

We understand that Mr. Alderman Solomons has given notice of an appeal to the House of Lords against the decision of the judges in the case of *Miller v. Solomons*. The appeal will not be heard till next session.—*Hebrew Observer*.

An extraordinary general meeting of the Trust and Loan Company of Upper Canada has been called for the 22d inst., to consider the propriety of authorizing the directors to issue 25,000 new shares of £20 each, in accordance with the provisions of the company's charter.

In consequence of the frequent practice of writing in newspapers addressed to America, the Postmaster-general has instructed the deputy-postmasters throughout the Kingdom to use every means to detect such writing, and has ordered that all newspapers addressed to America which are discovered to contain any other writing than the address of parties for whom such newspapers are intended, are to be charged treble letter postage.

A Mr. Armstrong, an Anglican parson, complains in the *Church and State Gazette* that a "A parishioner of his, of the name of Grant" (cool!) receives letters addressed to the Lord Bishop of Southwark in defiance of the law.

FORFAITHFUL—AN OMINOUS PRESENT.—On Friday afternoon, while two little boys of the name of Forrester were amusing themselves beside the curling pond off the top of Constitution road, Dundee, one of them saw what he thought was a piece of deal peeping up amid a heap of earth by which it was partially concealed. The two little fellows eagerly uncovered what had so far excited their curiosity, when it proved to be a raisin box, with the lid fastened down with a couple of screw-nails, and thinking the thing a first rate trophy, the boys bore it valiantly between them to the house of their granma, where they deposited it as a present to the old lady. A neighbor shortly after coming in, the lid was wrenched off, and the astonishment of the worthy people became extreme when the body of a dead male child, wrapped in a coarse little shirt, presented itself. A medical investigation took place, when it was found that the body bore marks of violence, but if the child had not been still-born, it was evident it had not lived many minutes. From the scientific way in which the lid was screwed down some one more skilled than a female must have been connected with the affair, and the appearance of the body indicates it had not been long in its exposed position. No clue has yet been got to the actors in this heartless and disgraceful affair.—*Times*.

CAUTION TO EMIGRANTS.

(From the Times.)

There never was, probably, in the history of the world an occasion which opened to the working classes such a prospect of pure and unmixed good as the recent discoveries in Australia. To men who deemed themselves happy if they could only satiate the barest cravings of nature is suddenly opened the prospect of plenty, of comfort, and even of affluence. A strong hand and a willing mind, a little skill in some rude mechanical occupation, are all that is required to realize in a few years, or frequently even in a few months, a destiny far better than the brightest day-dream could have presented to them. Think of a country where a blacksmith can earn three pounds a day; wheel-wrights, twenty-five shillings a day; carpenters, bricklayers, and similar trades the same, and with every prospect of continuance for an indefinite period! Call it "exodus," or what you will, it is not to be expected that anything short of a physical impossibility should arrest the rush of our working population to a land where gold-digging is the staple trade, and every other is remunerated on the gold-digging scale. Whatever be the effects of this great change, we must make up our minds to bear them.—To prevent them, or even in any serious degree to modify them, is quite out of our power. But people seem to have thought that, because so many of the poor are prosperous in Australia, poverty is the only recommendation required there to secure success.—This is the delusion corresponding to the just and general impression of the advantages which New South Wales and Port Phillip offer to the intending emigrant. It is not because they are poor that blacksmiths, carpenters, navvies, porters, water-carriers, shepherds, and cowherds succeed in Australia, but because they each understand some trade, for the practice of which there is almost an inexhaustible demand. A rude state of society, a rapid generation of capital, with which all the other arts of life can but with difficulty keep pace, naturally calls forth efforts to supply, first, the more material wants, and, until those are fully gratified, cares little for that which tends to the graces and amenities of life. Therefore while the railway laborer, the ploughman, or the sawyer are rolling in wealth, the adepts of all the intellectual professions and every species of indoor labor find themselves reduced to a worse poverty than in England, and compelled to undergo a yet severer struggle for existence. One would have thought that it was unnecessary to warn persons about to emigrate to Australia that before they go they ought to consider what occupation they mean to follow when they get there; and, unless they can satisfy themselves that such occupation will be open to them in the colony, that they had better remain at home. How many thoughtless young men, dazzled by the reports of enormous and suddenly acquired wealth, have betaken themselves to Australia without considering a moment the means by which that wealth can alone be gained! The draper's apprentice forgets that the hand which alone has wielded the scissors or the yard-measure is but ill-adapted to the shovel or the pickaxe, and the accountant, whose whole prospects in life resolve themselves into the power of keeping books by single and double entry, cannot bring himself to believe how few of his tribe a country like Australia can support, and how eager must be the competition between men on whose immediate success in obtaining employment it generally rests whether they shall retain their own position in society or sink into one immeasurably below it. We believe that in the present state of Melbourne it is better to be a cook than a governess, a bricklayer than a mathematician, or a navvy than a scholar.—When one-half of the town is forced to dwell in tents in a climate peculiarly subject to sudden changes of temperature, it is natural that those who can build walls and make roofs should be in higher estimation than wit, music, poetry, the *belles lettres*, law, physics or theology. The soul may be superior to the body, but the body having come first, always insists upon being first served. We therefore earnestly warn those young men who, without capital of their own, or without the knowledge of any rough or useful trade, are about to

emigrate to Australia, that they are carrying their commodities to a market already drugged with them to satiety, and that they have no one but themselves to thank if they find themselves reduced to occupations in which their education is useless, and those throws and sinews which they have hitherto regarded with so little respect will be alone out of all their personal accomplishments available to their support.—We would also point out to respectable young women, without friends or connexions in this distant colony, that there are comparatively few families in the enjoyment of affluence who can afford employment to governesses or any species of inmate above the degree of a servant, and how certainly they are preparing for themselves distress and mortification by venturing on the strength of mere vague rumor of wealth into a country where there exists no demand for their services.

MARRYING ONE'S OWN NIECE.

(From the Buffalo Republican.)

This subject came up before the Presbyterian General Assembly, at its late session at Buffalo. Dr. Cox remarked that the question was two-fold:

First—Is it lawful for a church member to marry the daughter of his sister?

Second—After such marriage is contracted, can the person contracting it retain his standing in the church?

The report was in the affirmative on both questions. Many such discussions and conclusions would make the Assembly a by-word and a hissing in the whole land. The Buffalo Commercial Advertiser points the finger of shame, in the following well deserved language:—

"We suspect the fact to be, that some of the reverend gentlemen have pretty nieces whom they are desirous of marrying, and that the flesh is too strong for inward grace. The resolutions themselves are not expressed in a confident tone, but with some hesitation, as though the reverend body doubted whether the sanction which they gave to them was altogether right. Without considering the matter theologically, or upon the law of the case, we consider such marriages akin to incest. It is one degree removed from that offence, and whosoever enters into marriage with his niece, his own sister's child, commits an act repugnant to the laws of common sense, and in violation of the laws of conscience and of that moral feeling which God has implanted in every human heart. Such legislation is more becoming a gang of Mormons than a body of educated, Christian gentlemen.

"The fifth resolution, viz: 'That no forfeiture of church standing ought to result from the mere circumstance of the above relation,' is a sanction of such practice by the church, and we are surprised that the Rev. Dr. Cox, a respected and able member of the Assembly, should not have reported, in strong terms, against this kind of connection.

We hold that a man who would marry his own flesh and blood ought to "forfeit his church standing," the General Assembly to the contrary notwithstanding; and when preacher or layman does this, he violates the law of God. He has no right, independent of any other consideration, to breed idiots, and entail upon an innocent posterity those terrible consequences which our Creator has adjudged to the sins of the fathers to the third and fourth generation. If the act has been forbidden by no positive law, is that any reason why this assembly should indirectly sanction it? The law has not in its terms pronounced it murder to roast a man alive, but the offence nevertheless would be punished with death. The divine law may not have forbidden this special case, for it probably never entered into the Divine mind to conceive that man would venture on such a violation of his own nature, or that the General Assembly of the New School Presbyterian Church, in the month of May, 1853, would have expressed any doubt on the question.—The world is bad enough without any ecclesiastical assistance, and if the Assembly do not wish to make work for the clergy, they had better negative all applications for a license to commit sin, and so far as in them lies, help to make the world better instead of worse.

In behalf of the young bachelors, too, we wish to say that the Assembly has no right to invite withered elders, with bald heads and rather slim legs, to prowl around among their cherry cheeked, bright eyed nieces, and coax them by the potentiality of loze—as Dr. Cox would say—to link fresh blooming and charming youth to decrepid and used up humanity. Your nieces, O reverend gentlemen, with all their life and bloom, belong to a generation younger than you. You should have married your nieces mothers; and how much more becoming to have called her daughter whom you now seek for a wife. Don't put your nieces into refrigerators to die with cold, but give them to young men of different blood, who will love, cherish and care for them as they deserve; for rely on it, these nieces who think you delightful for uncles, will hate you as husbands.

THE PROTESTANT RELIGION OF THE ITALIAN SECRET SOCIETIES.

In this hiding place of iniquity—(a famous house on the *Lungara*) in Rome—was raised—so permitting, the great and good God, for his own wise ends, the altar of Satan. There, the arch enemy of God and man, was adored as supreme Deity, there he received the fume of incense, there the horrible vows, the obscene mysteries, the infamous oblations of his demented votaries.

Around this altar, danced nightly, twelve shameless women, who, ordained priestesses offered the execrable sacrifices. These women (my hand trembles to write it) were wont to go out, in the morning, all pious and devout in appearance, and to approach the Holy altar; they would receive the immaculate Lamb into their polluted mouths, and bowing down, as if in excess of adoration, would spit out the sacred Host into their handkerchiefs, to carry it to their abominable assemblies.

The altar prepared, the fire kindled, the incense scattered over it, and the adorable Hosts placed in a small vase, those assassins would approach with daggers drawn, and from their ranks, would issue one, the High Priest of the night. This man having invoked by names divine, the Devil, would say, "Thou, our Lord and our God receive now, the homage of the Body and Blood, of thy capital enemy. Behold Christ under thy feet, do with him according to thy caprice! Thou hast had Him crucified, by means of the Jews, and that was well, He wished to rob thee

of thy reign, and has paid the penalty of his insolence. Now thou seest us, Christians, to his greater scorn, we deny Him, we abjure Him, we hold him for our slave. He threatens Hell to those who believe him not; we believe Him but we fear not His Hell; nay we unite in all the blasphemies, which the damned pour out upon him, for all the ages of eternity. This vile and timid God has fled to the highest Heaven; but we by means of His Priests draw Him down thence, and hold Him in our hands. Now let Him pay the penalty of having preached obedience, poverty, the pardon of enemies. Death to the Priests—death to Christ!"—and taking the ever venerable Hosts, in their hands, each one tore them, pierced them, cut them, and threw the pieces on the fire in holocaust to the devil.—*Civiltà Cattolica*.

THE MOVING TABLES.

The following letter has been addressed by an American gentleman resident in Paris to *Galignani's Messenger*:—"I have seen in your journal, as well as others, various accounts of moving tables by animal magnetism. As all these accounts are either inaccurate or inadequate, I take the liberty to make a few statements on the subject. The phenomena of moving tables by a power supposed to be animal magnetism have been familiar to the people of the United States for the last two years. These phenomena consist not merely in moving tables, hats, and chairs, by placing hands upon them, but in the far more interesting and wonderful fact, that when charged by the hands they will move in obedience to the will." It is this latter circumstance which seems to be overlooked in the partial and imperfect experiments which have been made and reported in Europe. This moving of tables has been connected in America with what are called 'spirit rappings,' and was, in fact, the preliminary step to these extraordinary developments. For the present I have nothing to say of them. Those who are curious to obtain information on the subject can consult a very clever London book, entitled *Lights and Sounds*, written by an Englishman who has been in the United States, and who has collected the facts in relation to it. But as to the 'dancing tables,' I can present some facts which may be interesting to your readers. On the evening of Saturday, April 30, I witnessed, at the house of an American gentleman in Paris, a series of experiments, of which I will give a brief account. It may be proper to say, that some 50 persons were present, among whom were several Parisian savans of great eminence, and who participated in the performances. There were also other persons of high distinction. The party was strictly private, and I therefore do not give the names. No professed adept in the art was in the room. In the first place, a light mahogany tea-table, with six legs, was placed on the waxed floor of the saloon, and the palms of the hands of four persons (two ladies and two gentlemen) were placed upon it. The formation of a chain or circle, connected by the touching of the little fingers, being a mere pedantry of those who know little of the subject, was not observed. In three minutes the table cracked, undulated, and then moved. On being directed by the will of one of the party, it moved along the floor slowly or rapidly, to the right or the left, forward or backward; when thus directed, it also rose on two legs, and resisted strong pressure before it would come down. While standing on two legs, it also turned round to the right and the left, as directed by the will. A child of seven years, weighing 35lb., was put upon the table, and it then moved as before, though somewhat less rapidly. Similar experiments were made with other tables—one smaller and one larger. The former moved freely under the hands of two of the French scientific gentlemen, going round, and backward and forward, and rising upon two legs or one, in exact obedience to their volition. They fully admitted the astonishing reality. A large table, weighing 75lb., was tried, and the experiments were perfectly successful. It moved rapidly and freely, and rose upon two legs by the volition of one of the party—an effect equal to raising a weight of 15lb. The experiments were repeated over and over again. There was no doubt, I believe, in the mind of any person present, as to the facts here stated. I need not add that these are only confirmations of what is familiarly known in the United States, and what any sensible person may determine for himself. Let the experiment be made in any circle of a dozen persons, men and women. Among these, some will probably be found to have the requisite magnetic power. Four such persons being found, the rest is obvious and certain. Two persons, of strong magnetic power, will succeed perfectly. I have also seen one person go through with all the performance. It is to be understood that a person who has not the power to charge the tables can direct them, if he has a steady intellect and a strong persistent power of volition. He must put his hands on the table, with the others, so far as my observation goes. It will be understood that I here state facts, and attempt no philosophical explanation. I use the term 'animal' magnetism to designate the unseen and mysterious instrument of these phenomena only in obedience to popular usage, and not pretending to suggest its true nature and essence. I only add that behind and beyond this wonderful discovery lies the question of spirit rappings. When I say that 30,000 people believe in that as fully as in the electric tables, I suggest—through I do not assert—that perhaps a still more marvellous fact is yet to be opened in the book of human endowments."

Charles Island one of the Gallapagos group has been bought of the Ecuadorian Government by the Mormons, and is to be the head quarters of that people. The Island is to be independent of the Ecuador and will probably be formed into a Republic.

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