

# CHARIOT OF WISDOM AND LOVE.

GOD MAKETH HIS ANGELS MINISTERING SPIRITS.

VOLUME I.

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## J. HACKER CONDUCTOR.

TERMS.—The Chariot will be published monthly until further notice, at \$1.25 for 26 numbers paid in advance, or 5 cents for single copies. Persons forwarding five subscribers and the pay, will receive one copy free. Newsmen supplied. All communications must be addressed to J. HACKER, Portland, Maine.

### A SPIRIT SONG.

We are washed from the stains  
Of these mountains and plains;  
We are clothed in a raiment of light,  
In a CHARIOT of LOVE  
We are drawn by a dove,  
Which is PEACE in its plumage of white.

### GOVERNMENT HALL.

#### The Government does not Protect.

Lawless mobs and outrages are so common that if the people generally were not insane, the whole country would be alarmed; but so crazy are they that a majority of them rejoice over the outrages, and the majority of the priests and newspapers not only countenance but encourage them.

In this city, several men have been dragged about the streets by lawless mobs, composed in part of men in the employ of government, and most shamefully degraded and abused in the presence of city, state and national officers whose duty it was to protect them, and not so much as a reproof was uttered by any individual, and a portion of the papers, particularly that vile sheet called the Press, edited by an ex-priest and wind-broken politician, encouraged the outrage. Were the government what it professes to be such outrages would not be permitted, and such papers would be abated as nuisances.

At Little Falls, Gorham, a soldier with his crutch, placed himself in the way of a man whom he knew would pass, and spoke to him for the express purpose of drawing out some word that would be the occasion of a quarrel; and when the young man replied to his question, the upstart soldier who had sought a quarrel, knocked him down with his crutch.—The minister of the place and most of his church we are told sanctioned the violence.—Fine ambassador of Jesus! Singular disciples!

Thus, after so much has been done to save the life of a government whose great boast has been the freedom of speech and of the press, men may be dragged about the city, or knocked down in the streets by ignorant, brutal people, only for exercising their right to free speech, and the papers and the priests sanction the spirit of violence and barbarism! A poor old man 80 years of age must be dragged from his house and beaten till his life is despaired

of, only because he belonged to a different political party.

But the greatest and most shameful outrage we have heard of is the following which we copy from an exchange:—

“The following account of a mobbing affair in Iowa,” says the exchange, “shows what brutes even educated women may become, whose heads are turned by fanaticism. Had the negro wench of the King of Dahomey enacted that scene, it would have seemed in keeping with their character.”

“MOBBING A WOMAN IN IOWA.—For a few days Indianola has been the scene of Amazonian warfare. A disgraceful mob, composed of women, has given the town a notoriety, which its well-disposed and orderly citizens must be heartily ashamed of. It appears that a Mrs. Patterson, a widow lady, who has been under the doctor's care for two weeks, was peculiarly offensive to the exclusively loyal portion of the town, for some expressions of hostility to the Administration, prior to the unfortunate death of Mr. Lincoln. On the receipt of the news of his diabolical assassination, some evil-disposed person, probably a personal enemy, gave currency to the report that this unprotected and invalid woman had expressed joy at the death of the President. Without giving the subject the least investigation, and bidding defiance to the laws, a number of women, among them the wife of the Presiding elder of the Methodist church, visited the house of Mrs. Patterson, and compelled her, an invalid, to leave her house and carry an emblem of mourning, which, we understand, was a flag, and march around the town.

She protested that she had not uttered a word of exultation at the death of the President, and implored them to confront her with the witness; but her protestations were answered by the insulting reply that she was lying. She assured them that she was unable to walk the distance required, and if forced to perform the humiliating service they must carry her. Her protestations of innocence, her demand for proof, her widowhood, and even the precarious condition of her health, had no power to move their pity. Go she must, and they forced her out of the house, and dragged her around the streets, to be scoffed and jeered at, tearing her dress nearly off. Not content inflicting this gross indignity upon the sick mother, they attempted to compel her little daughter, thirteen years of age, to perform the same service, and because she had spirit enough to resist the outrage, she was beaten and bruised until blood streamed from her nose, and her arms were black and blue. The above, we are credibly informed, are facts.

What lower depth of degradation can we reach than the existence and encouragement of a public sentiment which transforms females, in midst of schools and churches and surrounded by what ought to be Christian influences, into the worst type of men! In God's name, what kind of an example is this to set before the youth of the country! Do these women desire that their sons and daughters should

pattern after them, and trample under foot the laws;—of heartlessness and contempt of law, humanity and Christianity—disgraceful alike to the town and the parties engaged in it—we venture to say has not occurred since the mobs of Paris which originated the bloody and disgraceful French Revolution, 1798. Have our people gone stark mad, and are the mothers and daughters of America to live in history as the degenerate type of their class?

As profoundly as we pity the poor invalid mother who was scourged in the public streets of Indianola, and who was pained by the outrages visited upon her little daughter, we would rather a thousand times occupy her position and have her feelings than enjoy the unenviable notoriety and torture of soul of those who persecuted her.

Since writing the above, we understand that Mrs. Patterson went to the postmaster of Indianola, who was reported as the witness against her, and demanded the reason for reporting such a falsehood, and he denied utterly ever having heard or reported any such thing.—[Des Moines Statesman.

The fact that one of the women was the wife of a Presiding Elder, is no proof that she or any of them were very highly educated, in a right direction; for it is well known by reflecting and observing persons, that methodist ministers do not make correct education a criterion in the selection of wives. They are generally men whose organs of amateness are large, and to add to this organic evil, they are highly fed by the dear sisters where they travel, and being averse to honest industry their animal spirit has no healthy channel of escape, so their wives are usually chosen for their capacity or believed capacity to gratify the amateness of their lords rather than for their education or spirituality. But the outrage described above would disgrace barbarians. If the government were what it professes to be, all these outrages would be attended to, and the perpetrators would be made examples of for the warning of others. Yet even that would be only a spirit of violence proving the government to be on a wrong foundation, so away with it and look and strive for the government of wisdom and love.

We would ask all candid persons to define if they can, the difference between the spirit which excited to the above named outrages, and that which instigated the murderous Booth. In our view all these acts are from the same spirit.

I have a few odd volumes of the “Pleasure Boat,” which I will send unbound and free of postage to those who care enough about having a volume of that old paper to preserve, to send me 35 cents. Full sets of bound volumes I have sold for \$1 each volume; but have now only three or four sets complete. If any want an odd volume for 35 cents they should send at once, for I am now arranging them, and want to dispose of them immediately.

## A Misrepresentation Corrected.

We saw the other day, a paragraph in a Massachusetts paper, saying that Wm. A. Drew, of Maine, had written a letter to a paper in Mass. in relation to the laws about public watering troughs in the highways and skirting the highways with shade trees in Maine, giving ex-Governor, Hon. John Hubbard, credit for originating said laws.

Just like Wm. A. Drew. He often writes about things that he is ignorant of. He once claimed to be a minister of the doctrine of Universal love, and for many years pretended to advocate that doctrine in several papers of which he was editor; but he never appeared to have any *experimental* knowledge of the doctrine. A year ago last spring, he wrote a letter to the New York Tribune, telling the readers of that paper about the water troughs and shade tree Laws of Maine. He also spoke of our noble Reform School for Juvenile Offenders, and called ex-Governor Hubbard the Father of that School; when the real truth is, Dr. Hubbard was no more the Father of the School or idea of planting shade trees by the highway, than he was father of all the children at whose birth he acted as midwife.—The idea of a Reform School originated with the editor of the *Pleasure Boat*. While publishing that paper, he visited the old Cumberland County Jail in Portland, regularly every week, for four years; and there seeing boys from eleven to eighteen years of age, locked up months at a time, in filthy dens, playing cards with old gamblers and drunkards, and listening to their obscenity, he began to inquire within himself, whether those young offenders could not be dealt with in a way that would reform and save, instead of crushing and ruining them, and the plan of a farm connected with a Reform School and mechanic shops was opened to his view. On conversing with some of the leading men of the city, on the subject, he was told that such boys could not be kept on a farm—that they must be continually locked up in cells or they would run away. In order to prove this false, he went directly to the jail where five boys were confined awaiting their trial for various offences. He asked the jailor to point out the three worst boys of the five. The jailer did so, when the editor of the *Boat* said to him, "I will have these three out of jail, and convince the people that there is a better way to deal with such offenders." He got two justices to meet at the jail office and reduce the bonds of the boys from \$150 to \$50 each, and then found men to sign the bonds, putting into the hands of several of those men the amount for which they had signed, in silver, being at that time all the material property he had on earth. Two of the boys were placed with farmers out of the city, and the third on board of a fishing schoo-

er. When the time arrived for their trial to take place the boys appeared in court; and the men with whom they had been placed appeared and testified in relation to their conduct, and in fifteen minutes after they entered the court room they were all liberated without a trial, and I saw the tears trickle down the cheeks of the Judge and many of the lawyers and spectators. There was a power in that court that was over and above legal statutes. The story of those boys was published in the *Boat*, and the editor, at his own expense printed and circulated hundreds of extra copies, among members of the legislature and other influential men.

The School was the leading subject of the *Boat* for months and months, and no other paper in the State except one, ever mentioned the subject until it came before the Legislature, and that one paper, had only an article of five lines a day or two before the subject was introduced to the Legislature, in the message of Governor Hubbard. The School was a child of the *Boat*, and all that Gov. Hubbard ever did was to act as accoucheur, or introduce the plan to the Legislature.

And so of the idea of shade trees by the high ways. The idea was started in the *Boat*, to skirt all the highways with shade trees, and the reasons that were given were, that the trees would stop snow from drifting and obviate the necessity of spending so much labor in breaking roads; that they would break the wind and make it more comfortable for travelers in the winter; that they would shade the road and make it cooler in summer; would beautify and increase the value of farms; and, finally, fire-wood could be raised along by the road where it could be got at any time in winter, without breaking roads into any back lots.

Yes, we claim the Reform School as a child of the *Boat*, and had we been a member of a popular church or political party, we should have been regarded as father of the idea; but as we never sought popularity in the path of hypocrisy nor politics, and as the *Boat* always contained too much truth to be popular, it was always the aim of priests, politicians and editors, to keep the good it did out of sight, for fear it would gain favor with the people! When papers copied articles from the *Boat*, it was not one time in a hundred that they would tell where they came from; and several papers that copied largely, would sign my name to the articles, instead of crediting them to the *Boat*, thereby giving their readers the idea that I was a contributor to their pilfering sheets! They are pursuing the same course toward the *Chariot*, and if Bro. Drew lives till peace principles become popular, we shall not be surprised to find him trying to make the *Tribune* and other papers believe that he or some friend of his was the author of the peace doctrine contained in the *Chariot*.

## Different Kinds of Food.

Whether people believe it or not, it is a fact that those who live on vegetable and farinaceous food are in almost every respect physically and mentally superior to flesh-eaters.—Many who have tried it declare that they can labor more and endure fatigue longer on the former than on the latter diet.

Their intellects are superior; they are less ferocious, less animal, less selfish, kinder, more humane, forgiving and charitable.

So it is with other animals. How different the disposition of the horse, the ox, the sheep and other animals that live on vegetable food, from the lion, tiger and other animals that live on flesh.

We do not believe that many animals can be found on earth, whose flesh is so unsuitable for human food as the swine. Its name signifies scrofula. It is a scavenger—was made to devour what no other animal will eat, even to the decaying carcasses of its own species; and to say that the flesh of an animal living on such food can be healthy, is saying that men can gather grapes of thorns, and draw sweet water from bitter fountains.

And the manner in which swine are kept and fattened adds to the bad quality of their flesh. They are usually kept in impure air and without exercise, and fed in the fattening process until their very fat is a disease, a sort of grease dropsy. Parry on Diet, speaks of pork food as follows:

"The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, are infinitely more free from disease than the Christians; more especially do they escape those opprobria of the medical art, *Scrofula*, gout, consumption and madness.—The Turks eat great quantities of honey and pastry, and much sugar; they also eat largely and are indolent, yet do not suffer from dyspepsia, as the Christians do. The swine-fed natives of Christendom suffer greater devastations from a painful tubercular disease of the bowels (dysentery) than from any other cause. Under my own observation, and in my own experience those persons who abstain from swine's flesh and blood, are infinitely more healthy and free from humors, glandular diseases, dyspepsia and consumption; while in those districts, and among those classes of men where the pig forms the chief article of diet, tubercles in all its forms of eruptions, sore legs, bad eyes and abscesses, most prevail. It is remarkable in coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig there cultivated."

Nor is all the beef used fit for food admitting animal food to be natural for man. Oxen are worked and abused in the dusty streets, chilled and heated, starved and stuffed by turns, till they are worn out and full of humors. Cows are milked and often kept half starved till they are too old and infirm to be longer profitable in the dairy, and then these animals are fattened a little and their worn out flesh filled with disease, is expected to build up healthy human systems. Is it any wonder that there are so many little graves in the cemeteries?



## THE LOOK OUT.

### An Old Coach in the Mire.

Heigh ho! what is going to happen! Here is a copy of the Christian Mirror, or Mire-er, (a sectarian old go-cart in the Orthodox quagmire more than forty years,) with the following song from Charles Mackey in one of its corners!

#### CLEAR THE WAY.

Men of thought, be up and stirring,  
Night and day!  
Sow the seed—withdraw the curtain—  
Clear the way!  
Men of action, aid and cheer them,  
As ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow,  
There's a midnight blackness changing  
Into gray.  
Men of thought, and men of action,  
Clear the way!

Once the welcome light has broken,  
Who shall say  
What the unmingled glories  
Of the day?  
What the evil that shall perish  
In its ray!  
Aid the dawning, tongue and pen;  
Aid it hopes of honest men;  
Aid it paper—aid it type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought, and men of action,  
Clear the way!

Lo! a cloud's about to vanish  
From the day;  
Lo! a right's about to conquer,  
Clear the way!  
And a brazen wrong to crumble  
Into clay.  
With that right shall many more  
Enter smiling at the door;  
With the giant wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey;  
Men of thought, and men of action,  
Clear the way!

Charles Mackey.

Just think of that, reader! The driver of the old mud-stuck crying "Clear the Way," just as though he were expecting to get out of the mud and travel ahead? Calling on *men of thought*, after laboring forty years to keep men from thinking, and asking them to be up and stirring. Heigh ho! Then you are going to *think* and to *stir something* are you? Wonderful! what is going to happen! Let us see!—You want us to keep stirring night and day too! you are certainly in earnest; you are going to sow your seed, and what is it, the seed of Christianity or barbarism; grapes or thorus? "Draw the curtain—clear the way!" That's good if your seed is good! But what next? Read! read!

"There's a fount about to stream,  
There's a light about to beam;"  
and a great many other good things about to take place, according to the song. What can it mean? Has the Mirror got a new driver?

Has it got converted to the truth and is it really about to get out of the Orthodox mire into the highway of progression? We shall keep an eye on the Mirror, and try to learn what it means, by publishing a reformatory and progressive song.

#### WORKERS' HALL.

##### The Utility of Labor.

BY JANE M. JACKSON.

Labor is a most significant portion of the intellectual, moral and social machinery of the world. Toil is a sacrament to bind men to certain conditions of performance, and its discipline is a trial of character. Labor cultivates the powers of calculation and sagacity and enables men to become the architects of their own fortunes. Achieving a victory over the forces of nature, creating wealth, and while diffusing trade, it encourages inventions. Great minds prefer to grapple resolutely in stern efforts, and wrest from the grasp of relentless fate an honorable competence, to redeem rugged wilds from obscurity; face the stormy ocean, or work in the mine, forge, or factory, and by strength of muscle or machinery, force prosperity to yield to them her treasures. Intellectual men will be known, whether tilling the soil, navigating the ocean, wielding the sledge, rearing the edifice, or dealing in merchandise. They will make honorable any business which a man ought engage in.

Inglorious idleness, and consequent dependence, such men cannot tolerate; pursuing a course requiring them to cringe to private or public caprice; is equally distasteful. An honorable man enobles his avocation by a character above reproach, and an elevated and progressive intelligence. He proves no labor degrading which is useful, that the honest man is worthy of respect; and that the industrious man is free from the annoyances and agitation of merchants, old before their time, who run the risk of being thrown into poverty, to shine a few years among fashionable, simpering gentility, wearing out health, nerves, and often their honesty.

Who that has listened to the conversations of shoddy aristocracy, and reflected upon the attributes of the soul, but would prefer to walk by the side of Burns at his plough, and share his aspirations after the beautiful and good, or labor with a Franklin at his printing press, for his ideas were of progressive and sound philosophy, to whose active brain and busy hands the world owes a debt of gratitude, for the lightning rod has saved both lives and property. It was the knowledge of Franklin that led to the useful inventions of the telegraph, electro-plate and electro-type. Each addition in the science is a block added to his monument, for each are only improvements to his discovery.

It is from the industrious classes that useful inventions spring into existence. In no other country is farm labor so economical as in America. It cannot be denied that to the inventive genius and industry of its citizens, during the last ninety years, America has endowed the world with ornamental and useful inventions that have made their names immortal. Nor are the triumphs of our mechanics confined to one branch. Their busy brains have conceived every thing worthy of notice, from the operations of electricity, down to sewing machines. Thousands know the facts from the knowledge of our productions abroad, through the bread they eat, and the clothes they wear. Man carries power within him, sacred by original endowment, it cannot lose its honor or rewards, but fulfil its own destiny, and brings success as the fruit of toil and intrepidity. To trade with the world, as no other nation has ever done is the destiny of American citizens. They will in the future have the means of selling and

buying as no other people ever yet had, for this, they must place themselves in a position intellectually and morally, to enable them to come in contact with practical business men in all parts of the world. Men have a consciousness of power over winds and waves never before possessed; means and ends are measured out in such degrees of utility, power, and progress, as will serve purposes of creative skill, and all honest labor has proved itself to be a noble discipline, forming character, promoting virtue and self-respect, it is of high interest, and its importance underlies all the bustle of crowded thoroughfares and raises the dignity of human nature.

#### CHILDREN'S HALL.

##### Letter from James Thorn.

FRIEND HACKER:—I am a little chap ten years old. My father is a farmer, and I am a farmer's boy. My father took your paper before I was born, and has got them bound into books, and says he wouldn't sell them at any price; and now he takes the Chariot, and I like it because you give the children room in it. I want to write something to let you know there is one boy that reads it. I have read the letters the girls wrote and think they are first rate.—We live on the side of a great hill and can see the Androscoggin River from our house, and the White Mountains of New Hampshire, and the Streaked Mountains in Oxford Co., Maine, and a great many other hills. I go to school part of the time, and ride the horse to furrow, harrow and cultivate among corn and potatoes. The name of our horse is Charley, and I have taught him so that he will almost go among the corn and potatoes without touching the reins. I have to pull just a little mite to turn him at the end of the rows and that's all. I have got a pair of calves and they look just alike. They are red and both have white stars in their faces, and I am going to train them and carry them to the cattle show. I have got a little wagon for them, and I guess I shall get the premium. I have no brothers, but one sister. She is eight years old. When I dropped the corn she kept right along side of me and dropped the pumkin seeds, and she helped me carry the basket and drop potatoes and father covered them. Yesterday we went strawberrying, but we didn't get more than a quart for there aint many ripe yet; but there'll be lots of them next week. I have got two hens and twenty chickens, and Jane has got two ducks and fifteen *duckens*, and you would laugh to see them swim, and play on the water and eat flies in the grass. They'll catch flies quicker than a cat can a mouse; and the old ducks will eat toads and frogs, and that's too bad aint it? I can't think of any thing more to write now, but I'll try again some time, if the rest of the boys don't write. It is too bad for us to let the girls beat us writing.

Your friend.

JAMES THORN.

June 13, 1865.

REPLY:—That is right, James, stir up the boys and set them to thinking and writing.—Be sure and stick to the farm, too, and be a farmer man as well as a farmer boy. Farming is the best business. It is a pleasant business. To be in the green fields, among sweet flowers,

and singing birds, and cool breezes is not like being in the pent up city amid noise and dust, and the sweltering heat, where the brick walls and pavements heat the air and stop the cool breezes.

Farmers who are wise and plan right can be happier than other people. They are not like men that have to work for other people, and try to please such as never will be pleased.—Some think farming is poor business because they don't make so much money as some other people, but they are better off than the people in cities. Only now and then one gets rich in the cities, more than ninety out of every hundred never lay up much, and they have but little rational enjoyment. They live in a hurry, and die in a hurry, and are hurried off to the grave and are forgotten in a hurry. Yes, stick to the farm. 'Twill give health and a good appetite. What a man raises himself tastes a good deal better than the things he buys.

Who will write next? We will give some of you room in every paper.

### BIGOT'S HALL.

#### Ignorance and Bigotry.

A few months since a couple of females who believe in the dignity of labor, and have had the good sense and energy to raise themselves above various forms of slavery by their own industry, received work to do from a trader or agent in Boston. He was pleased with the faithful, honest manner in which the work was done, and everything was going on smoothly when he heard that those who worked for him were every-day Christians, and performed some part of their work on what is called the Sabbath, which circumstance drew forth the following correspondence, which ended in the withdrawal of his patronage.

Boston, April 12, 1865.

Miss P.—: The object of my writing to you is in reference to a matter which was brought to my attention during my last visit to ——. I was informed that you are in the habit of performing your usual secular labor upon the Sabbath as on other days, doing my work as well as your own. Now, in regard to your own work, I, of course, make no claim to interfere. That is between you and your God; in regard to the work I employ you to do, I do think I have a right to direct *how* and *when* it shall be done. I am in the habit of asking God's blessing in prayer, upon my business. This I cannot do *honestly* with my views of the Sabbath and the manner it should be kept, if any part of that business is performed or transacted upon time which I regard as set apart by God himself for the performance of religious worship and sacred duties, and not for secular or worldly employment. With these views and feelings I cannot consistently give you employment, unless you give me the assurance that no part of such work shall be performed upon time set apart by the laws of God and man, as devoted to sacred uses. I am pleased with the manner in which you have performed your work, and should be pleased to continue to give you employment so long as I can consistently with my views of right and duty, and will do so upon your giving the assurance that no part of it shall be done, as I have stat-

ed, on holy time. With your own work or as to how you shall keep the day, I do not desire to interfere, as I have stated, except to state that so far as my experience goes, the more perfectly the Sabbath is observed in accordance with God's command, the better shall we be prospered, even in temporal affairs. Should you give the required assurance, it will be my pleasure to continue as we have done; but if not I shall be constrained to decline giving you any further work. I should much prefer it should continue as it does at present, with you I leave it. Yours in friendship,

R. B. H.—.

#### The Reply.

April 16, 1865.

Mr. H.—: Yours of the 12th is received.— Yes, you have been correctly informed. We do on Sunday that which seems best we should do, the same as on other days, feeling and believing that *all* time belongs to God and is consequently *holy*, and that all duties should be performed as sacred. In regard to your claim to interfere as to the *how* or when your work shall be done, if we were doing it by the day or week, and doing it on *your* premises, you would have the right to say *when* as well as *how*; but doing it as we are, on *our own premises*, if it is done and delivered according to contract, we claim that you have no right to direction as to *hours* or days, that shall not be occupied in doing it; for that, we are accountable to God alone, who is just. Thus believing, and loving to do the will of God, whose ways *we know*, are those of pleasantness, and whose paths are peace, we cannot give you "the required assurance."

Yours respectfully,

M. E. P.—.

Here we have a specimen of the genuine old Puritanical ignorant superstition and bigotry, that landed on Plymouth Rock with the sword in the right hand and the Bible in the left.— "O, holy simplicity!" cried a wise man, when he saw an ignorant bigot covered with perspiration from the exercise of lugging faggots to pile on the flames that were consuming a heretic. The wise man admired the honesty of the bigot, while he deplored the ignorance in which those bright qualities were shrouded; and we admire the apparent honesty and simplicity of this Mr. H., while we deplore his ignorance and the misdirection in which he has probably been trained from his infancy. He appears to have been perfectly satisfied with the manner in which his work had been performed; there was nothing in the work that could intimate on what day it had been manufactured; it looked just as well, sold as well, and every way answered the same purpose as if done on any other day, and if he should apply the same rule to all he does, that he has to this particular work he would doom himself to starvation. He eats food that is fattened and even slaughtered, on what he calls holy time—the milk that he sometimes uses is drawn on the Sabbath; the butter and cheese that he uses are made from milk drawn and taken care of on the Sabbath. He warms his shins by fuel that is often loaded on the Sabbath, and so with almost everything else.

I have heard of a man who would not consume animal food, simply because he thought it wicked to destroy the lives of animals.— Some one handed him a microscope and requested him to examine the water he was about to drink. He did so and discovered that he could not quench his thirst without swallowing with his water numerous living creatures too minute to be seen with the naked eye; whereupon he stopped eating and drinking and died of hunger and thirst!

And so would it be with Mr. H. if he should carry his sabbatical notions into every department of life. So much for the effect his ignorance would accomplish if fully carried out.

But where does he get this absurd doctrine about one day and only one day in each week being holy time? Surely not from the Bible for it is not there!

His notion about the Sabbath is a *falsehood* which the priests built up on a *perversion* of the Bible. Mr. H. says he is in the *habit* of praying, &c. Here he has told a truth without knowing it. The dictionaries define the word *habit* thus;—*Aptitude gained by practice*. Mr. H. was told by his priest that one *day* in seven was holier than other days, and that he must pray for blessings on his business, and without looking for himself he took it as bible doctrine, began to *practice*, and now his prayers are not the spontaneous gushing forth of pure soul desires, but a habit, that is,—aptitude gained by practice and amounts to just nothing at all, so far as any answer to his prayers is concerned. He prays in ignorance as he was taught, wears the old mosaic *habit* that the priests patched up for him, worships an unknown God!

He says God set apart a day to be observed as holy time. Where does he get this idea except from the priests? If he would go to the Bible he would there learn, as the story goes, that when God had finished all his work some time on the seventh day, he rested; but there is not the least intimation that the next seventh day or any other subsequent day was to be a day of rest or any more holy than other days. We solemnly declare there is nothing in the Scriptures to prove that there ever was a weekly Sabbath instituted by God at the creation, or observed or *ordered* to be observed for some twenty-five hundred years after the creation.— Had God established a weekly Sabbath, could twenty-five hundred years have passed without any mention being made of it—without any exhortation to observe it, or any reproof for not observing *ho'y* time? All other sins were reprov'd but not a word said about Sabbath-breaking all that time, simply because there was no Sabbath to break? How the dupes of priestcraft would stare, if they dared to read this truthful declaration, so different from the *habits* they are in!

Well, about twenty-five hundred years after



the creation, came Moses, and instituted a Sabbath and commanded the people to observe it, but even this Sabbath was not for us gentiles nor yet for Mr. H. and others who claim to be christians; it was for the Jews, alone; and not to be perpetual even with them. It was an outward day of rest, a *shadow*, as the Bible tells us of a good thing to come; it typified the spiritual rest that Christ would give those who opened their hearts to his spirit, and when that took place, then the outward Sabbath became an old garment or an old bottle that had fulfilled its mission and was of no further use; so that now to all who have received the spirit of Christ and the spiritual rest which his spirit gives, the outward Sabbath has ended. And now Mr. H. is worshipping the old cast-off figure that was eighteen hundred years since superseded by the substance to which it pointed.

Again, admitting the outward Sabbath was a gospel instead of a mosaic institution, Mr. H. is not observing the right day. The seventh day of the week was the Sabbath, while he observes the first.

Furthermore, if we were to admit the outward Sabbath binding, and also admit that Mr. H. observes the right day, he is in fault as to the *manner* in which he observes it. Moses when he instituted the Sabbath commanded that it should be a day of *rest*, for man and for beast. He did not tell the priests to make it a day of merchandise—to call the people together, to harness up their grand carriages and drive off to church, and get more money for one sermon delivered on *holy* time, than Miss P. and her associate can earn in a whole week!

No command was given for people to flock to church ornamented in the gaudy *fancy-work* in which Mr. H. deals, proving by their love of such nonsense that they think more of the gew-gaws and fancy work on their hats and bonnets, on *ho'y* time than they do of the gospel and salvation from sin! All were to rest, not run nor ride to church. The same ignorance and bigotry that Mr. H. manifested in taking work from these industrious women, would lead such men much farther, if they had the power to carry out all the *habits* they would acquire from the priests. It was the same ignorance and bigotry that whipped Baptists and whipped, banished, imprisoned and hung Quakers in Boston. The *mode*, only, of persecution has changed. Then they whipped and hung heretics, but not having the power to do that now, they try to starve them by depriving them of employment; but thanks to the truth it is too late in the world's age for that.

Though it is well to have one day in seven to rest, the day is no more holy than other days, and it is time this imposition of the priests were done away with. Christ performed as many of his works on the Sabbath as on

any other day, and that was one of the strongest accusations the Jews brought against him. Yet he declared man was not made for the day, but the day for man, and said "My Father worketh hitherto, and I work." Has Mr. H. been in favor of the recent war which has done so much fighting on the Sabbath? If so I would ask him if he has ever remonstrated with the Government which his vote helped to elect, for killing men on the Sabbath, and whether he has threatened to withhold his vote if they desecrated holy time by fighting! I would also ask him if it is worse for a couple of females to make fancy articles on the Sabbath for his proud church-going sisters to wear on their hats and bonnets on holy time, and take pride in too, on holy time, than it is for his praying brethren to slaughter five thousand men on holy time!

Where is there a gnat too small for them to strain at, or a camel too large for them to swallow?

## PUBLIC HALL.

### A Community Movement.

There are many people in this nation who are dissatisfied with the present condition of society, and are thinking and talking of Unitary Homes, Communities, &c., believing that people can live much cheaper in large families than in small ones, and also enjoy greater advantages for mental, moral and spiritual improvement and progress. During the last twenty years many efforts have been made to establish such homes or communities, but most of them have failed, not because the thing is impracticable or visionary, but because the material of which these communities have been formed were not prepared for such a work.—Those who undertake to live in communities, with all interests united must be so unselfish that each is willing to be the servant of all, and all willing to work together for the common good. When this state of mind is reached a community of interests cannot fail of success; but until the members do possess this disposition, all attempts to form communities will be like building carriages of green wood. After seasoning, the first drive, the slightest jolt or stone in the way, will scatter the materials of which the *go-cart* is constructed, in all directions and leave the riders in the dust if not in a ditch.

Among other and many movements in favor of Unitary life, is that attempted by D. H. Hamilton of Maine. He has for some time past, while lecturing in various parts of the country, been looking for a people of similar views and desires, who will be willing to unite their temporal means, and dwell together as one family, in the Millennium spirit. Whether he will find many of this class we know not, for it is possible he may have discovered what we have not, viz:—a people who are so unselfish as to be willing to do unto all others as they would have others do unto them. We have found some such, but not enough to form much of a family. Perhaps he has been more successful. He visited the State of New Jersey, and other places not long since with the view of selecting a good location for a community, and finally decided that Hammonton would be the best place within his knowledge; and therefore issued a call for a Convention,

to be held at that place on the 20th of May last, of such as desired a reconstruction of society, or the formation of a Millennium Home. The Convention took place, and the following is his report, which we publish, not because we fully believe in all that was said and done there, nor because we have full unity with all the sentiments expressed in the document—but give it at his request, that the world may understand something of the currents of thought that are working in the minds of many who are weary of the present selfish, isolated grab-game condition of society. The article is lengthy, yet we think worth a careful reading, and here it is. If those who read it have any suggestions to make or anything better to offer, for the purpose of making the world wiser and better, and consequently happier, we should be pleased to receive it.

HAMMONTON, N. J., June 6, 1865.

FRIEND HACKER:—

Yours received. I am sorry the notice of our Convention did not reach you in season to get an insertion in the Chariot. I had forgotten that your issue was only monthly. And yet perhaps it was well, for if further notice had been given we should have been troubled for accommodations,—as it was we were full.

The Convention was four days in session and closed up much to our satisfaction—in the determined resolve among a few of us to form ourselves into a lively, active nucleus and to know henceforth no other God than the God of fraternal love and justice, that is, the God of Community Life based on the following as corner stones of the Great Temple of Harmony.

1. *Righteous Mating and Righteous Propagation.*—The Domestic.
2. *Mutual Interest and Mutual Sympathy.*—The Social.
3. *The Highest economy of Means.*—The Financial.
4. *The Best Education of the Body and the best Education of the Mind.*—The Progressive.

The Convention convened in a large, airy, clean stable well seated with chairs and benches, more fitting than any hall the place affords. It was opened by a few remarks from the writer, with a nomination of Daniel Billings Esq., of Maine, as chairman. He was unanimously elected—made a few appropriate remarks about the soulful objects of the Convention, and the responsibilities of his position. Mary O. Drake, also from Maine, was then chosen Secretary, and the business of the Convention immediately commenced by the writer's introduction of the following resolutions.

1. *Resolved*—That human production, human development, and human happiness are the ultimate end and aim of all laws natural and spiritual.
2. *Resolved*—That the discovery of the workings and uses of natural and spiritual laws, and implicit obedience to them is the legitimate business and duty of all reasoning volition.
3. *Resolved*—That what is called evil among men results from ignorance of the divine method through law and the want of volitional obedience thereto when known.
4. *Resolved*—That the wisdom and volitional power of man is most completely manifest when he forestalls consequences by sacrificing present, temporary, passionate pleasure for lasting future good.
5. *Resolved*—That permanent harmony and happiness are found only at or near the

golden mean, the righteous balance between extremes.

6. *Resolved*—That as man is not only an individual but a social being, he cannot be long happy or harmonious without a compromise of the rights or claims of his individuality with those of society.

7. *Resolved*—That Shakerism or celibacy, and Oneida Perfectionism or free love as popularly understood, are social extremes which are to be and should be superseded or supplanted by dual marriage, well regulated by the laws of physical and mental compatibility, or the science of mating, any serious mistake in the application of which should be remedied by a righteous system of divorce.

8. *Resolved*—That promiscuity in sexual intercourse is against the law of order—against the law of chastity—against the laws of health—against the rights of society—against the rights of the unborn—against the highest and most refined instincts of the human soul—against the common sense of mankind—and against the speedy introduction of the millennium or the true order of society by exposing communitary life to a strong, cramping censure from the outside world which need not exist.

9. *Resolved*—That fraternal love and justice cannot be satisfied till capital and labor, brains and muscles are equalized by the establishment and multiplication of mutual or common interest fraternities.

10. *Resolved*—That the law of fraternal love and justice demands of us, as angel tutored reformers, progressionists and lovers of the race, to be setting the world an immediate example of obedience to that righteous injunction of the man of Nazareth—"Thou shalt love thy neighbor as thyself," by uniting our physical and mental energies—our heads, hearts and purses in one continued, determined effort to build up the purest, the most beautiful and the most harmonic fraternity and mutual home that has ever graced our lovely yet immature and ungrown world.

11. *Resolved*—That the lands of New Jersey as a state in general, and the line of this railroad in particular [the Camden and Atlantic] are more highly adapted to the location and success of such an institution than any other we know of at present—because the climate is so healthy—the winters so mild and short—the water so soft and pure—the soil so quick and easy of culture and so highly adapted to gardening, fruit and berry growing—so near the centre of American civilization and the nation's largest, greediest markets and commercial emporiums—and last, not least because women and children can here find profitable, healthy, out-door employment in producing a diet well calculated to tame the ferocious and warlike spirit of man—to make him more spiritual and less animal—more harmonious and forgiving and less selfish and tyrannical.

These resolutions were immediately accepted for discussion and adoption, one by one. The first six passed unanimously without much of discussion. The seventh which touches the marriage question waked up all the latent energies of the Convention as to what constituted true marriage and how it should be regulated—as to whether any attention should be paid to outside law, in a community with reference to the manner of marrying or divorcing. It was eventually carried by a large majority that we should obey the laws of the land and submit to the voice of public opinion which really constitutes the government of the people till we have reformed the laws by enlightening public opinion—that we have no

right to produce disorder in society by marrying or divorcing contrary to the government under which we live and to which we look for protection of person and property, against rude and uncivilized men. A few extremists only voted against law and order; we will not mention their names for we think they are already sorry for the position they took. They were unanimous in the idea that true marriage was one man united to one woman through the laws of mental and physical compatibility in some way noted before the public. The vote against promiscuity was earnestly unanimous.

The ninth and tenth resolves drew out some considerable talk but not much opposition. All seemed impressed with the idea that something of the kind must take place or our country would soon be like the older countries overrun with serfs and aristocrats, landholders and tenants.

The eleventh resolution on location elicited a warm discussion. The virtues of Jersey soil were all dug up by the people of this place and presented in contrast with both the East and the West and the balance almost every time seemed to be in favor of Jersey, especially when the market value of its products were brought into the account, and so far as climate water, and general health were concerned, largely in the ascendancy, biased in favor with the resolution.

The next thing in order was the consideration of the proper principle or platform on which to found a communitary life. Some thought there was no need of any rules or regulations whatever—that every man ought to be a law unto himself—that there could be no freedom where there was any law. Others thought there should be the strictest rules and regulations if they were only founded in wisdom and justice, that no honest man would for the sake of order and harmony and concert of action fail to obey righteous rules every time, that none but honest ones could expect to be tolerated in a well regulated community, that the difficulty of association was not in having rules or laws but in not having right ones. The majority assented to this position and the writer was called upon to present a constitution or code of bye-laws if he could, sufficient to inspire the confidence of those interested in communitary life, who had come to quiz and to criticize, to rub and to sift till the pure gold of harmony or the science of life made its appearance.

We presented the following not as being above suggestion; not as a perfect instrument but as being so near it we dare risk our all upon it and ask others of the right stamp to do the same.

#### *Reconstruction, or the Fundamental Principles Aims and Pledges of the Millennial Fraternity.*

The Millennial Fraternity is a new social Organization or Spiritual Government founded on the primal attributes of Deity, viz.—Love and Wisdom, Justice and Truth—a Government of Equality and Equity—of Liberty and Law—of Congeniality and Order—of Variety in Unity—a Government where the sovereignty of divine principles and not persons is to rule—a Government which accords to the front and top brain faculties of man's complex organization, harmoniously related to Deity's attributes, and aided by the divinest inspiration and influx possible, the exclusive right to dictate or control the actions of men, individually and collectively,—a Government which recognizes and provides for the normal and legitimate action of the human mind and body,—a Government which provides for, and demands attention to the rights of the unborn, by requiring of its

subjects strict attention to the Science of Marriage and the laws of propagation,—a Government whose permanent corner stones are:

1. The Domestic—*Righteous Mating and Righteous Propagation.*
2. The Social—*Mutual interests and Mutual Sympathies.*
3. The Financial—*Highest Economy of time and Highest Economy of means.*
4. The Progressive—*Best education of Body and best education of Mind.*

#### ITS AIMS.

The aims of this Government are to redeem or save the world, if possible, from all sin, sorrow and sighing—all war, want and wretchedness—all isolation, ignorance and inharmony—and to conduct society to its own prophetic, ideal destiny of perfect peace, plenty and purity—to perfect justice, love and freedom; and to continue till the whole of earth's surface shall be cultivated like a garden, and all of its inhabitants housed in beautiful palaces,—till a noble, unselfish, holy ambition shall swell every bosom and sparkle in every eye—till health, grace and beauty shall be the common inheritance of mankind, and all human affairs become radiant with a true Millennial glory. To this end it makes the following

#### DECLARATIONS.

1. Thou shouldst love the Lord our God, (i. e. the combined action of Love and Wisdom, Justice and Truth) with all thy heart, soul, might, mind and strength; and thy neighbor as thyself if he be honest; if not thou shouldst pity him *sincerely*, love him if possible, and convert him if thou canst from all dishonorable and dishonest practices by teaching him that no sins against the inherent laws of life and rectitude can ever be forgiven by Eternal Justice, either in this life or that which is to come.

For every individuality

Must pay its own accounts,

The great law of Compensation

Will suffer no affronts.

There is no "bankrupt" law for sin,  
Though a thousand creeds may teach it,  
No limitation act steps in,  
Though Paul himself might preach it;  
For ages though the time's delayed  
Each moral debt must once be paid.

2. Thou shouldst manifest thy love to all members of this Fraternity by dividing with them every known blessing, including the use and profits of all thy spiritual gifts, talents, genius, inspiration and good fortune excepting nothing but thy well chosen conjugal partner, publicly acknowledged, who shall be sexually sacred to thee alone until death, or until thou art lawfully divorced according to the rules of this organization; or if need be, the laws of the land.

3. All persons who would join this Fraternity and have voice in its management must deliberately sign the following

#### PLEDGES OF MEMBERSHIP.

We, the undersigned, banded together in holy alliance under the name of Millennial Fraternity, believing it possible, and decidedly the best way for men and women to do exactly as they would be done by and to love their neighbor as themselves, do by signing our names to this document, sincerely pledge ourselves while we remain members of it to use all our powers mentally and physically for the general good of the whole and to do every thing we can consistently with health and reason to promote the welfare and happiness of every other member belonging thereto.

Furthermore we agree to extend our benevolence and sympathy to the world at large just as fast as a generous prudence will allow, by admitting into the Fraternity all applicants for membership, rich or poor, black or white, learned or unlearned as soon as they shall give signs of *honest heartedness* or real love of truth and progress, and show a willingness to submit to the Fraternity's highest wisdom—their rules of



harmonic order, and their customs of thorough mutual criticism.

We also pledge ourselves to be sexually faithful to accepted and acknowledged partners, and in order to preserve the sacredness and the sanctity of the marriage relations and the marriage bed from the temptations which come of uncongenial unions, we will not only sanction but counsel honorable divorce to all parties who have from any cause been unequally, uncongenially or incompatibly mated, and who cannot in the nature of things live together in harmony and heavenly delight; but if unmarried, we agree to live in complete continence and chastity till we are according to the highest wisdom of the Fraternity congenially and scientifically mated, so that we may propagate if we choose without violation of the rights of the unborn or the law of divine use and consistency.

In our social intercourse we agree to treat all members of the Fraternity as brothers and sisters beloved, whether married or unmarried—to study gentleness of deportment, refinement of manners and expression toward all, and between the sexes to avoid all that cold reserve or undue familiarity to and inconsistent with the purest and most exalted friendships. Obedience however to the law of social grouping according to tastes and congenialities is to be regarded as perfectly consistent unless carried to an ungenerous extreme.

We agree that all persons acceptable to the Fraternity who in good faith cast their all into its treasury with a view to accept its good or bad fortunes—to live or die, sink or swim with the Fraternity, shall have guarantee for a life support against all individual mishaps or misfortunes. But those who join or stand on trial must not claim this protection till they become members fully consecrated; nor must they claim any voice, except that of suggestion, in the management of the Fraternity's affairs.

We agree to allow any member entered on trial to leave at pleasure and to call upon the treasury for just that amount of property in cash value, fairly estimated at the time of entrance, which they put in, but the use of that property and the profits of their labor while connected shall be reserved to the Fraternity for the supposed privileges, social and educational, of living in it, and for the protection of its more faithful or consecrated members. If circumstances shall ever render it necessary for consecrated members to leave they shall be treated financially according to the Fraternity's highest wisdom or discretionary sense of justice.

Married pairs, entering the Institution together, must equally represent what amount of capital they bring, so that if one leaves without the other, he or she can take only his or her portion. All persons wishing to leave having the sum of \$1000 invested must give at least thirty days' notice and more or less according to amount above or below that sum.

We agree that no person shall claim or need expect any extra privileges or controlling power in the Fraternity, on account of money put in except what shall be spontaneously proffered by the general good will of its members.

We agree that true, noble, unselfish *Manhood* and *Womanhood* irrespective of wealth or poverty, age or sex, color or country shall alone be honored with influential positions;—that the highest wisdom and fitness, the best tact, talent and genius belonging to the Fraternity, shall lead in all its various departments—Educational, Financial or Executive. And every officer, even the reconstructive Head, shall hold himself ready to give place to any other, better fitted, whenever the general wisdom of the Fraternity, publicly expressed, shall desire the change.

We agree further that the Reconstructive Head of the Fraternity shall be supported in its government by a circle or council of twelve married pairs, or twenty-four persons one half females, selected at first by the Reconstructor with impartial reference to fitness or capacity,

called the **CENTRAL CIRCLE** or **COUNCIL OF WISDOM**, and whose duty shall be to advise with and aid the Executive in the general management of all affairs belonging to the Fraternity. This Council of Wisdom shall constitute the Board of Finance—shall embrace the Secretary, Treasury and Business Committee, by which all business agents and leaders of groups shall be appointed.

We agree that this Inner Circle or Council of Wisdom shall be supported by another larger circle of twenty-five pairs, or fifty persons including chairman, one half females, called the **Circle of Order**, or the **Council of Protection** whose duty it shall be to act as monitors, critics, or suggestors of Improvement in all the various departments and among all the various members; and to report to the Inner Circle all cases of misdemeanor, breach of trust or unbrotherly deportment; and to note also any signs of extra talent, tact or genius, in any member that it may be brought forward into its highest sphere of usefulness. This Circle should convene as often as once a week for mutual criticism, i. e. criticism of the critics; and once a week for general criticism; and no member, not even the reconstructor or Executive Head shall refuse to stand criticism whenever called upon by Circle of critics through their chairman to do so. Any member may invite the criticism of this Circle whenever they think their improvement will be enhanced by it.

We agree that the Circle of Order shall organize all the remaining members of the Fraternity, above fifteen years of age, into twenty-five or fifty smaller circles of from ten to twenty-five persons each, as numbers shall indicate, called **SOCIAL CIRCLES** or **CIRCLES OF PROGRESS**. These Circles shall meet at least once a week, to be led by members from the Circle of Order either singly or in pairs; and their duty shall be to promote *physical, social, intellectual* and spiritual improvement.

In order to avoid sameness and monotony, and wisely to distribute the various gifts and talents, leadership in the Circles of Progress must rotate, or change as often as once a month. The Council of Order shall also act as the General Board of Education—to institute proper arrangements, appoint competent teachers, and oversee the general education of the young.

To give place to new and growing talent in the Fraternity, we agree that once a year, perhaps oftener, one half of the members of the Circle of Wisdom, will be called upon or allowed to resign the duties of their office and leave their places to be filled by graduates from the Circle of Order, (they in turn by graduates from the Circle of Progress,) and such shall thereafter be considered *veterans*, ex-councillors or Chief Justices of the Fraternity, and shall resolve themselves into a Board of References, to decide all cases of disagreement should there be any among members of the Fraternity. They shall be called the **CIRCLE OF HARMONY**, and may convene at pleasure to seek communication from Spirit Spheres, or to discuss any question of interest, metaphysical or otherwise, connected with the interest by the good of the Fraternity or society at large. They shall be at liberty also to petition the **COUNCIL OF WISDOM** for any change of administration which they unanimously or in large majority may think desirable. Their deliberations and discussions shall always be open to members of the Fraternity and they shall aim in every possible way to promote justice and harmony.

We furthermore agree that one Circle more from out all other circles must be formed called the **CIRCLE OF HEALERS** or the **BOARD OF HEALTH** whose duty shall be to cure the sick and protect the general health of the Fraternity, by learning and systematically teaching the laws of health and diet, by developing medical clairvoyance, the uses and abuses of electricity, animal and spiritual magnetism; and if deemed best, to open a healing department, or Medical

Institute to patients or students from the outside world.

We agree that all families, as soon as practicable, shall have rooms contiguously situated and well adapted to their members, and furnished to their own taste as far as practicable and consistent, to be regarded as sacredly private to their own use.

We agree to adopt that uniform style of dress for every day wear, which the highest wisdom of the Dress Committee shall deem most fitting and appropriate; but in regard to dress other than for work or business, we agree that individual tastes and preferences shall be regarded so far as practical and praiseworthy,—believing the art of dress one of the finest and most refining of arts. But to give individual independence and freedom in taste, and at the same time to observe due economy, it may be deemed necessary to make quarterly appropriations to each individual of what may be termed "spending money," to be used in dress or otherwise according to prudent inclination.

We agree that the twenty-four hours of the day shall be divided into three periods, about equal, of *work, play and sleep*; eight for sleep, eight for work and eight for meals, study, recreation and social enjoyment. Sleep for adults from nine till five in summer and ten till six in winter. Work from seven till eleven and two to six in summer and eight till twelve and one to five in winter; to be varied at discretion of proper authorities.

We "all hands" agree to work with *hearty good will* as unto the Lord, the above named hours, either physically or mentally, according to the sphere of our capacity and duty. None, unless sick, shall be exempt. "If a man will not work neither shall he eat."

The more disagreeable kinds of labor may be done by worthy volunteers, by turns, or be equalized by the requirement of a less number of hours per day.

In all our intercourse with the world, we agree to submit to "the powers that be" and abide by the laws of the General Government, righteous or unrighteous; but to use the right of franchise in voting and all other appropriate means for reform in politics, religion, and society at large; to accept and to hold office in town, county and state, as other citizens, that we may the more readily reach the people and exalt them to the standard of a true Theocratic Government, which we, as an organization, claim to have set up.

To promote and continue good feeling, fidelity and fellowship in the Fraternity, we agree that no member after having been accepted by proper authorities, shall in any way be stigmatized or dishonored for any doings of the past, before taking these pledges, that we, having all been sinners will kindly throw the veil of charity and forgetfulness over all deeds of the past and concern ourselves only with the present—the new and beautiful life which we are now trying to live and which teaches us that it is ennobling to forgive and magnanimous to let "bygones" rest.

The property of all deceased members, we agree, shall be distributed according to will of deceased. If no will is made, all lawful claims of outside heirs shall be promptly attended to; but if no just claims are made, it belongs to the working capital of the Fraternity.

All children brought up in or adopted by the Fraternity we agree shall be allowed to leave if they choose at twenty-one years of age, and to take with them a respectable outfit from the Fraternity's wardrobe and \$100 from its treasury.

We agree to know among men no distinctions of party, sect or color—to know no religion but that which comes of love and justice, science and reason, law and order—no church—but the world; and we demand no belief but in the Fatherhood and Motherhood of God—the Sisterhood and Brotherhood of man—the possible and probable ministration of Angels or departed spirits, and in the great law of Eternal Progress.

We agree to leave the observance of all church forms and ceremonies in the world at large to the use of those "who neglect the weightier matters of the law,"—to make our religion practical and consistent by striving for perfection in manhood and womanhood by living up to the highest light we have and by yielding implicit obedience to the dictates of reason and conscience which we deem the voice of God in and to the soul.

We agree that all men and women have "a call" and the right to preach on any subject they see fit to, but their ability to edify must give the proof that their call is genuine.

We agree that—

True manhood is true religion;  
For all our powers in good attune,  
Gives every action true devotion  
Like singing of the birds in June.  
Hence, true religion knows no priesthood,  
It follows reason day and night,  
Calls no man Master—spurns all creeds,  
Hears no command save this—do right;  
And if you'd know what is the right  
Ask your reason—not your Pope,  
Thy God within if sought unto  
With every sin will cope.

We agree to aim at and cultivate unanimity in all our plans and movements, but in cases where we differ in judgment after a fair and candid discussion of the subject we agree that a majority of two-thirds shall lead and the minority cheerfully follow.

We agree that this platform of pledges may be changed or added to at any general meeting called for the purpose whenever a two-thirds majority shall deem it necessary to carry out the principle of exact justice.

All these pledges of association we heartily make to each other that we may be mutually protected from the unwise, unjust, unloving practices of selfish greedy men, and selfish, wealthy monopolists in society at large and for the better opportunity which obedience to these pledges afford us for domestic social, financial and educational improvement, confidence and harmony—believing that the highest intelligence, genius and usefulness may be and should be coupled with the most perfect gentleness and sweetness of disposition.

This platform was submitted to the Convention for discussion, criticism, suggestion and comparison with other systems that might be presented, but not for alteration with any understanding that I were to accept amendments by vote because I did not deem the convention as a body sufficiently enlightened in regard to community principles to alter it for the better, nor would I agree to accept into the Fraternity about to be formed all or any persons who might accept the platform as it stood because of that acceptance, unless they gave evidence of personal harmony, balance and fitness—that if I were to work out the problem of Reconstruction through Community Life I might be advised with, but could not be dictated.

After the platform was read the general opinion expressed was that I had hit the mark, or, in other words, had struck oil. Yet some bolted from such a platform declaring that the matrimonial plank was altogether too narrow and conservative for big hearted men and women to stand upon. I told them that it was broad enough for all practical, consistent, honest orderly men and women, who wanted only one wife at a time or wished to carry out the principles of a truthful or scientific propagation and none others were wanted. Free Lovers I expected would fall off, and I wanted that they should for their practices were lame altogether out of the straight and narrow path of wisdom, against the law of divine use and good balance.

Being inflexible against introducing matrimonial laxity, affinitary looseness and public order infringement into the Institution one man declared he would "defy all law if necessary, and get up a community on his own hook, and if he pleased he would invite all the prostitutes of New York city to come in and be saved." Some few seemed for the time to favor his passionate position, but after two weeks of the most strenuous effort, lecturing and persuading, he has abandoned the town without, it is said a single follower, declaring that this is not the right place for a community to succeed in.

We were glad to see the elements thus sifted and the pure gold make its appearance without any special labor of ours. About one dozen souls of what I consider the right stamp with more or less of means enough for present emergencies have already gravitated to this platform, and to all intents and purposes the Millennial Fraternity is established or at least its mudsills are laid, and we have the most perfect confidence and faith in its eventual, *yes*, speedy completion, not on account of genius of ours, but because *the time has come* and because we are passive and pas-

sionless enough to preserve the principles and accept the only CONSISTENT METHOD; and fearless enough to teach and practice it. So you may tell your readers that the Millennial Fraternity is a fixed fact, formed not in secret, but in broad daylight—open as a book, eventually to be known and read of all men," and if any of those whom your paper reaches are leaning toward fraternal life, they are hereby requested to make themselves known to us in person or by letter as soon as convenient. Hundreds and thousands scattered over the country are known to be waiting for a reconstructive move of this kind and to all such we may say, that the foregoing are our principles, purposes and pledges. Now, if in very deed you can say that our God is your God, our people your people and that you would like to live and die with us, send in your name in full with your postal address plainly written; tell us your age—your business, past and present—your general state of health—your style of mediumship if you have any—the probable amount of means you will have after squaring up with the world—your present marital conditions and relations—number, age, sex, and health of your children—and above all send us if possible your photographic likeness that we may bring the science of Phenology, Physiognomy, Psychometry to our aid in discovering your real fitness for position in the great Temple of Harmony which we have commenced to build and which will go up without the noise of axe or hammer much to the asonishment of those who are not able to read the "signs of the times."

Address D. W. HAMILTON,  
Hammon on, N. J.

#### CONDUCTOR'S OFFICE.

**NOTICE!** Those who paid for the 16th Vol. of the "Pleasure Boat," and have been receiving the CHARIOT in its place, are hereby notified that the time paid for has expired, and their names will be erased unless we hear from them before the next No. is issued. Those who care enough about the paper to send 63 cents for the last half of the Vol. are requested to do so immediately, as it will save us the trouble of erasing and restoring their names.

Where are all our former friends in Washington Co., N. Y.? We have heard from only three or four of them recently. We wish for all to have the paper that want it, but have adopted the rule to erase every name as soon as the time paid for expires, for we have no funds to lose, and do not wish to intrude the paper on any who do not wish it continued. Now, let such as want the paper continued to the end of the Vol., send *immediately!*

**MAIL NOTICE**—We wish all subscribers who do not receive their papers monthly, to notify me as I am about to send the names of delinquent Post Masters to Washington to see if honest men can be put in their places. The postal department was never before in such miserable condition as now. One Post Master has repeatedly told subscribers that the Chariot did not come to the office when it was known that he had been using it for wrapping paper in his store! Some Postmasters, instead of performing their duty honestly agreeably to their solemn oath, to guard some rotten, tumble-down church or political party, destroy or throw aside papers that are likely to knock away the props or damage their old rickety shelters. Some order the paper stopped, and then tell the subscribers it does not come; some allow loafers to hang about the office and read papers that belong to others, and pocket what they please to, while some have been known to carry the Chariot to their dwellings or loan it to their neighbors. One man who kept post office in his grocery store, threw all the papers into an old soapbox that stood on the counter, and the people helped themselves to what they pleased out of the public crib. Within two months I have heard of more than a dozen letters that have been mailed to me during the last year, containing money, which have never been received. In all these cases I have forwarded the papers, including back numbers, and pocketed the loss, but have decided to report future wrongs to the Post Master General. Some think the Chariot too small to be of much consequence, and so are careless about it, but they will find it is large enough to take them to Washington, and then give them a passage to "Salt River," along the banks of repentance and grief.

If the Government would get out of the way with its postal department, expressmen would do the business faithfully; but Government monopolizes the business and then is not worthy of trust.

**Who introduced the fashion of building costly temples for christians to worship in? It was not the author of Christianity for his temple is everywhere. On hill and plain, on the mountain side and the seashore, he preached the glad tidings of salvation, and the multitudes flocked to hear him, without the modern attraction of gaudy temples, stuffed pews, soft cushions, and theatrical bands of music.**

The hungry thronged him and their souls were fed with the bread of life. What a change! Now, when the hungry ask for bread, they receive only the husks and chaff of theology, while the widow and the fatherless, the sick and imprisoned are forgotten! But what more than this can we expect from a ministry who have forgotten, if they ever knew, that God is love; and so raise armies to kill the erring instead of preaching a gospel that would reform and save them?

**AFFECTION FOR A DOG.**—A person at Amesbury Mills recently lost a dog by death, for the burial of which he had a handsome casket made, lined with white satin. The funeral expenses were fifteen dollars.

What right has any man to squander money in this manner, while so many poor people are suffering in want? There are in every city in this nation, scores if not hundreds of dogs, worthless and useless, petted and pampered, while scores or hundreds of widows and orphans, and aged and infirm people are actually suffering for food, raiment and fuel! Every winter men and women who call themselves christians may be seen in the street, accompanied by a dog, dressed in a nice woolen blanket, fancifully trimmed and ornamented, while children with bare hands and toes sticking through their shoes are picking chips about the wharves to cook their scanty food, and not a minister in the city would dare reprove such a perversion of the good things of this life. When people come to see that they are only stewards over what they possess, and feel that they are accountable for every farthing they spend, we shall not see the children's bread cast to the dogs.

**A Mobile Clergyman** went to Gen. Grant and asked him if he proposed to compel the rebel Clergy to pray for Andrew Johnson?—"Compel you," was the General's reply;—"why, if your prayers don't do the President of the United States any more good than they have done Jeff. Davis, it is no sort of consequence about your prayers, any way."

Good! But then how much good have the Union priests done in praying for the President? Large sums have been paid to chaplains for praying against the rebels, and after all the expense of prayers they had to be conquered by fighting. We motion that the chaplains be required to refund their wages on the ground of having obtained the money under false pretenses. Even President Lincoln declared that priests had invoked the blessing of God on both armies and neither had been answered.