For The Tribune.

IMPROMPTU SONNET

On seeing the Panorama of Bunyan's Pilgrim's Progress.

THOSE mystic scenes, with deepest meaning fraught,
By Genius imaged in his hour of might—
A frame-work each for high and earnest thought—
Here live and move before the wondering sight!
The walk by self-denying, holy Faith,
With sin and hell—the stern, victorious strife,
The solemn entrance at the Gate of Death,
The pathway leading to Immortal Life,—
All pictured here, do shadow truth sublime;
Truth to be hid and cherished in the heart
Through every period of Earth's changeful time;
Oh, happy union! where the Painter's art
To Poetry its powerful aid has given
To bid us hear the message sent from Heaven!

E. F. E.

LECTURES.

BIBLICAL CHRONOLOGY;

A LECTURE.

BY PROF. O. F. MITCHEL OF CINCINNATI.

[Reported for The Tribune.]

Nothwithstanding the desperate condition of the weather, there was a very good audience on Friday night at Hope Chapel, to hear the last of Prof. Mitchel's Lectures upon Astronomy as developed by the Jewish Scriptures. Prof. M. remarked, in substance, that because of the weather he scarcely expected any one to come to hear him, and had counted on a holiday, but he would go forward since so many had braved the storm. The topics previously discussed had been done in a different manner from his usual course; he had called attention to the modern scientific discoveries, and compared them with the Bible, as far as the Fourth Day of the Creation, when the Sun and Moon were developed. Further work he had left for the Geologists—and one of great eminence would soon explain the geological part of the question to the people of this City. But he would take up the question of the Period of the Creation of Man. Can we fix that period by any scientific or traditional authority? He feared he could not do the subject much justice; but he would try. The Hindoos tell us that three ages of the Earth have passed—the first, 1,720,000 years, and two others of a like length have gone by, and we are living in the Fourth Age. The Egyptians and the Babylonians claim about 36,000 years of Antiquity for their early History. But is there any truth in this? How did these nations measure time? How many persons, even in this intelligent audience, can tell exactly what a year is? Our day, even so simple, is not understood correctly. As we employ it, it is a perfectly imaginary period—it has no absolute existence, scientifically considered. Now there is a great diversity among the ancients in regard to the year. The Hindoos have a year like ours, a year of a month, a year of a day, and even a shorter year of only half a day. So with other old nations; and it is only lately that Astronomy discovered this. He would proceed to a closer consideration. How far can we go back? Can we go beyond the Flood? Is there anything known of real fact before that era? He said that when we attempt to work our way back, we rely less upon the recorded places of the planets than upon those of the fixed stars. But the place of the Vernal Equinox formed a most sublime time-piece. If the star Aldebaran now occupies the point of the Vernal Equinox, the astronomer of a hundred thousand years hence needs no other record to discover our era and our year 1850. Of the Zodiac, we know not when it was established. The Greeks state that the Vernal Equinox once occupied a certain position, bisecting or crossing certain Zodiacal signs. The statement of Eudoxus referred to a period of 1,800 years before he wrote, or 1,700 years before Christ. We do know that the division of the Zodiac was made at least 3,000 years ago; but this only throws us half way back to the probable beginning of the Zodiacal division. This, however, indicates a beginning about 4,700 years before Christ. The Egyptians (see Ptolemy) made several observations of the heliacal rising of the star Sirius; Ptolemy noted a rising on one occasion four days after the Equinox. This is ample data: we know where the Equinox then was in reference to Sirius; we know that this observation was made 2,550 years before Christ. Diodorus says that he read, on a column in Arabia, "I am Isis, queen, &c. I rise with Sirius." This carries us back 3,000 years before Christ. This Sirius was found to change its day of rising once in four years; and then the Egyptians first invented the Sothic period of 1,460 years, by multiplying 365 by 4. At the year 138 after Christ, we were at the end of the Sothic period. Now was this the first Sothic period? Manetho says the Shepherd Kings were driven out of Egypt 1,500 years before Christ. It appears that 2,782 years before the Christian era, the Egyptians were using this period. The Persians say that there was a time when four bright stars marked the solstices and the equinoxes. We find these to be Aldebaran, Antares, Regulus, and Fomalhaut. We go back and find this Persian period to be 3,000 years before Christ. The Speaker referred to the Babylonian observations as far as 2,234 before Christ. We find, then, in all cases, that when we have reached about 5,000 years back from our day, we come to our limit—we can go no further. The Chinese record an eclipse which took place some 2,000 years before Christ. They record a conjunction of stars 2449 years before Christ. Prof. M. referred to the vast periods claimed by some nations, and first noticed the period before the Deluge, 2,240 years, according to the Septuagint. Berosus, the Chaldean, stated that a certain number of zaroes had elapsed previous to the Deluge. It is almost certain that the zaros was the period from one eclipse to another of the sun, or rather from the time when an eclipse happened in a certain position to its recurrence in the same position. Prof. M. described the phenomena of eclipses, in order to make clear this point. Probably this period of regular eclipses was 18½ years and was the Zaros, of which 120 had elapsed according to Berosus, or 2,220 years from the Creation to the Flood. He referred to the Egyptian period of the reign of the Gods for 30,000 years, and presumed that these were lunar months, or 2,245 years—just the period up to the Deluge.— The Chinese number of Kings or reigns is reducible to 2,306 years to the Flood. The Hindoo period of 1,720,000 years was probably the year of a half-a-day or 2,365 years. Orosius says the period from Creation to Flood was 2,256 years—and this is the Hebrew account. These periods are remarkably coincident. This argument is mainly conjectural; but in all we can do we cannot in certainty get back so far as the period that Moses ascribes for the date of Creation. The Professor stated that he had studied the Hindoo Astronomy with great attention; he had studied their tables, and their four methods of computing the eclipses; but he could not get beyond 3,101 years before Christ. As to the Eslipses said to have occurred previous to this period, we find that no such events could have happened. I will not say that it is impossible to get back further; it may be done hereafter, but it is uncertain. When the Egyptian hieroglyphics were interpreted, and their meaning known, we found that the celebrated circle or sphere of Denderah was not an actual sphere, but a horoscope simply. Should Layard be able to discover a sphere in the ruins of Ninevah, he may possibly give a new interpretation to all ancient Chronology. But I have no expectation of such an event. There is no evidence of probability that Man has dwelt on this earth for more than 6,000 years. Prof. M. referred to the extreme difficulty which the early Astronomers must have had, and the vast time they must have used in making their observations; and when we trace these periods back we cannot get more than 6,000 or 7,000 years from 1850. Therefore we must conclude that the full and clear account of the Creation written by Moses is entirely correct; and that it was by the one family which survived the Flood that all which is known of the Antediluvian History of our Race was perpetuated.— These conclusions were satisfactory to him; he could come to no other.

Prof. Mitchell then announced that he would give two more Lectures, at Hope Chapel, on the evenings of Tuesday and Friday next; in the first of these he will explain the wonderful discoveries recently made among the Fixed Stars; and in the second, he will treat particularly of the motions of these Stars, or rather of the revolution of a Universe of Systems (of which our system forms a part) in an immense orbit, the center of which, we understand, has been pronounced to be the constellation Pleiades, or the Seven Stars.

ASTRONOMICAL OBSERVATIONS;

A LECTURE.

BY PROF. O. M. MITCHEL OF CINCINNATI.

[*Sketched for The Tribune.*]

On Monday evening, the Female Academy Chapel, in Brooklyn, was again filled by the auditors of Prof. Mitchel. Before adverting to the subject announced for the evening, considerable time was given, at the request of one of his audience, to the examination of the miracle recorded in the tenth chapter of Joshua, by which the sun and moon were made to stand still in their places. The Professor gave it as his own opinion that the rotation of the earth was actually stopped by Divine interposition, while its revolution in its orbit and all the other motions of the heavenly bodies, continued. The object of God in constructing the universe in the form in which it now exists, he believed to be, the development of the human mind. If stability and perpetuity alone had been the objects to be attained, a much simpler arrangement of orbits would have accomplished the purpose, and the only question in his mind in relation to the occurrance of any miracle was this: Was there an object to be attained by its performance greater than would be accomplished by the ordinary course of events? In the case under consideration, the enemies of Israel were to be taught that even the sun and moon, which were their gods, were under the control of Jehovah.— There was no difficulty to the speaker in believing the occurence of a miracle. To him it was all a miracle. The established motions of the universe were the result of the direct will of God exerted in a uniform manner; in the other case it is the same Divine will exerted in an extraordinary way. [A more full account of this part of the Lecture is rendered unnecessary by the report of the Lecture at Hope Chapel on the same subject, published in *The Tribune* last week.] On turning his attention to the topic for this evening's consideration, the speaker remarked that man was not only endowed with faculties for the investigation of those subjects which pertained to his natural wants, but his mind could soar away from the earth and penetrate the regions of the stars; he had the ability to watch the movements of heavenly objects and to speculate upon their nature. By this power many of the higher faculties of the mind form a field of exercise. The first observatory was doubtless some lofty, rocky peak, where some solitary man lay by night and watched the beautiful canopy above him, trusting that at some future period a ray of light would illumine his mind as to the nature of the bright appearances he so loved to gaze upon. But as he watches night after night, he finds that the relative position of the stars and the moon is changing; he discovers the motion of the moon among the stars; he also learns the motion of the sun and of some beautiful bright stars among those less brilliant. The period of the revolution of each of these he can determine. He now seeks to learn their orbits, and finding them to differ, instrumental aid is requisite to fix the angles of intersection. The Gnomon is erected, which is merely a column standing upon a level surface, the shadow from which determines the elevation of the sun. From this simple instrument improvement went on, accumulating the acquirements of ages after ages, until the astronomer was able to break away from the commonly received opinions, which placed the earth in the center of the universe, and to give her an orbit among the planets. When Kepler's laws were announced, the orbits of all the planetary bodies had been determined, and it seemed that astronomical investigation had reached its limits. It was impossible to watch with greater closeness the celestial bodies, and before the human mind could make further advance, it must either go to the stars or bring them down to it. Strange to say, when it could go no further without accomplishing one or the other of these objects, the requisite means were discovered. The lecturer here spoke of the astonishment caused by Galileo's invention of the Telescope, and the interest which was felt in the intrument while its use was confined to viewing terrestrial objects. But soon it was applied to its appropriate purpose, and the best minds have given their best efforts to its improvement and perfection, till now, by its aid, we are able not only to penetrate to the extreme of our own system, but have passed over the span which seperates us from the starry host. It has opened a work which will last through all time.— If observatories and astronomers were infinitely multiplied, there would be employment for all, to occupy them forever.

What are these labors? Some may be disposed to think the Observatory is a lofty building in which the Astronomer has nothing to do but occasionally amuse himself by looking at those beautiful Stars or inspecting the surface of the Moon through his immense magnifiers. Such persons are much mistaken. The Astronomer holds no *sinecure*. He may be seen night after night enduring the cold of winter, with no artificial heat allowed in his observing room, watching the Stars through his tube, noting their appearance, and again looking at the same Stars and repeating his operations time after time and year after year. What is he doing? He is heaping up material for the Astronomers of future years.

Perhaps he believes that all the universe of stars are moving and strives to ascertain the speed and direction of their motion. Years of observation are requisite to show that they change their places at all, and he can never hope to solve the problem himself, though he may furnish material from which others may do it. This self-sacrificing spirit has animated astronomers in all ages. Hipparchus, of whom the speaker always thought with veneration, saw the heavens 2,000 years ago, when they were supposed to be a chrystal sphere and unchangeable. But he thought the time might come when a change should have taken place, and he made a perfect catalogue of the stars with their exact position, which is the most valuable gift antiquity has presented to man.

The speaker then proceeded to describe some of the details of astronomical observations. The telescope is so constructed as to extend the power of vision, but it must also enable the observer to mark with precision the exact position of any heavenly body. For this purpose two fixed points, at least, must be known from which to measure.

For the purposes of observation the heavens are supposed to be divided by meridian circles passing through the North Pole. The meridian on which the vernal equinox takes place is considered the one from which the measurements are to be taken. This must pass our zenith at periods exactly twenty-four hours apart. If a star passes the zenith one hour after the vernal equinox, it is said to have one hour of right ascension, and the amount of right ascension of any star and its distance from the North Pole are all that is needed to be known to establish its position.— [The Speaker was at this point attacked with a sudden pain to which he is subject, but after a short pause was enabled to proceed.]

Again, across the focus of the eye-piece are stretched two spider's webs, for a distance of half an inch, for the purpose of marking the center of the tube. If these bend by their weight, the amount of deflection is calculated. The polar distance is determined by means of a large graduated circle fixed vertically upon the wall, called the Mural Circle. The effects of heat upon this circle are to be known and allowed. But having calculated the imperfections of the instruments, perfect observers become necessary. The most accurate observers fail to note the exact time an object strikes the eye. Under the system formerly in vogue the man who could note within one tenth of a second came as near the accurate time as it was supposed possible to arrive. Now the seconds are divided into thousandths. Prof. M. gave a beautifully clear explanation of the electric apparatus, which he has adapted to the purpose of registering time. A surface of paper is made to move at a uniform rate of speed by clock-work. The pendulum of the astronomical clock, at each beat, closes a galvanic circuit which by magnetic power strikes a dot upon the paper so that each second there will be a mark, and time is converted into space. The moment the observer sees the star he is observing pass the meridian, he touches a lever which, by another circuit and another magnet, makes a dot upon the paper, and the distance of this last from those dots marked by the clock, will show the fractions of a second. Formerly the observer counted the beats of the clock and guessed at the fractions. Before leaving home, Prof. M. tested the accuracy of this apparatus, and two observations only varied one hundredth part of a second.

He had made many improvements in the workmanship of the instruments since his course of lectures here last Spring, though none in the principal. It had been constantly in operation, and had performed to his entire satisfaction. Formerly one observation upon a star in a night was all that could be obtained. Now he could take ten, and sometimes one hundred. The same spider's web with which he connected the pendulum of the clock with the delicate lever which forms the galvanic connection, eighteen months ago, still remains, "a visible connection between heaven and earth." The speaker said that one year sufficed for the labors of ten, and if his life and ability were spared ten years, he should thank the Lord for a century's existence.

One more lecture (on Thursday evening) closes the course, and it is understood that this will pertain specially to the subject of an Observatory at this Port.

MARY AND ELIZABETH;

A LECTURE.

BY GEORGE H. MILES OF BALTIMORE.

[Reported for the Tribune.]

The second Lecture of the course before the Catholic Institute of this City, was delivered on Friday evening, at the Stuyvesant Institute, by GEORGE H. MILES of Baltimore. The night was one of the stormiest of the season, yet there was a very large audience in attendance. Mr. Miles chose for his subject the History and Character of the two most celebrated Queens of England—Queen Mary and Queen Elizabeth. Human applause, said he, is a poor, uncertain thing at the best, and human censure quite as fickle and unimportant. We pursue one to avoid the other.— Mary and Elizabeth are beyond the influence of what may be said concerning them; and he would not think of disturbing their ashes were there not a fact to be elucidated by their history, in which we are all more or less concerned. Exaggerated abuse dies with the man, and party calumny is stopped at the portals of the grave. There seems to be a mutual understanding that party censure is purely Pickwickian. But the History of England has been, until recently, one enormous lie—a sarcophagus of misrepresentation. In justifying the suppression of the monasteries and of the old nobility every crime was applauded. The ears of infants are still tickled with the praises of "Good Queen Bess" and shocked with the atrocities of "Bloody Mary." Not long ago, it was customary to compare Mary Stuart with the most virginal Tudor, and concede the palm to Elizabeth. As Mary is still cited as an excuse for the butcheries of her sister, as her reign is still something of a bugbear, I will give a brief sketch of their lives, compiled from recent writers. These writers have vindicated Mary in fact, but have left her the old name. Mr. Miles then proceeded to sketch the life of Mary the first Queen Regnant of England—the only child of Henry VIII. and Catherine of Arragon. She was a lovely child—played the harpsichord when very young—carried her Greek and Latin studies to such excess as to impair her health and increase her melancholly temperament. The Bluebeard Henry, contemplating the divorce of Mary's mother, aspired to force a high alliance for the lovely child before he disinherited her. Mary loved her mother, and sided against her father, for which mother and child were separated; and soon after the King's marriage with Anne Boleyn was advertised, and the marriage with Catherine pronounced invalid. Elizabeth was born—Mary disinherited. Mary never would call Elizabeth princess, although commanded to do so by her father; "sister" was the only recognition. Mary's love for her mother made her inflexible on this point. But the bitterest blow to Mary was the execution of her mother, with whom she was even denied the privilege of a last farewell. It was thought that Mary would be the next victim; but it was ordered otherwise; Anne Boleyn forfeited the favor of Henry, and became the victim instead of Mary; by the execution of Anne Boleyn, Elizabeth was also illegitimized. The lecturer had no excuse to offer for Mary's renunciation of her sainted mother; this was wrung from her in a moment of despair by the arts of Cromwell; but it was a black departure from the nobleness of her youth. The period of her life when she dwelt at the Court at Greenwich was marked by extreme generosity toward her sister Elizabeth. But Mary had other trials, in the murder of the friends of her youth, Featherstone and Abel and the venerable Countess of Salisbury. Yet after the sixth marriage of her father, she was restored, and the Crown entailed on her after Prince Edward or other issue of Catherine Parr; and in all the storms of Edward's reign, though temptations were not wanting to induce her to seize the reigns of Government, she never gave the least encouragement to rebellion. Through all this reign she persisted in Catholicity, much to the offense of the Protestant Court. But Henry efforts to continue his name and sceptre by heirs male were frustrated by the death of Edward VI, who by an will disinherited both Mary and Elizabeth, and settled the crown upon Lady Jane Grey. Instead of receiving the crown which belonged to her, Mary was branded by the Council with illegitimacy and advised to submit. But she fled indignantly, and with a small troop of knights and ladies, took possession of Framlingham-Castle, unfurled her banner, and assumed the title of Queen Regnant of England and Ireland. Her subsequent triumphant march to London proved that she had not mistaken her hold upon Merrie England, upon the spirit of Cressy and Agincourt. Once on the throne, she disbanded her army, pardoned the rebels, and unlocked the prison gates that the innocent might go forth. This was when her will was uncontrolled by council or husband. The politicians of that time were unscrupulous men; Henry had surrounded his throne with robbers and they stayed there, entirely independent of Mary. The Star-Chamber of Westminster palace transcended even the enormities of Kings; yet not an instance of their cruelty was brought before Mary's notice which she did not remedy—not a death-warrant did she sign that was not for unqualified and admitted treason! In the latter part of her reign, when incapacitated by mortal suffering from interference in their proceedings, she earned the misapplied title of "Bloody." Shrinking from the execution of Northumberland, she refused to condemn Lady Jane Grey, the conspirator against her life and crown. The Lecturer remarked that Mary was kind to Elizabeth, and never insulted her, though she was the offspring of an adulteress. He also portrayed the masculine courage of Mary, during the night of Wyatt's seige. It was immediately after this battle, which nearly cost her life, that Mary signed the death warrant of Lady Jane Grey. At the same time she discovered clear proof that Elizabeth was a traitor; yet she refused to denounce and punish her. France and Venice were now plotting her ruin, and to secure herself against foes abroad and treason at home, Mary married Philip of Spain—a great idea, but unfortunate in its results. Mr. MILES depicted the condition which brought about this marriage—the great idea of Mary was to render England perpetually Catholic. Had Philip been anything else than a villian, this policy would have been successful. It was the great turning-point in the fate of Europe. She did bring about a reconciliation with Rome; but the excitement of her triumph enfeebled her frame, and she lay for many months half dead. It was then that the persecutions begun; but it is a singular fact that as she could hear and speak persecution ceased. It was not a religious persecution; it was a mere game of spoils. The monks had been butcehred for their lands; now "retaliation" was the word, and Catholicity was the name which the unsatisfied minions of Henry found it convenient to assume; land was what they sought, and from that day to this those violated acres have entailed a curse on every possessor. The apostates Gardiner and Bonner were the only persecutors, and after the sum total of the victims—some two hundred—is reckoned up, it amounts to less than Elizabeth slaughtered annually. Mr. MILES then gave a sketch of the career of Elizabeth, which we must condense into the briefest space. The reader may be sure that the Virgin Queen met with small favor in this sketch. Mr. M. said she professed to be a Catholic, but conciliated the Protestant Powers and deceived Paul IV. Of all recorded spectacles of transmigration Elizabeth's gradual gliding through nonsense never understood, from Catholic ceremonials to Protestant forms, is the most fearfully amusing. When young she possessed much wit and some beauty, and was skilled in most languages. Her modesty was first shown in her meeting Cardinal Seymour in a Thames gondola, before Queen Catherine was cold in her grave. Elizabeth was the favorite of the Commons, and gave tournaments and sham fights to increase that popularity. Flirting with Crandell and Paulett, and deeply enamoured of Leicester, this Virgin Monarch heeded not the murder of the beautiful Amy Robsart and merrily doomed poor Lady Catherine Grey to slow torture for no other sin than having some poisonous drops of royal blood in her veins. Elizabeth's first religious persecution was the expatriation of the Anabaptists; then proclamations went forth against images and Romish relics; then came more amours, and it is a remarkable fact that Henry of Anjou was the only man who did not submit to her coquettish wiles. Mary of Scotland was thrown into prison, and for the following fifteen years, Elizabeth's ministers pursued a regular course of intrigue and treachery, jails were crowded, Racks creaked, and scaffolds streamed with blood. In all this period Elizabeth pursued her revelries with Howard and Raleigh and Blount, and made merry at the death of Sidney. Mary was not murdered—the precedent of killing an anointed sovereign might have been dangerous; but she was hurried from prison to prison and endured every cruelty: Elizabeth lamented that no one would save her the trouble of dipping her hands in the blood of her sister Queen, and then she *did* sign the warrant—Mary was executed and Elizabeth won Remorse! She tried to throw the blame on her advisers, and Davison, Walsingham and Burleigh were banished. This execution had no motive but spleen. Mr. M. referred to the war with Spain, and said that the Armada came too late, because the Liberty of Scotland was gone—saviors and not avengers are blessed. Even the Catholics of the realm fought for Elizabeth against France, but they got their reward the next year on the scaffold. Satiated with Catholic groans, Elizabeth turned upon the Puritans. She pursued her coquetries to the very grave, and wreaked her vengeance on Essex because he was too noble for her love. Through all her long life she carried beneath the mask of levity a heavy heart, a fact that could no longer be concealed when she slept not night or day, but sat in the dark and wept for Essex. The Lecturer said her death-bed scenes were too terrible to trace; and then he passed to a parallel of the two Queens, the spirit of which we express in a line: "Mary was incapable of revenge—Elizabeth was incapable of gratitude. There is not a page in Mary's life that does not contain some example of nobleness—there is not a true anecdote of Elizabeth which argues a single virtue." Such is the real voice of history, (said he,) yet for centuries we heard nothing but "Good Queen Bess and Bloody Mary"—the one the pattern of every virtue, the other the sample of every sin. And books now in public schools and private parlors are still educating millions to hold firm faith in these exploded falsehoods. We draw our notions of Catholicity from English History, and that History is a corrupt libel on the Roman Church. However, there is one comfort. England has ceased to believe her own historians, and we should follow her example. Unconquered by persecutions in spite of misrepresentations, Catholicity has gained more by this very persecution than her enemies have by success; and after centuries of exile from England, the Cardinal's Hat returns!—[Great cheering.] And by the oppression of Ireland, the seeds of faith are scattered by exiled, involuntary missionaries throughout the world. It is probable that England, alarmed out of her tolerance by the recent action of the Pope, may, if not ashamed, repeat her history; it is possible that it may be echoed here. If any be disposed to credit the tirades that may ensue, I hope that they will first examine the comparative merits of Mary and Elizabeth.

When the speaker sat down, another gentleman announced the next Lecture of the Course, but we did not hear what it was to be.

THE AMERICAN MIND;

A LECTURE,

BY E. P. WHIPPLE, ESQ., OF BOSTON.

We were in error in stating that we had given a sketch of this Lecture—the one which we gave was on "Character." We avail ourselves of an excellent report in the *Brooklyn Eagle*:

The first of the Winter Course of Lectures, before the members of the Brooklyn Institute, was delivered on Wednesday evening by E. P. Whipple, Esq., on the subject of "The American Mind." The lecture room was well filled with an appreciative and highly intelligent audience, whose interest continued throughout, without abatement.

Mr. Whipple commenced by saying, that in studying literature and history, we are at first attracted by particular events, and individual minds; and we rise gradually to the conception of nations, and national minds; including, of course, all the great lights of the nations' times. Thus, the laws of a nation are but the thoughts of the people. We cannot, indeed, from correct ideas of nations, events, or individuals, without taking into consideration their age and their country, as expressive of the national mind, form whose vitality they draw the pale of their character. Greece saw in Pericles the mirror of her plastic strength and influence. So England recognized in Chatham Swift, the child who had drawn honesty and pride from her own arrogant breast. Thus, when we would include in one comprehensive term, the influence of Rome, we always speak of the Roman mind. And now, on this occasion, I would ask your attention to the question, whether there be an American mind? and, if so, what are its characteristics? And, as in view of the variety of races included under our Government, whether we can assert the existence of an American mind? We can say there is, in the same sense in which we say there is an English mind. The utmost that we can say is, that the character of the heroes of Plymouth has been, for two centuries, infused into the national mind of our country; and it is growing into a powerful mind. At present, we can discern little more than a tendency to the strongest force to which the other elements are drawing—that is the Saxon element. The Englishman can exist here only by parting with his nationality. He must be melted down into an American mind. The American mind, with every fresh infusion of foreign mind, adds an element to its being, which penetrates into its substance, and elevates or depraves its inmost life. The balm or poison steals into him from the press, from commerce; and in the very air he breathes comes new hope to cheer or chill his individual life. The American mind thus promises to be a composite mind. Its two original elements were, the Englisman who came here to increase his estate, and the Englishman who was driven here to escape the persecutions of his own country. Now, this puritan Englishman had great strength of mind, character, energy, courage, and persistence; the strongest and most exclusive man that the seventeenth century produced. From him has sprung the Yankee, who is neither Englishman, Irishman, nor Scotchman. He can conform himself to any society; but, he is always homesick in the provinces, and Jack Wildfire in Kentucky. In every clime, he is to be found, pushing forward with the same indomitable perseverance and energy which characterize his movements in his own native land. Let him drop down beneath the genial clime of Italy, or on a Southern plantation, and he seems to exclaim—"Behold the smartest man in all creation!" We have not time here to discuss the question, how a national mind, for general availableness, had its root under such circumstances. But it seems the Puritan had his mind open to receive the influence of others. As regards politics he had no European equal; and he eventually undermined his despotic theology. This mind we must consider as having its expression in the nation's every-day life. But this mind seems to scorn analysis. We may say its results are plausible and glorious. But perhaps its two grand characteristics are impressibility and energy.— Liturature and Art, remarked Mr. Whipple, are not the only expression of a nation's intellect. It is not generally admitted that mind, creative mind, is as much implied in this abstract intelligence, as in the fine arts. Reason and imagination are mental powers which do not lose their nature in ideal objects. Look at the imagination of a merchant; speeding, with the velocity of the telegraph, from London to California. Look at his general force of mind; behold how comprehensive is his glance over that ever shifting sea of commerce; and behold with what subtle certainty of insight he penetrates beneath the inner clay, and clutches the laws. There is, indeed, a commercial genius, just as much as there is a poetical genius. Wealth may be often insolent, and unfeeling, but still it is frequently less blundering than artists are wont to believe it. National exclusiveness is national suicide. In speaking of the various reforms of the day, Mr. Whipple remarked that there is no danger that the transcendental and beautiful will overwhelm our arts; but there is danger of their destroying and corrupting the very ore of our national mind.— This living, restless mass of being which forms the organic body of American life, with economics, has aroused the attention of two classes, viz: the class of violent reformers, and the class of radical reformers. The first class, commonly called "come-outers," have pushed the doctrine of free will into individualism. They protest against the whole life of society, condemning its morality and religion; and strive hard to separate themselves from the nation and live apart from it. But this last effort is hopeless; for they cannot any more escape from society than they can from the earth's gravitation if they were to leap into the air, resolving not to come down again. The earth would say to them, "If my forests and mountains trouble you level them; but you cannot leave me; so help me *gravitation!*" These come-outers, in their zeal for abstract morality, are like the man of old who wanted to boil a cup of tea. He set his kettle in the cellar and then set his house on fire: Now, it it is true he boiled his cup of tea, but he also lost his house. In view of the evils of this world, these men seem absolutely hungry for a fire from Heaven to consume the great iniquities. They say, "O, Lord, why so slow?" It is at least the opposite to that repose in Providence that God now approves. He takes a step, and ages have rolled away! They are secluded from the community, and only appear on anniversary days. Their extravagance of phrase prevents their having any influence upon the people they attack. Their undertakings often end in disputes and quarrels among themselves. But there is a class on the other extreme, whose votaries carry the doctrine of Providence to absurd lengths. They go into raptures at the "manifest destiny" of their country, and "the good time that's coming." They say "Our country right or wrong"—a stupid fallacy, at best; but especially fallacious from their lips, for the reverse is their real meaning: "Our country wrong or right," with a strong preference for the *former*. This fallacy is the same applied to nations, as when applied to individuals. A plastic mind, like the American, receives a new impulse for every heroic act; every honest life contributes to it. But there is a class of moderate reformers, who are infusing a better influence into the American mind. Now, just in proportion as the national life circulates through our churches they will be found to be tempered with Mammon. Do we not sometimes hear sermons, in which railroads and manufactories hold favor disproportionately to the estimate of their real value? Certainly we do." Mr. Whipple spoke of some of our American poets, remarking that many of them have a purified idea of Nature; indicating very plainly that they have not risen generally out of the nation's mind. Their productions have never the exclusiveness characteristic of genius which is national. The same may be said of our political literature. But the English poets, Shakspere, Byron and Dryden, you will find, however, high they may be in elevation, all rest in English character, English forms of thought, and English life. But Dana and Emerson are idealists from their position. They avoid the passions of American human nature; their song is of *men* rather than of *man*. Their mission is to stand apart from the rushing stream of American life, and to pour into that stream, as gentle rills into the river. It is better that it should be so. But the most unfaltering expression of our public mind may be found in our politics. Our politics will compare well with those of Greece and Rome. But it would be impossible to give a scanty view of this political life, with its passionate moralities and immoralities. Yet I will make a few remarks upon three great statesmen, who are genuine products of American life. I of course refer to Webster, Clay, and Calhoun. The last, though dead, yet speaketh. Such a man can die only with the great movement she originated. Webster seems to be a kind of a Roman; he is such a man as New-Hampshire bore him; a man of national character. The principal wealth of New-Hampshire consists in its great men, and its water powers. In comparing Webster with Calhoun, we see at a glance, inherent differences. Webster's mind is stamped with greater massiveness than Calhoun's; and is gifted with a wider sweep of calculation. Both of them are comparatively unimpressible.— Calhoun arrogantly ignores everything which clashes with his own opinions. The mind of Webster, weighty, solid, capacious, reads principles in events, and arches closely over all the phenomena of complex difficulties, in their multifarious forms. Calhoun is much admired by those of similar characters, with different opinions. The processes of Webster's reasonings are *inductile*, and enable him to predict future events; while the intellect of Calhoun is controlled by his will. It was frequently true of him, that he chose his positions like a fanatic, and then defended them like a philosopher; while Clay chooses his positions like a tactician, and defends them like a fanatic. Clay possesses qualities which attract men's admiration; that winning grace which his cotemporaries lack. In Webster, passion is a fire that fuses intellect and character into one tremendous personal force, and then bursts forth like electricity; unlike that seen in Burke, in that zig-zag force, but the blue light flame filling the high heavens. No principle smitten by that bold hand, can ever afterward lift itself above the crowd without being marked with its enduring scar. In alluding to slavery, Mr. Whipple remarked that "we may ever hope the dreadful evil may meet its inevitable doom without any wide-spread ruin and devastation." In conclusion, Mr. Whipple said that "perhaps it is not so much in the present as in the *future* that we see the wonders of the American mind. As it is a sleepless and impressible energy, we may hope it will incorporate itself into the National mind, without having its own individuality overwhelmed; that we will have the accomplishments of other great nations without having their vices. It is in this contemplation of America, as a conquering mind, that we most delight to dwell. 'Tis thus we live in the bright anticipation of seeing her moving down the pathway of ages—a just, beneficent, and intelligent power."

The lecture was prolific in felicity of diction, precision of analysis, and glowing imagery; and the audience expressed their satisfaction by frequent bursts of applause.

HEBREW CUSTOMS.

The Feast of the Dedication—Sabbath, 5th Chisleu, 5611.

[Reported for The Tribune.]

This day is, with the Jews, the Sabbath of the Feast of the Dedication. It was during this feast which always occurs about the beginning of Winter, that Jesus walked in the Temple, in Solomon's porch, and the Jews gathered around him and asked him, "how long dost thou make us to doubt?" The events from which the feast originates belong to the history of Antiochus Epiphanes. At the close of his most bloody persecution, the service of the altar and temple was restored. In commemoration of the joyful lighting of the lamps in the temple by the priests after a long interruption—the Jews still once every year light seven lamps in all their houses. On the first evening of the feast they light one lamp, on the second two, on the third three, and so on, until on the seventh evening they light seven lamps, this being the number of lamps belonging to the great chandelier of the temple. Knowing that this day is the Sabbath of the Dedication, and that the lighting of the lamps would commence in a day or two, if it had not already commenced last evening, we visited this morning the Synagogue where Dr Raphall preaches, to hear his Dedication Sermon. After the reading of the Law and the Prophets and the recitation of the ordinary prayers for the Sabbath and some devotional passages peculiar to this day of the year, the Rev. Lecturer began his sermon. This day, we commemorate the dedication of the temple. This event and the salvation of the Jews through Esther, are the events after the time of Moses, which we commemorate by annual festivities. No day is set apart to the triumph of young David over the Philistine, or to the restoration under Ezra and Nehemiah. We celebrate, this day, our deliverance from some of the most severe trials with which we as a nation have ever been visited. Antiochus the Greek, proud of his Grecian accomplishments, his liberality and his power, had determined to carry the Greek religion and Greek customs triumphantly over the civilized world; and to reach this end, it was necessary to suppress the Jewish religion and Jewish name. The armies of Antiochus came to Jerusalem, took the city, slaughtered the men and made the women slaves. The flesh of swine was offered on the altar of the Temple. It is on record how one thousand persons, men, women and children, who had fled for their lives into a cave, were smothered to death by the fire which the enemies kept constantly burning at the mouth. It is on record how families were put to death when they refused to profane the Sabbath. Antiochus stands marked in history and detested as one of the most cruel tyrants that ever led an army. But the worst enemies of the Jews were among themselves.— The Jewish apostates were worse than the Heathen tyrants. The Jewish mind had become deeply corrupted. The popularity of Grecian games, luxuries, manners and philosophy, was the sure and sad sign of the seduction of thousands of Jews from their religion. One family of Priests dared to oppose the Greek armies and to take the side of the God of Israel; and a war commenced which lasted 26 years, and in which the Jews after the most horrible persecution were eventually victorious.— The sacred lamps again gave the deserted Temple the appearance of joy; and this happy issue we now celebrate. Let us here examine more particularly the time, the enemies and the means of deliverance. The time has been designated by our learned men of blessed memory, not as *that* time but with this emphasis as *his* time, as a time belonging to the modern period of our history rather than to the ancient. Our position then as a religious body, was, in all essential points, the same as our present position. It is true the Temple still stood, the high priest still made the annual atonement, the orders of Priests and Levites were in their places; the days of Israel's glory, notwithstanding, belonged to the past; no cloud of glory rested in the most holy place of the Temple, the high priest carried no longer the Urim and Thummim, the prophets had long since passed from the people, the last book had taken its settled place in the Hebrew canon, and miraculous interpositions were neither witnessed nor expected. We are, therefore, considering a portion of our history which is very properly designated as having its place in our own times. In our present circumstances of time and place, we are perfectly at home in all this interesting history. The enemies from whom Israel then suffered, are not unknown to us. Let it be gratefully admitted that no mighty armies now threaten us, that soldiers do not now break into our Synagogues and take our lives, that our law is not taken from us with the threat that if we read it again, we must lose our lives; all this still leaves ample room for the assertion that the enemy, in all essential points, is, this day, the same. The old love of popularity with the Gentiles still exists. The same love of a philosophy that draws us from our Law and our God still exists. We manifest at present the same propensity to look on the ancient as superannuated and useless, and to become charmed with novelties.— Greek sports, Greek philosophy, Grecian liberality, Grecian enterprise, Grecian young men and young ladies, under different names, and with some circumstantial modifications, have lost in our own day none of their ancient power for the seduction of Jews. To be pious after the old fashion is becoming unpopular. The father at that time could take his family on Sabbath evening to the Greek sports, and now he takes them to the Opera. The father who could boast that he was free from superstition, then took his son on Saturday morning into the business part of Jerusalem, and now the same father takes his son down town, rather than into the Synagogue. It was then inquired, with almost indignant aversion, why the Jew should be always separate from the Gentile? why he should be afraid to become polished, learned and liberal as the Gentiles? and many now, in the same process of thought, give up their Jewish peculiarities. Here is the melancholy fact—the enemy at home, the gigantic enemy in our own midst, and we know it not. According to the passage read from the Prophets this day, we recognize—not in hosts, not in might, but in the Spirit of God—the means of Israel's salvation.— Some take this spirit to be a person, but incorrectly; a person is always a material body. The attributes of this Spirit are given in Isaiah—wisdom and understanding, counsel and might, knowledge and the fear of the Lord. The subject was inviting; the Lecturer had much more to say, but it was proper to address a few words to the youth of thirteen years, who had just read a portion of the Law, and been received into the community of Israel. The portion read was the history of Joseph's temptation to scandalous sin, and his happy escape. The word which expresses his refusal to yield to the temptation has an uncommon tone in the Synagogue reading; it is sounded very long and with distinct successive elevations of the voice. The Lecturer urged the young Israelite never to forget that word and its tone and its meaning.— Let it be to him something more than a peculiar, an evanescent though long sound. Let that tone become the tone of his character. Here the Lecturer urged on him most solemnly, refusal when others invite to sin; refusal, when others would constrain to sin; refusal, when sin promises the highest gratification; resolute refusal, when there is every probability that forbidden pleasure can be enjoyed, and parents will never know it and the world will never observe it. Just a year from this day the principal Jewish Minister in Philadelphia preached a sermon in answer to the Address of the Synod of New-York to the Jews. He considered the anniversary of the deliverance of the Jews from the Greeks a fit occasion on which to raise his voice against the present dangers of injury to Israel from Gentile influences. He requested that his sermon should be published in some Christian periodical as the Reply of the Jews to the Synod's Address. It was, therefore, published in a Presbyterian periodical which is sent to every Presbyterian Minister, Old School, in the United States. This was a return of similar liberality on the part of the Jewish Editor. The amount of the sermon was that the terms Israel, Zion, Seed of Abraham, &c. have never changed their meaning, that they should not be arrogated by other nations and that the Jews are, therefore, always the chosen people.

WILLIAMSBURGH ITEMS.

BUILDINGS AND LUCRE.—Very little attention seems to be given to the style or permanency of buildings now in course of erection in many parts of our village. Care only is taken to make a handsome front, with the view, perhaps, of catching those who live for appearance, and they are not few. For the purpose of making as much money as possible, some five or six dwellings will be erected in a row; any one of them separate from the rest would not stand alone, but together each supports the other. For these the tenant pays just as much rent, as if they were good and secure structures, proof against storm and cold. In some parts, we observe, long lines of wooden dwellings, the frame work of about the strength of a strong market basket, and the foundation walls hardly strong enough to support a molasses kettle. The owners of such pens will have the audacity to invite human beings to pay for living in the traps, and will receive, some 8, and some 10 per cent. interest on the cost. These are some of the buildings erected for those who can afford to pay rent, to a reasonable extent. For poor people, those in ordinary circumstances, architecture is shockingly prostituted. The 8 by 10 room, with a small pantry constitutes a dwelling place, and of these there will be four and six on a floor, in houses three and four stories in hight. All the business of housekeeping and living is performed in each of these cells, cooking, eating, washing, sleeping, &c. So many congregated together, and none taking pains to observe any rule of cleanliness, such premises speedily become pest houses for a large neighborhood. And the tenants thereof are taxed every Saturday or Monday, \$1,00, or \$2,00 rent in advance. Any default in payment finds their chattels in the street, without the aid of justice or her humbugs, and the ejected citizen is obliged to seek shelter in the nearest shed; if he cannot raise money for advance rent. There ought to be some interference of the law to check man's cupidity. Twelve inch walls and safety are not in the same category. Leaning towers would be no curiosity here. Hospitals were made for the sick and disabled, so that there is no need of converting every dwelling house into a pest pen, and thus fill hospitals and additional hospitals with the sick. It was never intended by Heaven that man should monopolize light, air, and room. This world was made large enough for the whole human family, and there is no need why any individual should be confined to a limited space for residence. If this state of things continues, what a dilapidated aspect will this town present twenty years hence. These shells of buildings, now fitted up like a whited sepulchre, will then be occupied by a class who lead any kind of a life that will bring in money easily. The fancy front will have fallen into decay, the walls will have settled askew, doors will be missing, and all the evidences of Rotten Row will be seen in great grandeur. Let us have some law which will regulate the erection of buildings. Prohibitory steps have been found necessary in all large towns and cities, and the sooner the restriction is put on here, the better for public and private interest. [Times.

DEAF MUTE INSTITUTION IN SOUTH CAROLINA.—It may not be generally known to the public, says the *Charleston Evening News*, that a Deaf Mute Institution, is in operation at Cedar Spring, Spartanburg District, in this State. Mr. Walker, the Principal, who has displayed most commendable public spirit in this matter, has added to the Instructors Mr. J. B. Edwards, late of the Deaf Mute Asylum of Georgia. Mr. Edwards is a deaf mute.