The Easton Gazette.

VOL. LIV. EASTON, TALBOT COUNTY, MARYLAND, MARCH 11, 1871: NO. 10.

PROFESSIONAL CARDS.

CHAS. H. GIBSON
ATTORNEY-AT-LAW,
EASTON, MD.
Office opposite the M. P. Church.
[mar 16-1y

SAMUEL T. HOPKINS,
Attorney-at-Law,
OFFICE in the New Town Hall Building,
UP STAIRS, (*right hand door:*)
feb 18-1y S J C

BENJAMIN H. HARRINGTON,
ATTORNEY-AT LAW,
OFFICE ON DOVER ST.
EASTON, MD.
Will practice in the Courts of Talbot and the adjoining counties.
feb 11-1y

ALLEN E. FORRESTER. ALPHEUS A. TOWNSEND,
(Formerly of Easton Bar.)
Forrester & Townsend
ATTORNEYS-AT-LAW,
AND
SOLICITORS IN CHANCERY,
Law Buildings,
Cor. LEXINGTON & ST. PAUL STS.,
(Entrance on Lexington St.,)
BALTIMORE, MD.
oct 15-1y

ED. B. BATES,
ATTORNEY AT LAW.
EASTON, MD.
CLAIMS promptly collected, and REAL ESTATE sold,
Office on Dover street, two doors from the Journal Office. [dec 17

CHAS. E. SHANAHAN,
ATTORNEY-AT-LAW.
EASTON, TALBOT CO., MD.
ESPECIAL attention to Collection of Claims, purchase and sale of Real Estate, Conveyancing, &c. Al Surveying in all it branches.
Office on Washington St., two doors South of the M. E. Church. jan 8

Auctioneering.
JAMS A. ROE,
EASTON, MD.,
OFFERS his services as Auctioneer, and will promptly attend sales when ever called on. [mar 9-1y

CONSTABLE
AND
AUCTIONEER.
JAMES B. RATHELL, having been appointed Constable in Trappe District, he also offers his services as Auctioneer. Business entrusted to him in either capacity, will receive prompt attention and satisfaction guaranteed. He will be in Easton every Tuesday
mar 19-1y

Furniture!
Furniture!!
House Furnishing Goods,
CABINET MAKING
AND
UNDERTAKING.
SAMUEL PATCHETT
HAS removed to the store room and shed formerly occupied as a Hardware store by Nicols & Taylor, and respectfully announces that he intends to conduct the above business, and keep a full line of the following named goods:
BUREAUX,
WARDROBES,
TABLES,
SIDEBOARDS,
STANDS, CHAIRS,
LOOKING GLASSES,
BEDSTEADS, MATTRASSES,

Woodenware Brooms, Oil Cloth, Carpeting, Table Oil Cloth, and many articles too tedious to mention.
A nice lot of *Gilt*, Walnut and Rose-wood Moulding:
PICTURE FRAMES, all sizes, made to order.
PICTURES FOR SALE.
Looking Glass Plates put in old frames
All kinds of Furniture made to order
Repairing done with neatness and dispatch.
UPHOLSTERING DONE.
Such as repairing Sofas, Lounges, and Spring Chairs, Window Cornices and Curtains made and put up.
UNDERTAKING.
I most respectfully announce to the public that I have fitted up for the above business, which has long been needed in Easton, and have purchased a handsome HEARSE, employed a competent workman, and intend to furnish Caskets and Coffins in the best and handsomest manner, and at prices suited to the means of all. Hearse furnished and funerals attended at all times, when desired.
While I am thankful for past favors, I do not propose to sell my goods at cost to break down any opposition that may please to commence the same business, but to sell my goods at fair prices. The public is respectfully invited to give me a call. SAM'L PATCHETT.
jan 14

WANTED—Feathers, Rags, Eggs Butter and Country Produce in general, wanted by
nov 10 Wilson & Son.

FLOUR—Gambrill's Family, Extra and Super Flour. We will always keep a full stock of Gambrill's Flour, which will be sold at close Prices, for cash only.
feb 18 H. A. BATEMAN.

SELECT POETRY.

A Year in Heaven.

BY MRS. PRESTON.

A year uncalendared; for what
Hast thou to do with mortal time?
Its dole of moments entereth not
That circle, mystic and sublime,
Whose unreached centre is the throne
Of Him before whose awful brow
Meeting eternities are known,
As but an everlasting now.
The thought removes thee far away—
Too far—beyond my love and tears;
O, let me hold thee as I may,
And count thy time by earthly years.

A year of blessedness, wherein
Not one dim cloud hath crossed thy soul;
No sigh of grief, no touch of sin,
No frail mortalities control;
Nor once hath disappointment stung,
Nor care, world-weary, made thee pine;
But rapture, such as human tongue
Hath found no language for is thine,
Made perfect at thy passing. Who
Can sum thy added glories now,
As on, and onward, upward through
The angel ranks, that lowly bow,
Ascending still from height to height,
Unfaltering, where rapt spirits trod;
Nor pausing 'mid their circles bright,
Thou tendest upward unto God.

A year of progress in the love
That's only learned in heaven; thy mind
Unclogged of clay, and free to soar,
Hath left the realms of doubts behind;
And wondrous things, which finite thought
In vain essayed to solve, appear
To thy untasked inquiries, fraught
With explanation strangely clear.
Thy reason owns no forced control,
As held it here in needless thrall;
God's mysteries court thy questioning soul.
And thou may'st search and know them all.

A year of love! Thy yearning heart
Was always tender, e'en to tears,
With sympathies, whose sacred art
Made holy all thy cherished years,
But love, whose speechless ecstasy
Had overborne the finite, now
Throbs through thy being, pure and free,
And burns upon thy radiant brow.
For those hands' dear clasp hast felt,
Where still the nail prints are displayed;
And thou before that face hast knelt,
Which wears the scars the thorns have made.

A year without thee! I had thought
My orphaned heart would break and die
Ere time had meek quiescence brought,
Or soothed the tears it could not dry;
And yet I live to faint and quail
Before the human grief I bear,
To miss thee so, then drown the wail
That trembles on my lips, in prayer,
Thou praising, while I vainly pine,
Thou glorying, while I weakly thrill;
And thus between thy heart and mine
The distance ever widening still.

A year of tears to me; to thee
The end of thy probation's strife,
The archway to eternity,
The portal of immortal life.
To me the pall, the bier, the sod,
To thee the palm of victory given;
Enough, my heart; thank God! thank God!
That thou hast been a year in Heaven.

HEAVING THE LEAD.—Any one who has travelled on the Mississippi during low water has witnessed the process of heaving the lead, and will see where the "laugh comes in" in the following, without much difficulty:

The Fanny was coming down the upper Mississippi, loaded with pig lead.—As she was going over a shoal place the pilot gave the signal to heave the lead. The only man forward at the time was a green Irishman.

'Why don't you heave the lead?'

'Is it to heave the lead, your honor?—Where to?'

'Overboard, you blockhead!'

The Irishman snatched up one of the pigs of lead and threw it overboard; the mate, in endeavoring to prevent him, lost his balance, and fell into the river.

The captain, running to the edge of the deck, asked, 'Why don't you heave the lead, and sing out how much water there is?'

'The lead is heaved, your honor, and the mate's gone down to see how much water there is,' responded Pat.

☞ 'My dear, why is your neck handkerchief like the real property your father has?'

'Don't know, duck.'

'Because, love, it is a good proper tie,' (property.)

A bystander thought he distinguished something like a kiss after the dialogue ended.

☞ 'Guilty or not guilty?' said a Judge to a native of the Emerald Isle.

'Just as your honor plazes. It's not for the likes o' me to dictate to your honor's worship,' was the reply.

Archdeacon Fisher having preached an old sermon once when he was not aware that Constable had ever heard it before, asked him how he liked it.

"Very much indeed, Fisher," replied Constable, "I always did like that sermon."

When Charles Lamb visited the Litchfield cathedrall his guide told him that three men once dined upon the steeple.

"They must have been very sharp set," said Lamb.

"Did you ever see such a mechanical genius as my son?" said an old lady?—"He has made a fiddle all out of his own head, and he has wood enough for another."

A traveler wrighting home from the coast of Africa, says: "The people die very fast, and the sheep have very long tails." Sufficiently concise for any class of readers.

☞ The tool with which editors hew out their fortunes—the "axe."

SELECT READING.

From the New York Sun.

HEAVEN, EARTH and HELL.

A SUN. REPORTER LEARNS THE PHILOSOPHY OF GOING TO HELL—ALSO THE DIFFERENCE BETWEEN ANGELS AND DEVILS AND THE REST OF US—ALSO WHAT BECOMES OF BABIES THAT DIE—AND HOW THINGS GO ON IN HEAVEN—AND HOW THE LORD TAKES THE NONSENSE OUT OF FOOLS—WARD BEECHER and BISHOP CLARK.

A Sun reporter having been sent forth to find out what Swedenborgianism is, and see what its teachers and upholders are driving at, he betook himself to the Cooper Institute, where he remembered to have seen a sign hung out to this ungodly generation, informing them that the fountain of pure theological truth was flowing hard by and inviting them to come and slake their spiritual thirst at prices named in the bills. Having arrived at the Cooper Institute, we, the reporter aforesaid, discovered that room 20 was the fountain in question, and, venturing therein, we inquired who was the head man of the sect hereabouts, as we wanted to find out what the Swedenborgian doctrines are. To which a gentleman replied:

"There is no head man in our sect; that is to say, there is no one whose lead we follow without question. We all think for ourselves, although, of course, some are more familiar with the writings of Swedenborg than others."

"Do you understand the doctrines?" we asked.

"I do. I have studied them about twenty-two years."

"Suppose I interview you, then?"

"I have no objection."

"Will you oblige me with your name?"

"My name is Thomas Hitchcock."

"Are you known among the Swedenborgian's pretty extensively?"

"I am pretty well know among them."

"Very well. I'll now begin the interview, if you please."

"Go ahead," said Mr. Hitchcock.

The Interview.

Reporter—Well, what are you Swedenborgians driving at?

Hitchcock—We think we have the true science of religious truth, and want to teach it to the world.

Reporter—Science of religious truth! Do you mean to say there is any science in religious truth?

Hitchcock—*We* mean to say, and we do say, that religious truth is as capable of scientific arrangement and explanation as any other truth, and that we are able to give this scientific explanation. The Swedenborgian theology bears the same relation to all other theologies that the Copernican system of astronomy bears to the Ptolemaic, the Arabic, the Hindoo, and the Chinese systems of astronomy. Those systems of astronomy were based on the mistaken appearances of things, whereas Copernicus and his followers get at the realities. Just so, other systems of theology are based on appearances, while the Swedenborgian system is based on the real truth.

Reporter—*What* do you mean by 'appearances?'

The Key to Swedenborgianism.

Hitchcock—I mean the way that things appear to the senses. For example, the sun appears to rise and set, and to go daily round the earth. The sky appears to come down to the earth, all around, forming what we call the horizon. The earth appears to be stationary in the centre of our universe. The sun appears to be a small urn, not a millionth part as large as the earth; the planets seem no bigger than marbles; and the fixed stars appear to be mere twinkling points. All these appearances are controverted by science, and the senses have to yield to reason. It is the same in spiritual and religious matters, which abound with fallacious misleading appearances, and these appearances have to be corrected, and in the Swedenborgian system of theology are corrected by spiritual science.

Reporter—That all sounds very well, in a general way; but let us get at something very specific. *What* do you say, for example, to the doctrine of total depravity? I used to know a pious old lady when I was a boy, who was strong on that doctrine, and who always closed every argument on the subject by saying, "Well, when you take away my

Total Depravity,

you take away all my religion.' What do you say to that?

Hitchcock—Our doctrine as to that matter is that all human beings are born with sinful inclinations, but need not commit sin unless they choose to do so, and are not accounted guilty of sin unless they do actually commit it.

Reporter—Then you must hold that all children that die before they reach the age of moral accountability go to heaven, no matter how wicked or heathenish their parents may be.

Hitchcock—*We* do, most emphatically. It is a monstrous error to suppose otherwise.

Reporter—But if no babies whatever go to hell, what becomes of the doctrine of infant damnation?

Hitchcock—i'm sure I can't say, unless it goes to hell instead of the babies, as it certainly should.

Reporter—But if the doctrine of total depravity is not true, what need have we of a Saviour?

Hitchcock—To save us from our sinful inclinations and from actual sin committed by every one personally.

Reporter—How did he, or how does he do that?

Hitchcock—It is not easy to tell offhand how he does it. In order to explain it, it is necessary, in the first instance to explain our views of the intimate connection between this world and the spiritual world, including both

Heaven and Hell.

Reporter—That is just what I want to get at. Please go ahead.

Hitchcock—The spiritual world is not remote from this world on some unknown planet, as is commonly supposed. It is right here, close to this world, and within it. When a man lives a good life, he draws angels and good spirits who inhabit the spiritual world near him; if he lives an evil life, he draws evil spirits and devils around him.

Reporter—*What* is the difference between a good spirit and an angel, and an evil spirit and a devil?

Hitchcock—A good spirit is a good human being who has passed from this world, but has not yet become an angel. An angel is a good human being who has been perfected in the spiritual world up to the status of angelhood, and been thereby elevated into heaven. An evil spirit is a wicked human being who has passed from this world, but has not yet become a devil. A devil is a wicked human being who, having passed into the world of spirits, has blossomed out into full blown devilhood and gone to his home in hell.

Reporter—You talk about the

World of Spirits,

as though it was a place to which good and bad spirits go in common previous to their being sent to heaven or hell.

Hitchcock—Yes, the world of spirits is an intermediate state between heaven or hell. It is where we all go immediately after death, before we are finally sorted out and disposed of according to our real characters. Now to come back to the spirits which a man draws around him in this world by his life, and on which I must predicate my explanation of the work of salvation which the Saviour did for us. By the instrumentality of good spirits and angels the Lord is always trying to save us from the machinations of evil spirits and devils. But when the whole human race is unspeakably wicked, as it was at the time of the Lord's appearance on earth, special efforts to this end are necessary. At the time of the Saviour's advent the evil spirits and devils had not such a hold upon men as to take possession, not only of their minds and hearts, but of their bodies also, as we read in the Gospels, and the instrumentality of angels and good spirits was not sufficient to resist them. The Lord, therefore, came himself down to the plane of human life, and on that plane fought with his own omnipotence against

Hell

and its allies, drove them back, and thus saved men from destruction.

Reporter—Do you mean that it was God himself who did this?

Hitchcock—Yes, I do. There is but one God. The Son of God is the name given to his manifestation of Himself here on earth, and the Holy Spirit is the holy influence that proceeds from Him.

Reporter—*What* becomes of the vicarious atonement then?

Hitchcock—The vicarious atonement, as expounded by old-fashioned theologians, is a misconception of the truth, just as the Ptolemaic system of astronomy was a misconception of astronomical facts. It rests upon the assumption that God was angry with His creatures, and needed to be pacified, and would not let up on the offenders until somebody had been adequately punished for their offences. God's alleged anger is an appearance produced by our guilty conscience. The truth is that God

Loves the Sinner

just as much as He loves the saint, and always seeks the sinner's good. To remove this appearance of anger, it is only necessary for us to repent of our sins and turn to the Lord; just as, to come from night to day, it is necessary for the earth to turn, and not for the sun to change its position. The sun shines on just the same all the time, whether it be hidden by clouds or shut out from us by the earth's turning away from it; and so too does the Lord's love shine on just the same all the time, no matter how it may be obscured by the clouds of evil, or shut out of our hearts by our turning away from the Lord. So you see that redemption was a deliverance from the powers of hell to enable us to turn again to God, and was not a deliverance from the wrath of God, as that phrase is usually understood. The work which the Lord did in redemption was indded vicarious. He did in our place what we could not do for ourselves. Atonement, again, means reconciliation—or, as it is sometimes spelled, at-one-ment; and it is as we who are reconciled to God, and not God to us. He does not need any reconciling, but we do; because it is we who have

Gone Astray.

It is we who must be brought back. To repeat our astronomical illustration, there is no change in God any more than there is in the sun; it is the earth which must turn in order to receive the sun's heat and light.

Reporter—All the preachers say the same thing—that we must turn to the Lord and seek salvation. Is your way of doing that different from theirs?

Hitchcock—I will not attempt to state their method, but will only tell you what ours is. Our way of turning to the Lord is to repent of one's sins, pray to the Lord for help, and above all to keep the commandments.

Reporter—That seems to be orthodox. I was brought up a Methodist, and that is just what they preached. There does not seem to be much practical difference after all between you and the rest of the religious world.

Hitchcock—I should be very glad to believe that that was so. The use of all religion is to make good men and women on earth, and angels in heaven. So far as the Methodist, Catholic, or Mohametdan religion can do that, it has my hearty sympathy. Indeed, Swedenborg teaches that in the Providence of God, believers of all forms of religion are saved, if they only live good lives according to their religious precepts.

Reporter—*What* is the advantage of your form of religion, then, over others?

Hitchcock—The advantage consists in being free from the errors and misconceptions which embarrass and mislead believers in other systems.

Reporter—What errors and misconceptions do you refer to?

Hitchcock—That of God's being angry with us, and demanding a victim to appease

His Wrath,

for example, and the consequent misconception of the real nature of the atonement; the trinity of three distinct persons, the doctrine that heaven and hell are arbitrarily given by the Lord, and are not the result of eternal laws; these, and kindred errors flowing from them, puzzle and confuse people's minds, and prevent them from doing as well as they would if they knew the truth.

Reporter—If the Lord does not send a man to hell, who does send them there?

A Swedenborgian Stunner.

Hitchcock—He goes there of his own accord, and because he likes it better than he likes any other place.

Reporter—That's a stunner. If you will enable me fo comprehend that, and to see that it is true, you will contribute much to my peace of mind.

Hitchcock—How so? Would it contribute to your peace of mind to see that if you should ever become an inmate of one of those loathsome hells of the Fourth or Sixth Ward—say a negro dance house—it would be because you had become so degraded that you would go there, and live there, and make your living there, from pure love of such a life?

The Reporter Frightened.

Reporter—Merciful heavens! The very idea makes my soul turn sick!

Hitchcock—Very well; then how can it contribute to your peace of mind to see and believe that if you go to hell from the world of spirits, it will be because you will have become so vile and loathsome in all the attributes of your spiritual nature that you will prefer the society of devils to that of angels, and the wickedness and corruption of hell to the purity and holiness of heaven?

The Reporter Caves.

Reporter—Come to reflect upon it, I do not think my peace of mind would be reinforced by such a belief. But I want you to explain how people go from the spiritual world to heaven or to hell.

Hitchcock—Before I do that, tell me what your idea of heaven is.

Reporter—Heaven is the eternal home of the redeemed; it is the home of never-ending rest; it is a place of eternal happiness.

Hitchcock—*What* makes heaven a place of happiness?

Reporter—Why, God makes it so, of course.

Hitchcock—But how does he make it so? In what does the happiness of heaven consist?

The Reporter's Idea of Heaven.

Reporter—Why in being happy, I suppose. And the redeemed are made happy by contemplating the glories of their Redeemer; by singing endless praises to Him; by wearing golden crowns and robes of spotless white, and roaming those sweet fields which, as the old Methodist hymn says, beyond the swelling flood stand dressed in living green.

Hitchcock—That is to say, the happiness of heaven, according to your views, consists in having what might be termed a never-ending religious holiday, with nothing to do except to sing praises to God, and feast on what you call heavenly delights?

Reporter—Yes, that is about it.

Hitchcock—How would you like that here on earth? How would you like to stand in a temple or a garden for years, wearing a white robe and with a gold crown on your head and a gold harp in your hand, and with nothing to do but to sing psalms? Or, to put it briefly, how would you like to live in everlasting idleness here, if you could?

Reporter—It would be intolerable, of course. It would kill me, or

Drive me Crazy.

Hitchcock—Exactly, just as it has killed or driven crazy many a man who, having amassed wealth, and foolishly imagined that it would be heaven on earth to live in splendor and idleness, has supplied himself with a luxurious home and quit business to enjoy it. Does not every such man find out his mistake?

Reporter—Yes. I went up to Connecticut last year and interviewed one of those very men. He had an earthly paradise, but the devil was in it, in the shape of idleness; and the poor rich old man told me he was going to start an orphan asylum, and run it himself, just to have enough to do to keep him from going crazy or committing suicide.

New Ideas About Going to Heaven.

Hitchcock—You have hit it exactly. Activity is a law of life. Idleness leads to stagnation, and stagnation to death. Every man must be active. A good man wants to be all the time doing something useful; an evil man wants to be all the time doing something harmful. The old gentleman that you interviewed in Connecticut being a good-hearted man, his irrepressible craving for activity burst out in a charitable direction, and he founded an orphan asylum. If he had been a bad-hearted man his activity would have taken an evil direction. In the spiritual world, every one has the same passions and desires that he had here. The good spirits seek to be useful, and the bad spirits seek to gratify their evil dispositions. The same laws govern the coalescence of the inhabitants of the world of spirits into societies or communities which govern the same thing here. In this world the vicious seek out and consort with the vicious, and the good seek out and consort with the good. Take the people who arrive in this city, for example, on any given Saturday night and Sunday morning from all parts of the country. They are here relieved from the conventional restraints which keep them in order at home, and every one is free to gratify his appetites at his will.—You understand such things, and very well know that many of these persons who, if at home on that Sunday, would go to church and exhibit a deal of

Hypocritical Piety,

will go to the haunts of vice in this city, and scoff at religion and wallow in wickedness. Every one of them who loves the company of the vicious will seek out vicious companions, and go where he will enjoy himself most. On the other hand those who really love the Lord, and in their very hearts want to do the right thing wherever they are, will seek out some church on that Sunday, or will in some way show out and act out the love for the Lord and his people which dominates their lives. So when people arrive at the spiritual world, where all conventional restraints are removed, every one acts out his real nature. The wicked gradually sort themselves out from the good, and gravitate by choice to the hells. A hell is simply a society in which wickedness holds entire sway; and the worse the wickedness, the worse the hell.

Reporter—But how about the punishment for sin? Is not hell a place of torment? and if it is, why do even the wicked like to go there?

Mr. Hitchcock—Why do the wicked go from choice into the

Hells of this World,

and voluntarily accept the loss, disgrace ruin, disease, suffering, and death which come of going there? People are the same in the world of spirits that they are here; that is to say, they are human beings. Suppose you and I should be struck dead this moment and pass into the spiritual world. You would be you, wouldn't you, and I would be I? We should have the same spiritual natures which we have now. You would like there what you like here; and it would be the same with me. If we really love God and our neighbor here and now, we should love God and our neighbor there and then. If we love what is pure and holly here, we should love what is pure and holy there. But if we really in our hearts love self and the world, and evil and wickedness here, we should love the same there, no matter what we may pretend to love here. And loving wickedness, we should go among the wicked, because we would prefer to do so. And being amang the wicked, we should of course have a wicked and unhappy time of it, and become worse and worse, and become

Very Devils,

and be tormented by our own burnning passions and by our fellow devils, and suffer unspeakable anguish, and yet we would prefer that devlish state to heaven, just as the human devils in this world prefer horrible life and surroundings to the society of good Christians.

Reporter—I understand how it must naturally be as you say: but still I do not see where the punishment which God inflicts on sinners for the sins they committed in this world comes in.

How Sinners go to Hell.

Mr. Hitchcock—The Lord does not punish people hereafter for deeds done in the body. "Sufficient unto the day is the evil thereof." In the Lord's dealings with his creatures there, is no such thing as punishment in the sense in which that word is generally used, philosophical consequences. If you take hold of hot iron it burns you. The burning is not a punishment, arbitrarily inflicted, but only a natural consequenc. If a man eats anything poisonous or hurtful, the inevitable consequence follows, and his body is injured, or perhaps his life sacrificed. So, too, if a man commits sin, his soul is injured, as a spiritual consequence, and by continuing in sin, he comes to love it, and his soul gets such an appetite for it that he continues sinning in the world of spirits, and grows in wickedness, and finally goes to hell as a spiritual consequence of his sins, just as a drunkard finally goes to a drunkard's grave, not as a punishment arbitrarily imposed upon him for his offence, but as a physiological consequence of his excessive indulgence in strong drink.

Reporter—Do men go to heaven on the same principle?

How we go to Heaven.

Mr. Hitchcock—Precisely. By cultivating during this life love to the Lord and to the neighbor, a good man, with the Lord's help, acquires the habbit of enjoying the exercise of his good affections, and in the other life seeks the society of companions of a like charracter.—It is easialy seen that a community of people, all loving and obeying the Lord; and all loving one another and trying to do the greatest possible good to one another must make a heaven wherever they may be.

Reporter—What chance is there for doing good to your neighbors in heaven? Does not the Lord give your neighbors all they want there, without your help?

Some Big Licks.

Mr. Hitchcock—He does not do it any more there than he does here. You must remember that our happiness comes through the right use of the faculties which the Lord has bestowed upon us. To exist in heaven as a sort of spiritual oyster or sponge, with the Lord pouring molasses over us to all eternity, would be altogether too sweet and stagnant to be wholesome. The Lord works by instrumentalities in heaven the same as He does here. For example. He here uses the relation of husband and wife, of patient and child, of teacher and scholar to bring into activity and to gratify our deepest and tenderest affections, and it is only in this way—that is, by the exercise of our affections—that we can get any developement.

Reporter—Do you mean to say that there are the relations of husbands and wives, parents and children, and teachers and scholars in heaven?

What Has Become of the Dead Babies.

Mr. Hitchcock—I do. There are husbands and wives in heaven as there are on this earth; and though no children are born there, yet the children who die in this world, and who all go to heaven, have to be brought up and educated to adult age. So, too, the ignorant, good people among Christians, and the good among the heathen, who all go to heaven have to be instructed there. And, in fact what do the wisest of us know in comparison with the angels who have been in heaven for thousands of years? As arrivals there are incessant, there is never any cessation of the work of instruction Hence there is the exercise of the parental office, and the relation of teachers and scholars. Did it never occur to you to imagine what has become of the myriads upon myriads of infants that have died and gone into the world of spirits? Do you suppose that infants that died five thousand years ago are kept bottled up somewhere as infants still? Are all the infants that have died and that are dying, and that will hereafter die to be kept for ages upon ages in an infantile state, and then be finally judged as infants, and sent to their doom as infants, and kept as infants—myriads of them not an hour old, through out eternity? Do you suppose there is to be any such waste of immortal material as that? Is it not more reasonable to suppose that infants grow up in heaven and become intelligent beings there? Is it not reasonable to suppose that the Lord, in the exercise of His infinite love and wisdom has made provision for their care and comfort and instruction? It would be justly considered an act of

Atrocious Cruelty

to send countless babies off to some distant land without making any provision for their welfare when they should arrive at their destination. And is there any religious being on earth who would dare to imagine that the Lord has not made ample provision for the welfare of all His little ones that go in their helplessness to the unseen land?

Reporter—All the mothers will be apt to accept your doctrine as to the fate of babies in the other life. It looks reasonable. But if Swedenborg's views are correct, it strikes me that a great many good Christians are foredoomed to disappointment, and will not find the heaven they longed for.

Mr. Hitchcock—There you are mistaken. Swedenborg expressly says that every good person on his first arrival in the world of spirits, finds exactly the heaven he believes in.

Reporter—Why is that?

Taking the Nonsense Out of Them.

Mr. Hitchcock—To take the nonsense out of him. You know when a confectioner takes on a new apprentice, he always tells him he may eat just as much candy and confectionery as he likes.—The apprentice, of course, gives full swing to his appetite, and in a few days becomes so disgusted with candy and confectionery, that they are forever after intolerable to his palate and stomach.—Just so, when people imagine that heavenly happiness consists in endless worship, or singing, or sitting on beds of flowers, or roaming in paradisical gardens, or feasting with the patriarchs, or merely getting into a place called heaven, they are allowed to try it on, till they become so disgusted that they want to

Break Jail,

and escape to some place where they can find something useful to do. They are then instructed that heaven consists in performing uses—doing useful things—in the name of the Lord; and right glad are they to learn that lesson. The essence of heavenly delight is the doing of good to others, and not the selfish gratification of ones desires. Swedenborg says that the angels not only love their neighbor as themselves but better than themselves, and find ineffable delight in ministering to their neighbors. That is in accordance with the teaching of the Lord while on earth: "But he that is greatest among you shall be your servant." (Matt. xxiii. 11.)

Occupations in Heaven.

Reporter—But what do the angels find to do in heaven?

Mr Hitchcock—Everything that good men and women would find to do in a perfect state of society on earth, with, of course, such exceptions as grow out of the difference between the material and the spiritual worlds. Some are teachers of religious truth to new comers from this world. Some, particularly women, take care of infants and children. Immense numbers are engaged in watching over us, who still live here in this world, and as many if not more, in ameliorating the miseries of the inmates of hell. It is there as it would be here in a community of good and benevolent people; each one does what he is best qualified for to promote the general welfare and happiness.

We Shall Know Each Other There.

Reporter—Will people know each other there?

Mr. Hitchcock—Yes; but that knowledge is only of the outward seeming, as it often is in this world, and not of real interior character, it will soon pass away, because there everybody at length has to show his real character. No hypocrisy is possible there. Hence, unless people have an interior affinity for one another, they do not remain together in the spiritual world.

Reporter—How many Swedenborgians are there in the United States?

How They Foot Up.

Mr. Hitchcock—Something over five thousand, I suppose, who call themselves New Churchmen. But there are thousands who receive the doctrines, who do not avow it. We have about a hundred societies and seventy ministers. We have a church in this city, in Thirty fifth street, and one in Brooklyn, at the corner of Clark street and Monroe place. There are also societies in Jersey City, Newark, Orange, Poughkeepsie, Mount Vernon, and Riverhead.

Reporter—Do you administer the usual ordinances?

Mr. Hitchcock—We administer the rites of Baptism and the sacrement of the Holy Supper, and carry on our worship very much like other Christians.—We are liberal in our notions as to other sects, and wish them a Godispeed. The fact is, the New Jerusalem is coming down out of heaven among men in all parts of the world and in all denominations. It has transformed the theology and the preaching of Christendom within a century.

Henry Ward Beecher,

preaches more of the essence of the New Church doctrines than some of our ministers. Bishop Clarke of Rhode Island does the same. By the essence of our doctrines, I mean love to God and the neighbor carried out in the actual daily life, by keeping the commandments both in their letter and in their spirit.

AN EMBARRASSING POSITION.—"I say, conductor, do you know that good looking lady with a book?"

"Yes, I have seen her a few times."

"By jove! she's splendid."

"Yes, I think she is."

"Where does she live?"

"In Chicago, I think."

"I would like to occupy the seat with her."

Why don't you ask her?"

"I don't know but it would be out of order."

"It would not be if she was willing to have you occupy it. Of course you claim to be a gentleman."

"Oh, certainly. If you are acquainted with her, give me an introduction, that is, if you have no objection."

"Certainly not."

Fixing his hair, moustache and whiskers in a becoming style, he followed the conductor, who on reaching the seat where the lady sat, said with a peculiar twinkle in his eye:

"My wife, Mr.——, of New York, who assures me he will die before reaching Detroit if he does not form your acquaintance."

The gentleman stammered, stuttered, grew red in the face, faltered out some excuse, and returned to his seat, leaving the lady in company with her husband to enjoy the joke.