultivated, the more would be our government and the blessing secured. To prohibit the reading of the Book of the Prophet in our schools, would be a contradiction in terms. To forbid the reading of the Book of the Prophet in our schools, would be a contradiction in terms.

SALMAGUNDI. The way things are mixed up in the Southern States just now may be imagined from the recent proceedings of the "Woman's Temperance Convention" at Rochester. In this country, such characters as Lucy Stone, Bloomer, Douglass, and Antoinette Brown, figured largely, and the question was discussed at length, whether men should be allowed to hold office in the State. The majority report which admitted the measure, was read by a woman; the minority report which excluded them, was read by a man. It is worth to suppose, was intended to resent the indignity which the Amazons received at the anniversary meeting in New York City.

INFLATION. It is becoming very common for a few individuals to assemble at some prominent point and organize themselves into a "Woman's Temperance Convention." They meet, say in London, a few of the clergymen and professors from America, and dreamy Germans from the Continent, a number of Scotchmen from Edinburgh or Glasgow, and several scores of English reformers from every sect and vocation, and forthwith resolve that the world is in a bad condition, needs mending, and that they will be more zealous for the future in efforts to store it to order. A few platform speeches are delivered, the meeting adjourns, and the American clergymen start for Switzerland or Palestine, the German goes back to his smoky University, and so ends our world's convention. Could anything be more ridiculous or absurd! The very best suggestion an association with Barnum and his magnificent lumberjacks. A Chinese imagination would hardly produce a more extravagant distortion of facts, or represent the state of mankind in more delusive colors.

TO CORRESPONDENTS.—The communication headed "State Pride" is cheerfully accepted, though too late for this Number. The writer will please furnish his name as a mere matter of form. "P. F. R." also comes too late, but will certainly appear in due time.

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