

stealing apples. A quarrel ensued respecting the division of the booty, in which McGarry seized a bottle carried by Cull, and struck him twice with it, breaking it at the second blow. Changing his weapon for a stick, he plied his strokes upon the already prostrate lad, and left him for dead. After going on his way for about half a mile, he reflected that it was possible Cull might revive and inform against him, and returned to find his fears partially realized, as the poor boy was sitting up, but unable to speak. The fragment of the bottle soon finished the murder, in spite of Cull's struggles; and he was found with his throat cut, and stripped, McGarry having sufficient coolness left to cover the boy's clothing. It is said that he had been brought up without religious instruction, and had been permitted to give way to a violent temper unchecked—a warning to parents—and children too.

The Canada Foreign Missionary Society, projected soon after Dr. Duff's visit to this Province, has issued an address to the public, setting forth the efforts of its officers to secure suitable men for the work, and confessing to failures thus far. Subscribers who have paid are informed that their money may be obtained from the Treasurer on application; and those who have not paid are released from their obligations. This is painful; but the Board of Management express their readiness to go forward when the indications of Providence seem favorable. The offer to refund paid subscriptions and to release the unpaid subscribers has been made to prevent complaint; and perhaps to meet murmurs already scattered. The society is Catholic, and that it may be one source of difficulty; since it must be admitted that both missionaries and denominations prefer, generally speaking, a denominational connexion.

A. B.

Boston Correspondence.

Mormonism and its Horrid Vices—Spiritualism, its Atonement and Denunciations.

Boston, April 15th, 1857.
DEAR BROTHER:—The United States, like an indulgent parent, permits her children to pursue the dictates of their own hearts, till the public safety demands a check to their vicious courses; and the evil becomes established before anything is done to remove it.

This want of efficiency in enforcing laws and preventing abuse of toleration is one of the concomitants of republican government, and has its source in the continual change of administration, which is more desirous to please the people for the time being than to permanently benefit them.

Thus Mormonism has been suffered to take root and flourish in the very heart of this great Republic, till its dangerous tendency has become alarmingly apparent to the government; but how to deal with such a lawless and refractory set of men seems rather to puzzle the "sharpness" of the Yankees themselves. Judge Drummond, Chief Justice of the Territory of Utah, has resigned his office, on account, as he alleges, of the impossibility of administering justice in that Territory, so long as the power of Brigham Young and his associates is recognized by the Mormons as superior, not only to Congress, but to any other power on earth. All the males are bound by a secret oath to acknowledge no other law than his doctrine; and a band of ruffians is set apart whose special office is to destroy the property and lives of any who dare to question the authority of Young and his priesthood. These men have destroyed the records of the Supreme Court, insulted its officers, reviled the American Government, and the chief officers of the nation, both living and dead, in a manner most wicked and rebellious. Brigham Young has pardoned and delivered from punishment two of the most atrocious murderers ever convicted in the Supreme Court of the Territory. Young always takes care to have some of the jurors previously instructed in regard to his wishes, and they decide accordingly.

The Hon. Leonidas Shaver, the predecessor of Drummond, was poisoned by the Mormons in Salt Lake City. Capt. Gunnison and his party, and A. W. Babbitt, the late Secretary, were murdered on the Plains by a band of Mormons.

Judge Drummond states that it is impossible to execute the laws in Utah without the aid of military force.

It is now said that a number of respectable families, protected by a military force, will take up their residence in Salt Lake, and try by their example if possible, but by force if necessary, to bring the Mormons into a more governable state.

Having heard much of spiritualism, so called, I determined in spending an hour with them, in order to satisfy myself as to the nature of their doctrines. The person who delivered the lecture pretended to be wholly unconscious of what she said.

The hour arrived; the medium came in, (a Miss Giddens) accompanied by a gentleman who took his seat beside her on the platform. The lady then went into a trance, (?) arose and was conducted to the desk by the gentleman. After some grimaces and contortions of her features she commenced in a dramatic manner by offering a kind of prayer to "Inspiration." Beginning, "sweet are thy showers, oh! inspiration, &c." proceeding for some minutes in this extravagant and ridiculous strain, she then gradually assumed the lecture style, all the time pretending to be fast asleep in a trance. She had not proceeded far before I was satisfied, that, whether inspired or not, she was possessed with the spirit of some of the departed; some who, when they were on earth, wrote and taught the same doctrines which the spiritualists are now promulgating. Among the spirits which I clearly recognized that evening, were those of David Hume, Voltaire, and Thomas Paine. Spiritualism is only atheism in a new dress, the cut and style of which is modified to suit the times.

She affirmed, and attempted to prove, that the Bible, though truly a book of inspiration in the original, was so incorrectly translated that it is impossible to obtain the original sense and meaning. In short, that it was never intended for us, but for those who lived at the time it was written. She said that every age has had its inspired prophets whose writings and revelations were adapted to the age in which they lived; and that the spiritual mediums are the revelators of the present age.

She went on for an hour in this disgusting and blasphemous manner, claiming to be equal to the apostles and prophets, and to Jesus Christ himself; said that every one might become a Jesus Christ if he would only make a continual effort after holiness.

In a trance, the muscles are rigid and the limbs inflexible, but she had perfect use of every limb and muscle of the body, except those that move the eye-lids which she kept closed for a whole hour, and which may have been glued together for aught I know, before she commenced. Such a gross imposition, practised upon a large audience, many of whom firmly believed that she was actually in a trance, was both ridiculous and painful to behold.

A student of Harvard College, who is very expert at the tricks of table-turning, practised lately in the presence of one of the Professors, who detected him using his foot as a fleshly aid to spiritual power, which was probably weak on this occasion. The student has been suspended by the faculty as a punishment for his moral delinquency.

Much of the success which attends this atheistical and blasphemous imposture is owing to the unwillingness of men to own they have been duped; they prefer to attribute supernatural powers to these impostors rather than frankly to own they have had a gross deception practised upon them, which they cannot fully explain.

Elder Hart's letter in your issue contains refreshing and cheering intelligence of his labours. We condole with him and his family in their late bereavement. C. F.

The Intelligencer.

SAINT JOHN, N. B., APRIL 24, 1857.

Religion and Politics.

We are not going to write a political article, but we have something to say on the subject of religion and politics, which though distasteful to some, seem, in the order of events, to be called for at the present time. It seems to be the especial desire of some artful politicians, some unscrupulous and depraved editors, and others of the "baser sort," that religion should be entirely excluded from the councils of the country, and the every day actions of men and women, and be shut up in the dormitories of convents, and kept from the light of the sun. That this would suit those who so ardently desire it, and who are so ready to abuse religious persons who differ from themselves, we most sincerely believe. And we are quite certain that the men who are so afraid of religion in politics, would, if they had the power, not only exclude it from politics and schools, but also from our churches, our families, and our hearts. The position that those persons take is to us proof positive that they are themselves without religion, and the ends they wish to accomplish are such that will not bear the scrutiny of religious candour, and hence religion is to them, what the light of day is to the midnight marauder or cowardly assassin. We confess ourselves afraid of the politicians who are afraid of religion in politics; and we further state that that religion which can be excluded from politics, or from any other station or transaction in life, and enjoyed in others, is not the religion of the BIBLE. It is a false religion, "another Gospel," which, "if an angel from heaven" were to preach, we would not believe. (Gal. i. 8.) That it suits those who have a design upon our religion, and religious institutions, to cry out, "no religion in politics," we will know. This, with the most ample professions of religious toleration, has always been their policy, until the power sought was obtained, and then, if religion could not be ejected in any other way, the fire, and sword, and Inquisition did their work, while a debasing superstition was substituted in the place of true religion. But, again, we ask, because a man is a Christian, or a Christian minister, must he be dumb on the subject of legislation? Shall he have no voice in the councils of his country? Or does legislation and Government belong only to the ungodly—is it not an institution of God? And haven't He said: "When the righteous are in authority, the people rejoice; but when the wicked bear rule, the people mourn." (Prov. 29: 2.) And, again: "Take away the wicked from before the King, and his throne shall be established in righteousness." (Ch. 25: 5.) Now we believe the removal of wicked legislators, magistrates, and other officers of the Government, by legitimate means, is a righteous duty, devolving on all good subjects. And who, we ask, are the wicked rulers, but those who make wicked laws, prevent the execution of good ones, and subvert the rights of the people for selfish purposes, and waste the public funds? Again we ask, because we conduct a religious journal, must we not dare to utter an opinion on the policy of our Executive, or the conduct of our rulers? Or, during an election, which for importance and warmth was never surpassed in our Province, must we allow some of our readers who have no other means of information, to be deceived by unscrupulous canvassers, and give their suffrages to the men who have the effrontery to say in the halls of legislation that their constituencies can be bought and sold like sheep? While we have been almost silent in this election, it has not been because we did not believe we had a right to speak out if we pleased, but because we were engaged in another work; and we conceived that the organ of a Baptist church has just as much right to utter its opinions on politics, and approve or condemn a Government, as the organ of the Romish church. We have, however, a question or two for irreligious politicians to consider, and which the Freeman (whose remarks a few mornings since called forth this article) may answer if he choose. What has elevated England above every other nation on earth? What has made her laws better, and her institutions freer? What has given her subjects religious toleration, and also opened the door of office to the poorest man in the realm, if he has talent and ambition? Was it the exclusion of religion from politics? Was it the incorporation of the religious element of the Bible with her legislation, and the mixture of that element with the laws that were placed upon her Statute Book? Was it not because that in her sovereign and down through every other grade of office there was a religious influence that told upon the nation's destiny?

Yes, and if ever England's glory is marred, it will be the result of denying God, by excluding the religious element from her policy and Government. We cannot say all we wish to say on this subject, in this article. We may refer to it again. We close by commending the following paragraph to both religious and irreligious candidates and electors. It is from the "London Record," an ably conducted journal in the Episcopal church, and an unflinching advocate of evangelical Christianity:

"The great purpose which should guide every Christian elector to the best of his judgment in selecting the men to be supported at the coming election should be, the maintenance of religious truth. Thus far we ought to carry with us the entire convictions of every believer in revelation. To exclude the considerations of the Divine will from the sphere of political action is a folly condemned no less absolutely by the simplest Canon of reason, than by the natural instincts of the conscience. Once acknowledge there is a God, and that this God has revealed His will to man, and it follows that everything man does, has public no less than his private acts, must be in reference to this power, and in submission to this authority. That man must be a blind student of history, indeed, who does not read upon its every page, deeply and indelibly inscribed, the accountability of nations and the retributive providence of God. The world of nature does not, with her multitudinous voices, more clearly proclaim a God of creation than the records of history—from the fortunes of the favored people down to the present moment—proclaim a God of judgment. To say that Parliament is no place for religion, and politics no sphere for revealed truth, is either a practical infidelity, or, it is the greatest folly ever seen in this strange world."

Long Sermons.

The following judicious remarks on preaching we copy from exchanges. The "Canada Christian Advocate," says:—There is a general cry now-a-days for short sermons—the shorter the better. Men are prone to run into extremes, and if the demand for short sermons goes on as it has, we will not soon come to no sermon at all. But, if we are not mistaken, the rage for short sermons speaks but little for the spirituality of our congregations. It looks as if the services of the sanctuary, that part, particularly, which consists in expounding and enforcing the Word of God, was an irksome task, to be hurried through within the shortest possible time. But as it is so with the devout worshiper? the humble, spiritual Christian, to whom the word of the Lord is as food to the hungry soul? Surely, those who love God's house, whose delight is in his law, who sit with pleasure and profit under the droppings of the divine sanctuary, and listen with wrapt attention to the message of heavenly love and mercy—surely they cannot be in such eager haste to see the end of it