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## The Eastern Mail (Vol. 07, No. 07): August 22, 1853

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Daniel Ripley Wing

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## The Eastern Mail.

WATERVILLE, SEPT. 22, 1853.

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## The Fire Department—Corp. Meeting.

The adjourned meeting of the Village Corporation, to consider the condition of the fire department, convened on Tuesday, by adjournment. The committee appointed at the previous meeting to examine and report the wants of the department, recommended the purchase of a new engine, at an expense not exceeding \$1200—of which the A. & K. Railroad Co. are to pay \$300—to build eight new reservoirs, in various sections of the village; and to pay one or two engine companies, when organized, of forty members each, three dollars a year per man for their services. The Corporation voted in accordance with the recommendations of the committee; and also to raise by loan, on time, \$1500, to meet the expense of the above measures. A committee of five was appointed to execute the will of the Corporation.

## Extra Session of the Legislature.

The Legislature convened in extra session on Tuesday. The Governor's message consists merely of documents connected with the purchase of the lands in Maine owned by Massachusetts, the consideration of which proposed purchase is the object of the session. From these documents we learn that the quantity of land so owned exceeds 1,100,000 acres, located in different sections of the State, one portion on the Kennebec waters, another on the Aroostook, and a large portion on the upper waters of the river St. John. These Massachusetts offers to sell for \$62,500 dollars, or that portion of them located in the first five ranges of townships west from the east line of the State, for 105,000 dollars. This last offer embraces about 430,000 acres, making the cost about 24 cts per acre.

The memorandum of the agreement between the commissioners of the respective States specifies that payment may be made "in such proportion of cash on the delivery of the deed as the State of Maine may choose, and the residue in the scrip of said State, payable at any time not exceeding twenty years, with interest annually at five per cent." The agreement is fully made and signed, but subject to the decision of the legislature of Maine, which is to be made previous to the fifth day of October next.

## 'Medicus' and 'Spirituelle'.

'Spirituelle' will see that we have taken a liberty with his article this week, which there was more occasion to exercise towards his opponent last week. We have erased the caustic paragraph in which he repels the thrust of 'Medicus' on Homoeopathy. We should have erased that part of the article of 'Medicus,' could we have foreseen that it would have elicited retaliatory developments. We respect the medical profession too highly to delight ourselves in an exposure of its mistakes and accidents. We suppose this discussion is now closed 'by mutual consent.' We regret that it was not confined more strictly to the original question, which is one that agitates the world beyond common observation, and that is susceptible of an examination, on both sides, that would be profitable and interesting.

WEST WATERVILLE, Sept. 17, 1853.

DEAR MAIL:—The friends of the several religious denominations of this place, enjoyed a truly rich and entertaining yesterday, in the shape of a picnic excursion to Lewiston by way of the cars.

From half past six to seven o'clock, the Sabbath schools and friends of the Sabbath schools, of every denomination in the place, were seen pouring in to the depot in considerable numbers, until by the time appointed to start some five hundred men, women, and children were safely stowed away in the cars. We then started, and had a very pleasant passage from the valley of our beautiful Kennebec to the Androscoggin.

We were met at the depot in Lewiston by the Sabbath schools of the Baptist, Free-Will Baptist, and Universalist denominations, headed by their teachers and clergymen, and all these by a good brass band, when the two Marshals, Dr. Strout, of Lewiston, and S. P. Hale, of Waterville, formed the schools of each place into procession; after which we were escorted by the band out on the railroad track to the middle of the pond formed by the damming of the Androscoggin above the Falls. We were then let down by a slight of steps which had been erected for the occasion, some thirty feet perpendicular, and were landed on a beautiful, little island, which I shall name Merry Meeting Island. There, in a delightful grove, in the midst of picturesque and most splendid scenery, we experienced from our Lewiston friends a most cordial reception. Here were tables richly and tastefully spread for the accommodation of all; and the ladies of Lewiston had 'everything' in the best order. After we had obtained order on the ground, the clergymen of the several denominations who were present were called upon the stage by the Marshals; and Lewiston introduced to

the company the Rev. Mr. Burgess, who in a neat and appropriate speech, gave the Waterville party a most cordial and generous welcome. This was responded to on the part of Waterville by the Rev. A. Hitchings, who was introduced by our Marshal. A blessing was then invoked upon the company by Rev. Mr. Goodrich, of Lewiston, when all were invited to come and partake freely, to the refreshing of the 'inner man.' And though this physical feast was both rich and ample, and all we presume feasted to satisfaction, yet it was only emblematic of the higher 'feast of reason and flow of soul,' which we enjoyed intellectually and spiritually. All party sectarianisms and distinctions seem to have been forgotten for the time, and all hearts to be absorbed in the spirit of universal charity and fraternity.

Speeches were made, on the part of Lewiston, by the Rev. Mr. Knox, Rev. Mr. Goodrich, Dr. Strout, and other laymen, whose names I cannot remember. Several toasts were given by a Toast Master, of L., which were singularly felicitous and appropriate. I wish we had a copy of them for the public; but I entertain a hope that they will be published in Lewiston. Speeches were made, on the part of Waterville, by our Marshal, S. P. Hale, and Rev. Mr. Reid and Rev. Mr. Hitchings. These speeches were all characterized by a spirit of harmony and union; and it seemed as if but one spirit pervaded all hearts, viz: gratitude to God, and good-will to men.

In every respect we had a pleasant, and I cannot but think a profitable season. Such a commingling of sects and parties, in warm social and fraternal greetings, cannot but tend to drive out that green-eyed monster, sectarian jealousy, and to shame out of good company sectarian bigotry and phariseism, which is wont to say 'stand by, I am holier than thou'—and to place upon the throne of public sentiment the noble virtues of that wide and far-reaching Charity, which is greater than Hope and Faith, and 'thinketh no evil'; but which recognizes in every human soul, a brother, the image of God.

We confidently trust this is not the last social and religious gathering which the people of L. and W. will enjoy together, and we hope all future ones will be like it.

We thank our Lewiston friends for their superb and generous reception—we thank the band for their musical entertainment. When we have the opportunity we shall be glad to reciprocate their generous favors.

We cannot close without expressing our high satisfaction with the accommodating and gentlemanly conduct of the officers of the A. & K. Railroad.

## ONE OF THE WATERVILLE PARTY.

(For the Eastern Mail.)

## Medicus.

For a time whereof the memory of man runneth not to the contrary, has it been said that 'a wounded pigeon always flutters.' This token is commonly the only one by which the marksman judges whether his shot has taken effect, and it is always gratifying to him to know that he hits, even if the game is pronounced not worth 'the bagging.' I wish to say, before touching the main question, which Medicus so carefully keeps out of sight, that to me it is a matter of some surprise that he should have been obliged so soon to summon aid in this controversy. From the gallant manner in which he opened the campaign, one would naturally have supposed him abundantly able to conduct it, single-handed, to the close. A certain and speedy rout to whomsoever should be found reckless enough to oppose him seemed to be foreshadowed; yet I ventured. In entering the lists, however, in defence of Spiritualism, the stipulation on my part was to defend it against the attacks of 'Medicus' alone. It was howsoever 'nominated in the bond' that I should the unequal burden bear, of resisting the combined assault of 'Medicus' and Greeley. More especially did I not consent that Horace should be permitted to come up under cover. I am, I trust, duly sensible of my inability to cope with so much talent; and then, again, while I should have credit only for opposing 'Medicus,' he with the whole intellectual armory of the 'Tribune' to resort to, would claim all 'the thunder' as his own. Now, I may be 'witless' and 'imbecile,' as 'Medicus' suggests, but one thing I am not—a plagiarist. My article may have been 'blasted nonsense' but it is my own. In the literary garments of other men I never dress myself, without due credit being given; and whether a tenth, or a less number of your readers 'wade' through my communications, they will find them original. It is to be sure, a far easier thing to copy matter from the columns of the 'Tribune,' than to dig it out of one's brains; but it is generally the custom, as I have understood, when on account of the paucity of ideas one is obliged to make use of the 'wares' of others, to give them credit for the same, or to intimate in some manner that they are borrowed. Not so with 'Medicus'—who, notwithstanding his holy horror of all *isms*, and in the face and eyes of the gentle lamppostings he has given me for believing in them—himself has adopted one of the most objectionable of the whole race, plagiarism. We will devote a moment to this development of his character. 'Medicus' says to me, 'If you really seek to know more of the future world, sit down and read the Gospel according to St. John; and, my word for it, you will gain more light from it than by watching tilted tables and listening to the responses of rapping spirits for the balance of your life.' Greeley says, 'If you are a Christian and really seek to know more of the future world, sit down by your own chimney and read over the Gospel according to St. John, and you will gain more light from it than by watching tilted tables and listening to the responses of rapping spirits for the balance of a century.'

Now, if 'Medicus' was anybody but 'Medicus,' we could perhaps conclude that this was one of those remarkable coincidences, which sometimes occur, when the same thoughts originate in different minds; but when we consider with what chronic intensity 'Medicus' abhors *isms*, while Greeley, on the contrary, is of all men the *ismitest*, if I may coin a word, the impossibility of anything but plagiarism by somebody is apparent; and how unfortunate it is for 'Medicus' that Greeley's paper should have been published first! Again, 'Medicus' says to me, 'sure I am that you have morally a scrofulous back.' Greeley says of Bennett, 'horsewhipped in open day, and the lash well laid on his morally scrofulous back.' Once more, 'Medicus' says, 'Why, sir, do you not know that, though you may not be hanged for so bold a declaration of infidelity, yet you are gibbeted as a moral carrion swinging to and fro in sight, and odious to the nostrils of humanity.' Greeley says, 'Bennett was never hanged; but he is gibbeted as a moral carrion swinging to and fro in the sight, and odious in the nostrils of humanity.'

This will do, I think. In selecting, 'Medicus' displays bad taste. From the most scurrilous article that has ever appeared in the Tribune, and which is altogether of the fish-woman dialect, he has chosen the most scurrilous passages and claimed them as his own. To plagiarize at all is bad enough, but to purloin such stuff as this is abominable. Now to the question. You say, 'Medicus,' that you have proved by analogy, that Spiritualism is a silly and pernicious humbug. Here, sir, I take issue with you, and beg you will point me to the first paragraph, nay, to the first word which goes to prove anything of the sort. You said to be sure, that it was like Tennessee jerks; but that, taking your own word for it, was no humbug, for you say yourself that it was involuntary—a matter over which the subjects had no control. Humbugs are voluntary chests—something like the detached vitalized electricity discovery got up by Dr. Taylor, endorsed by Dr. Medicus. Now, then, if the rappings are like the jerks, then are they, too, involuntary, and no humbug, and your time which has been used to show that they were, is all lost. But, if you insist upon it that these spiritual manifestations are voluntary matters over which the subjects have control, then is Spiritualism no longer like the jerks; and your analogy fails. Here is another dilemma, but I question whether you can see it; but tell me, is Spiritualism voluntary or involuntary?

Don't answer me by crying out 'blasphemy,' for this doesn't touch the point. Your readers don't care what I am—whether a Mormon or Hicokite Quaker—but they do care to know whether Mormonism or Unitarian Quakerism is true; therefore, if you can throw any light upon these or other disputed points of Theology, let us have that. You say that I am an infidel for asserting that the old form of Christianity has gone to seed. It is a marvellously easy thing to call a man an infidel—far more easy, oftentimes, than to prove his reasonings false. But I think you must be mistaken about this. I do not know exactly what an infidel is, but it seems to me that a man who believes as much as I do, ought not to be accounted an infidel—perhaps I am. However, I do say that the old form of Christianity is dying out. The data is not this moment at hand, yet I do not hesitate to say that in proportion to the whole population of the country, there is nothing like so large a number of those whom you would call Christians as there were fifty years since. This fact received the attention of a conference of Christians held a few years since in a neighboring county, and the greatest light in the Church requested by that Conference to take the subject of the decline of religion in this country into consideration, and to report; which he did. And to the astonishment of some persons in the Church and out of it, he reported the cause of spiritual death to be that the people would no longer receive their religious instruction from their pastors, but exercised their own judgment as to what was true Theology. These are not the words, but it is the substance. The country was 'Penobscot'—the man was Dr. Pond; and he said, moreover, that so long as these things continued, no improvement could be expected. These things have continued to get worse and worse, until there seems to be no hope of better times.

The following extract from an editorial which appeared in a late number of 'The Independent,' the accredited organ of the Orthodox Congregationalists, indicating pretty clearly what the Church itself thinks of this matter, and goes quite far to sustain my position. I commend it to the careful attention of 'Medicus,' who seems to have a meagre idea of what is going on in the world. 'Among all the earnest minded young men who are at this moment lending in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity. "What is told as Christian doctrine by the churches," is not even considered by them. And furthermore, there is among them a general, ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Christianity and church worship. This skepticism is not a flippant, little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the most self-denying enterprises of the day. "We call a thing alive when it moves, and when it does something; we call it dead when it has no longer the power of doing." I say the old church is dead because it does nothing—the juices of its body are all dried up. Skeptics and infidels are doing the work it was established to do. It is they who "lead in the most self-denying enterprises of the day," not fanatics and radicals alone, not ultraists, not worldly or selfish are they; but men of calm and even balance of mind. It is not worldly and selfish. The doubters lead in the most self-denying enterprises of the day. "We call a thing alive when it moves, and when it does something; we call it dead when it has no longer the power of doing." 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