

A PAPER DEVOTED TO THE DIFFUSION OF TRUTH, AND THE EXPOSURE OF ERROR.

VOL. I.

A Voice to the People.

All is the round sum of £105,000,000 !
Now all this looks well on paper, and makes people feel smart, they can live high, dress well, drive gay horses, live indolent, educate children in style, assume sins of various kinds, corrupting in character, and all in

consequence of this imaginary wealth. But we see them brought up to a dead halt, while in the highest enjoyment of anticipation and future prosperity; they are informed by some city paper that the Banks must suspend specie payment and what is the consequence; merchants fail throughout the country; cattle fall from twenty to thirty per cent; Bank Stocks go down to half their nominal value and are not worth that; Bank bills depreciate and finally all property has settled in like proportion.

The value of the property in the State has depreciated within the last sixty days more than twenty five millions of dollars and would not sell at the rate of twenty five per cent discount as readily for cash as it is at present. Now this is no fiction, but a fact well understood and acknowledged by all business men that have been familiar with the facts. This is not the worst nor all the result, the prices of this property will continue to go down for three years. Labor will fall and laborers with families will suffer, but not so much in this State as in some of the other States.

Is this true, if it is so, where is the cause? Is it the cause if you have a better knowledge than we? We say the cause is an inflated currency, fixing an inflated price upon property and no other cause can be at this time shown. I have studied myself to Vermont, in some respect to show a principle and what is true of Vermont is also true, more or less of all New England and the United States (so called). Some may say it is over trading, well we ask what makes over trading and extravagant speculation; it is always occasioned by over rating real ability and all the imaginary wealth of the country, in Vermont or elsewhere by the creation of banks, is of itself directly tending to flatter a confidence in ability to pay more than the people can really pay, therefore, the effect is bad. I admit there are other causes that may and do exist sometimes, for fluctuations of property but none now; this lies wholly with the currency.

We may have by short crops, or increased demands from abroad, some kinds of produce suddenly rise or fall, but that is not this case, as we have no surplus of cattle, and no want of usual demand and we all understand they have fallen twenty five per cent, and no sale at that except for hives and they, dull. In this ratio is all other property. The state cannot be sold for cash to any people on this continent, now disinterested and living out of the State for seventy-five millions of dollars with the privilege of paying two, five per cent down, and twenty-five per cent annually, until all is paid, nor is it worth one dollar more than it would have been if there never had been a bank in it but as much less as it has caused extravagance loss an labor.

These are facts however a welcome they may come to our friends who are interested, they must remember that all they may chance to gain is loss to some one else, and nothing is gained as a whole. So we ask a close and candid consideration of this subject, remembering that the truth however unpopular cannot die nor error however popular cannot live.

The World's Paper.

DAN'L TAUBELL JR., Editor.

Sandusky, Vt., Friday, November 6, 1857.

Right is Ought!

What shall we do about it?

This is a natural and proper inquiry for all who see the matter as it is. There is nothing more can be done by the legislature than to remove the cause gradually that produces such a direful result. Charter no more banks, renew no charters. Tax all banks, prohibit all banks from city redemption, and compel them to redeem at home in such a manner that the people would gain confidence in them. Let that redemption be at the counter and a bank for that purpose at the State capitol. Then the state would stand or fall on its own merits, and not suffer by the extravagance of over trading, or outside speculation. I am aware that this doctrine will not be received at this time; as it so effectually contradicts the practice heretofore adopted, and time alone with her sure work, can make the proof.

In another way you, Servants, may favor us. Do up all the business of the session, in two weeks and adjourn, you have been in the habit of spending your time and our money in a useless manner. Your sessions have cost us more than twenty thousand dollars annually and the business you do is of no adequate value. Your acts as a general thing, have been against the interests of the state, instead of in its favor.

The inducements are to leave the state and go west or elsewhere, in consequence of such general features of

legislation. The state is depreciating, and for no reason than a want of that wisdom and sound policy so important to all. Many are the proofs that might be brought if we had time and space to insert them, but we leave the subject with you, and trust you will lay all personal feeling aside, and pass such acts as shall best serve the people of the state.

Notes by the Wayside.

PORTLAND, Oct 28th 1857. With the rain pouring in torrents and beating upon the window panes as though, like an unwelcome guest, determined to enter; and the wind wailing drearily past as if mournfully singing the last dirge of Autumn now composing itself for its long sleep, I pick up my pencil to sketch a few "sketches" in the picture of life which day by day I am painting, trying to fashion it from the Great Original Copy. It has its light and its shadows like every body's life pictures, but this worth having after all, and I find that when I hold it most where the light of the Spirit World can shine full upon it, that the shadows grow less and the colors become far more beautiful. I know of no better light in which to see the picture of one's life than that which shines from the Higher Life. It reveals more fully its deformities and defects, thus enabling one to remedy them, to touch & retouch them till they glow into beauty; and bring into bold relief all that is good and beautiful thus inciting one to greater efforts to make it all beautiful.

Last Sunday closed my engagement at Portland, and though the severe storm, that commenced on Saturday last, has continued till the present time, and instead of seeming weary of its toil, seems bursting into more wild and uncontrolled freedom, prevented the usual audience from attending, yet sufficient numbers were out to testify that Spiritualism is a spell-word to the human soul. "Tell us, tell us of the Hereafter," is a voice that speaks more clamorously in the human soul now than at any other age of the world.

I have spoken two evenings at Sacarappa (a place about six miles from here) in the Universalist church, and though there are but few Spiritualists, yet there is a strong wish to investigate the subject, as was indicated by the crowded house on both occasions and the presence of two Clergymen, one a Universalist, and the other an Orthodox. It seems they did not fear contamination by going to hear. I think it speaks well for their faith in the doctrines they teach. As though they believed they had the truth, and were not afraid of its being injured or annihilated by some simple act of theirs. When I see people afraid to investigate, standing aloof with holy horror when any thing presents itself, not exactly in accordance with their ideas, I consider that they pay themselves a very poor compliment, and either that they are afraid to meet temptation lest they are so weak that they fall, or that they are not quite sure that they have the truth and thus fear for their "craft." I am to speak at Lowell next Sunday, then commence my engagement at Providence R. I. the third Sunday in Nov. where my letters may be addressed through that month.

It is curious to see how spirit communion has woven itself into the lives of thousands and yet they have not understood. A lady (whose name I do not feel at liberty to mention) a few days since, related me one of these curious experiences. Some twenty years ago her husband was lost at sea, and on the evening of the event she was at a party where all was gay and beautiful as music, wit, and mirth could make it, but strange feelings of evil omen came over her,

"That strange inborn sense of coming ill
That sometimes whispers to the haunted
brain,
With a low sighing tone that naught can
still,
Mid feasts and melodies a constant guest,"

and to such an extent that she was unable to refrain from tears and left the hall. Her friend chided her for her feelings, saying they would soon be dispelled by the return of her husband who was daily expected. She answered, "I shall never see him again," and truly enough she never did in the flesh, for even then his form had gone down beneath the billows, and the next morning the "news" came. The same night one of his sisters awoke and saw his spirit standing by her bed, and knowing it would be considered only a dream of her imagination, she spoke of it to only a few friends, till the light of the Spiritual Philosophy revealed the truthfulness of the apparent vision. Truly has Mrs. Hemans said.

"Darkly we move: we tread upon the brink
Haply of unseen worlds and know it not.
And yet perchance the nearer than we think:
Are those whom death has parted from our
lot."

A. W. SPRAGUE. Some people consider themselves impartial because, instead of adopting any new errors, they merely adhere to their old ones; as old men think they avoid all fashions in dress, by always sticking to one.

"The odor of flowers is never so sweet and so strong as before a storm. Beautiful soul! when a storm draws nigh be a flower."

Respect the dignity of man, and he will respect himself.

For The World's Paper.
Spiritualists' Convention.
In No. 38, (Sept. 1857) of the Christian Watchman and Reflector, published at Boston, I saw an article entitled "Spiritualists' Convention." Written by a correspondent from Ludlow, Vt. (the place where the Convention was lately held), who signed himself, M. B. The article in question was simply a scandalous "burlesque" upon Spiritualists in general, hardly worthy of notice, yet for some reasons I wish to notice a few of its remarks in your paper. And though ruled and denunciation were the only weapons he used, I choose only to make a candid statement of facts, and reason upon principles rather than deal in personalities. If I had no better weapon than ridicule to use against any subject, I should never attempt to attack a party because I should not expect to conquer, but more because I should deem it a weapon beneath my use.

First, he says that the Churches in Ludlow were all closed against the Spiritualists. This statement was correct, although every denomination there has in its history a fact which we fearfully misinterpret, and which is not the popular religion of the day, "having not where to lay its head" because it was heretic and infidel, treated and persecuted precisely as they are now persecuting Spiritualists.

Next, he says that "the Spiritualists considered it 'the unkindest cut of all' that the Universalists refused them their Church." And why should they not have been surprised at it, yes, more than surprised? Do not these same Universalists believe that all are saved? that all go to Heaven, and therefore that Spiritualists must be of that number? Are they better than God, that they cast them out, while at the same time, their very doctrine is teaching the world that God will take them in? Is the House they have consecrated to God, holier than the Heaven which God has consecrated; that they shut the doors of the one against them and then teach them from their pulpit that God will open the portals of the other and take them to His bosom? It reminds me of a little story that they will find somewhere in the Old Testament concerning Abraham's driving the stranger forth, because he worshiped not God as he worshipped. And God called to him and said, "Have I not born with him these three score years and in and about thou hast not bear with him one night? Perhaps it would be well for our brothers of different forms of worship to listen to the voice of God that may be speaking to them, as to Abraham of old.

M. B. also says that the Universalists have opened their doors to "Mediums in several instances, but that as they feel they have something at stake in the mooted question respecting soul order, conjugal and family relations, they have pretty unanimously come to the conclusion not to throw open their doors quite so wide hereafter." This is the "harp of a thousand strings" upon which the opposers of Spiritualism delight to play, discoursing sweet music to their ears as we must suppose, or they would not continually re-echo the same strain. We do not pretend that Spiritualists are perfect beings, but we do claim for them as a body, a morality as pure, a life as exemplary, and a spirituality as advanced as any set of thinkers or religionists that inhabit the earth. There are bad, there are immoral persons among Spiritualists; but who can you show me a class of people who have not the same among them? There have been Kallecks (and many others whose names I might mention) in every age and in every Church in the land, and not a Church is exempt from them at the present day. Sincerely a daily paper but that speaks of some immorality connected with Members of Churches or some "Clerical Misdoings," in the shape of a Clergyman whose immoral life, has rendered him notorious. When Spiritualists are guilty of the same things, they are not called "Misdoings," but are termed "Shocking Immoralities," "Terrible Delusions," "Infidelic Monstrosities," &c. &c. &c. and all Webster has not epithets sufficiently opprobrious to heap upon them. Immorality in any form is as much countenanced by Spiritualists more than by the Churches.

The Churches would not like their morality to stand before the world as stated by their opposers; they would consider it unjust, and yet they expect the world to believe the statements of opposers concerning Spiritualists without giving them an opportunity to speak for themselves. Treat the Churches in the same manner and we fear they would be incapable of distinguishing themselves from Spiritualists. There are bad people among all classes, there are good ones also, but the good, (as the Churches well understand) have been obliged to bear the sin of the bad upon the escutcheon of their own name. But no matter, the good will always purge off the bad and shine in its true light. And yet, we all ask, may demand justice, simple justice, that which ever springs spontaneously from a possession and exercise of the true religion, the religion of Christ.

M. B. also says he has yet to learn that they make a single convert. "I would very much like to know our brother that the Spiritualists did not meet at Ludlow to make a convert" of him or any one else, whatever their success may have been while there. Preaching is not a part of their religion. They simply teach what they have to teach, and

those that are truly Spiritualists, live as they believe to be the right regardless of the opinions of others, and then leave their teachings and life to have their own effect. The Spiritualists convened at Ludlow simply for these reasons: First, it was something of a central place, very conveniently accommodating people from all parts of the State and also from Boston and New York. Second, it was on the line of the Railroad and therefore easy of access. Third, some of the persons interested in managing the arrangements lived nearer Ludlow than any other Depot Village and therefore it was the best location, so far as business matters were concerned. And this was all. And yet they seemed to suppose they were coming among them with "fire and sword" to "convert" them to "the faith."

Again, he speaks of only two or three persons who figured in the Convention, Dr. Mayhew, of New York for one and "Achash" as another. So far as Dr. Mayhew is concerned, he can answer for himself, as he will be likely to should his eye fall upon the article to which I refer, as he is able to do it in a manner that will do himself, as well as the cause in which he is engaged, ample justice. And of "Achash," meaning Miss A. W. Sprague I suppose, whom M. B. passed off with simply saying "everybody in these parts knows Achash" leaving the reader to draw his own conclusions, good, bad or indifferent. I will or I say, that she is known in these parts, and wishes to be known only as she is. Having been raised from a bed of sickness by Spirit power, and being sent by the same power before the world as an instrument in their handst through whom they may teach the Truths of the Higher Life, she stands before that world leaning for support only upon God and angels, having no armor of defense save the true life which she strives to live, and asking no reputation on save what such a life, such a course, has given, and will give her. If M. B. expected to throw a shadow over her reputation by that covert thrust, he will discover his mistake for—he struck late. She is too well known by thousands, both "in these parts" and elsewhere, and the sentences is written upon the sand.

Our friend closes with saying, "taking the performance as a whole, we find it characterized by our neighbors who saw and heard as 'having neither head nor tail', 'ridiculous', 'disgraceful', 'bysphenous', 'despicable.' May such be the reception they meet with everywhere." That such remarks were made at Ludlow no one doubts, (as also remarks of a highly creditable character to Spiritualists) but the language in which some indulge has been less creditable to themselves than to those of whom they have spoken. In trying to injure others we sometimes injure ourselves. The same remarks were made of Christ and his disciples, of every reformer since, and were also made of each of these Churches in their turn in the days of their poverty and unpopularity. But did it change the truth of the matter? Then that such remarks are made of Spiritualists in the present day is not conclusive evidence that such is the fact. Our brother may be mistaken and so may others, as were the Jews, the Scribes and Pharisees of old. Spiritualists only say "Father, forgive them for they know not what they do," and still keep on true to ideas of right, and the worship of the One True God.

Time and a true life must alone decide for Heathen, Jew, Mahometan, Christian. Spiritualist or what not. Happy is he who feels that he has the truth, for he can never fear the decision, never fear that the foe will prevail against him. Never need to make the prayer, "May such be the reception they meet with everywhere," for he will know in himself that Truth will stand, spite of all infidelities all "blasphemy," and that error must fall whether his prayer has been made or not, for,

"Truth crushed to earth will rise again,
The Eternal years of God are hers,
While error, wounded, writhes in pain,
Or dies amid its worshippers."

Oct., 1857. G. P. R. V.

For The World's Paper.
Church Going in Vermont.

More than 20,000 families in Vermont habitually neglect all public worship, only about one fifth of the average, attend upon evangelical worship and four fifths of the inhabitants on each returning Lord's day are absent from the Sanctuary. What do these things mean?—N. Y. Evangelist.

A very important item this, and one that truly requires the question, "What do these things mean?" Is it because the people in Vermont are worse than those in cities? Their reputation if we mistake not, stands fair among those of the sister states for intelligence, uprightness and honesty; their lives affording as good an example of morality and virtue as the records of any state can produce. Then what do these things mean? There must be another cause than that the people are grown "desperately wicked." Statistics prove that they have not. It plainly denotes then that the people find not in the "sanctuary" what their souls crave. The teachings do not come home to their "inmost," glowing with the mystic fire of inspiration that touches the hidden springs of their religious nature and draws out their highest, devotional feelings to worship God in spirit and in truth. They listen to the words and they

fall cold upon the ear, having not the fire of living inspiration to give them power to smite the rock and cause the living waters of spirituality and purity to gush forth.

They do not always go up to the house of God to worship, but there is still an insatiable yearning after a something to worship and a temple wherein they may worship. There is an interior praying, a yearning "worship God" and this is not lost among the people of Vermont. They are ever seeking to know more of the future, more of God, more of the mystery both of life and death. They are thinkers, earnest seekers after truth they are liberal in all their sentiments as a people no one will deny this. Among the free atmosphere of their bills no slave (physically bound) can live, and the slaves to popular opinion are few, and those few are ever and anon throwing off the yoke of bondage. And the letters of church creeds and ceremonies they hold as lightly. They scorn to worship types and symbols, and seek to worship God according to the dictates of their own conscience, like their Puritan Fathers. They will worship so or not at all, except in the souls deep shrine. They will not go to the house that man has consecrated, to worship merely because public opinion says, go. They search diligently for God and Truth in every thing, and seek to know the worship and devotion most acceptable to Him, and then offer it at any place they deem a fitting altar whether man has consecrated it or not, And now as in olden times,

"The sounding aisles of the dim woods rang
With the anthems of the free!"

It is in this way that the people of Vermont worship. Many of those who are absent from the sanctuary are sending up as true worship to the Great Father, as though it went forth wafted with the incense of the holiest altar that man has ever reared to God.

Hundreds of these "four fifths" assemble every Sunday in different parts of Vermont to listen to the voice that is speaking at the present day from the spirit home. Some of them worshiping God in sincerity and truth, and others asking for "light, more light." Over seventy churches in the state have been opened for "spiritual teachings" in the last three years, and more or less of them are filled every Sunday at the present time, with people who are sincerely anxious to worship God and learn the truth as it is revealed to them in the present day by His "ministering spirits." Thousands of these 20,000 are anxiously and earnestly investigating this new dispensation of light and truth which God is graciously bestowing upon them, and large numbers of those who are daily "found in the sanctuary" are secretly doing the same thing. The people in Vermont are not an irreligious people, are not wanting in devotion. They are ever listening, and when a voice speaks to the soul they are ever answering "Lord here am I." May they ever remain free thinkers, growing daily more free. May their aspirations for the true light, regardless in what form it comes, and the true religion, ever grow stronger and deeper within them until every man and woman has a sanctuary in his or her own soul, and worship continually there, the Great, Eternal Father. Needing no outward altar at which to kneel, no outward call to prayer, but having a Holy of Holies where God presides, and a voice within that ever repeats, "Onward, upward forever." G. P. R.

For The World's Paper.
Truth.

And what is truth? Is it a thing to be grasped as we would a toy, a play thing, merely to be used at the moment as an amusement, or is it something that should enter into our every-day lives, and thus make it as enduring as is time and man's existence. Methinks the latter were the better part, therefore to be lived, practiced by man. He being the highest known in the kingdom of God, should live the highest or the best.

And who shall say there is a higher than the perfectly unfolded man, the one that is ever true unto his highest perceptions of truth. The one that constantly seeks for higher and greater things, and as found practices them, we know not of a greater, if ye, oh men of earth, do, then go ye and proclaim the same unto the children of earth; for the time hath come when man would be free, and to make him so, he needs truth in its most high form, that he may now practice every truth for the elevation of the human family divine.

For this purpose have we now come unto ye, oh children of earth, and now in this day of light, would I illuminate ye, with our own, and yours for it is nature as such, ye are equal partners with ourselves, in all things pertaining unto the general welfare of the human family; and as such, do we now give unto ye a few thoughts concerning truth as it appears unto us, in its highest and most god-like form.

Truth is a gem of incalculable worth, unto all that reverence goodness, and wish to progress in godliness; for, without it none can grow and become strong as they can beneath its warping rays of light. It is, indeed, the sum of man's joys, and ever points him on and up to higher and greater things, until he as he is practical, is candid, firmly planted upon the plane of the highest of divine harmonies. It

is here, in these planes of light and joy, that man comes to realize the worth and riches of a life of love, of devotedness unto truth as found in his own breast.

It is here in this high life, that man recognizes, sees, feels and becomes, the God, the perfect One; for, it is here, that he is ever faithful unto himself, looking to no one to know if his God, or the love of his soul, is the true one; suffice it for him, that he does thus know, and the door is open for him to practice the teachings of this God within; the Savior of man and the only one that can ever redeem him from a life of lust, all unhealthy and unnatural things. It is this strong firm love of truth within the soul of each individual, which when practically used, is to, redeem the peace of man. And the practical day, or the time of light, hath come; for, man aspires in this day, for a higher life, and yearns for greater, more noble pursuits in life that of mere satisfaction. He yearns for those things, that when practiced in his every day life, will bring forth sufficient compensation for his labor, or services from the master served. Peace of mind and health of body, and what but a good master ever requires libelously for favors received, services rendered, or time spent in their behalf. None, but a God, or the great principle of divine love, will ever yield unto man those treasures for which he seeks; none but this good principle will ever fully reward him for time spent in its services.

Wherefore, oh ye men that would know of time well spent, enlist ye under the banner of God, of well doing, or of doing good unto all as this divine element within ye, as it is cultivated and unfolded within the breast of each, will teach, and I cause ye to yearn to do, and as ye do thus come to yearn, if ye would lead, live the true life; then go ye each one, and do of those things which ye may love to do; for, in this way alone can ye obey; faithfully serve the good master, and love your Savior.

Redeemer from all lust and corruption, and all that can have a tendency to debase and demoralize your lives; for the life of love, is the only true life, and this life is divinely great as is the unfoldment of the individual or individual. The love principle is element within man; and which at the present day, needs unfoldment that he may become a God in goodness, and a sweet ministering angel of mercy unto his brother man, as all will be when they come to comprehend and love the great divine philosophy of life, that of doing good. Blessing all with pure and holy love, the emanation of their own lives. In this wise giving forth their own life, to bless and redeem all from sin and error, as this alone constitutes sin. Sin being but a violation of a known law of our nature, not another, and which we alone can violate. Let each man rest the power to redeem ourselves, this redeemer being the love of truth, which hath all power for love, is the great magnet of the Universe, as man is the epitome of all things in nature or God.

Divine love is the ultimatum of all things, therefore possesses the power of all and must ever attract unto itself all knowledge, when directed in the right or highest channel as it is, when seeking knowledge to bless and elevate the needy and suffering.

Unto the truth seeker, is meted truth in accordance with their power to receive and appropriate to its greatest use, that of doing good. This being the ultimatum of all things, the And from this being of light, this perfect embodiment of a God, as is the ever faithful; there is constantly being emitted sparks of light, that are like unto the glow worms in the dark, as they illuminate and make light the dark places within the souls of others, and in this way paving the way for higher and greater truths, as is man prepared to receive and practice them. It is by the practical application of the truth, that man is saved as in this way does he become strong and healthful, pure in nature's ways, which are those of God, and of well doing.

Then ye that would be healthful, be ye natural be ye true men and true women, combine the two within yourselves, that ye may at all times, and in all seasons have the power of producing your own, and these productions being children or works of the spirit, will bear the impress of the parents, the productive elements which are within man, and are for him to cultivate, that he too, may become a creator. Creating after his own image, and bringing forth in love, or doing of those things which he loves to do. In this wise, will he stamp himself upon his works, and by them, may ever be known.

Will the image of truth, of nature in her most high form, be in all of man's works; for he worketh from the heart, and unto the heart will it find access, as truth or nature is loved by others.

Love being the great magnet; it ever hath power to attract all necessary aid. In view of this great truth, oh brethren we beseech you dwell in love; to practice love in all of your daily acts, and your lives will then be pure and natural ones. And ye oh brethren will bless one another, and will ever hover night unto the sick, the needy, and will ever give a listening ear unto the destitute, and in every way compatible with your own strength, relieve the suffering by going about doing good, and giving sweet-holy counsel unto all the needy and neglect ones. For beneath the soiled and tattered robe, there oft times throbs as pure, aching and destitute a heart, as that

found beneath the silken embroidery. Oh then, be the object of your lives, to do good and give relief unto the needy.

And the high angels of Heaven, will ever stand by your sides to strengthen and hasten your steps onward in this, the greatest of all works, for the most golly, most nearly allied unto the life, love of the angels from the most high spheres ever mingle. For the atmosphere of God, the love of doing good is their own, and into such can they enter freely, fully giving aid as their services are needed. And they ever serve the good Master, love, so pure and holy in its high nature that it embraces in its great arms (works) all the children of men.

This life, love we would have ye all live, feel, this the love that will yet unite the whole family of man. And this is the great work of our lives, so to live that all may have profited by our existence in having hastened the day of man's redemption, in having caused him to break every fetter as found, and to stand forth the free man, the natural one.

The true life of nature, of love can alone do this, can alone effect the entire overthrow of slavery in all of its forms, can alone give unto all men all of their just rights, their dues from their creator, and bring about the great Millennium morn of man's hopes for this is founded on nature and only through nature's great gateway; freedom from all restraints but those placed within the souls of each by their Creator, Nature will man ever be enabled to climb unto nature's highest dome of light glory unto his life.

For in this life of union of strength, as a band of brothers, will man then fully realize the glory, beauty and richness of a life that is his by nature and so fraught with blessings unto all.

Therefore do we devote our time to this work knowing that God or the great divine principle within us approves, for all natural things in upon our souls, testifying unto us that we are well doing engaged in God's most holy calling, the richest treasure for ourselves, peace of mind from the consciousness of having well performed our part of having done justice unto all in administering the same unto ourselves, in living these laws of truth unto ye, oh a brother in love's holiest embrace. For we cry at nature's call which we always heeded by us, and this it is which renders our lives near so happy, for it hath shown a road as an armament of power that it is always felt by the truth seeker, the being in the sphere of nature, truth, ever are able to receive of its benefits blessings unto all. Therefore as the richest treasure that man can possess is peace of mind, let him arise to his duties, no longer tarry by the way.

Ye ye ye and a doing, oh brethren, whilst the day last embrace ye every opportunity for doing good, thus contributing your units in the time of need, when men's minds are in sore distress for the want of the comfort, which can alone be found in the faithful performance of God's known law as it is written by the finger of love within the soul of each individual.

And this finger of love ever pointeth in the true direction for man to find the supply for all of his wants. Indeed it is the great cause and contains within itself the supply, and if man is obedient unto its call, will the efforts ever be right. For these calls of love come but to bless, to redeem man; to place him in higher, more true natural positions in life and where his sphere of action will be more world-wide, his usefulness unto all, greater.

With these remarks brethren, we leave ye for the present to come unto ye in stronger, brighter colors, as does our life glow with a stronger fervor for the good elevation of the family of man recognized by us, your friends in every emergency, ever hour of distress, for it is in the hour of deepest trial, anguish that we are the most needed, and this the call the most heeded for it is our nature love so to do.

For The World's Paper.

At Home at Niagara.

A lady not long since while visiting the Falls of Niagara, saw some boys seated upon the pinnacle of a rock that overlooked the Fall, and amusing themselves as unconsciously as though they sat upon the banks of a quiet rivulet. Feeling frightened at their situation, she went and begged them to come away, asking them if they were not afraid.

"Afraid" said one of the boys turning to her with such a look of perfect serenity, but with surprise at her question, "Why no we live here."

How full of meaning such an answer. Let each heart find the moral for itself. DELL.

ALIVE YET.—It having been widely represented throughout Minnesota and adjoining States, that 3,000 citizens of Stearns county, were starving for want of the things of life, the benevolent contributed largely for their relief. Donations were made in St. Paul and elsewhere, and 8,000 sacks of wheat were sent to the sufferers from Iowa. It turns out that these representations of starvation were entirely incorrect. The citizens of Stearns county held a meeting, and published a statement for their condition, to the effect that their crops have exceeded those of any previous year; that cattle and hogs are abundant; that there is no general famine; and that no instance of starvation apprehended.

Waiting.

"Are they not all ministering spirits?"

St. Paul.

Through realms of air on ether wings She comes,—and list how sweet she sings. She who was once our idol here, Does come to fill our souls with cheer.

To fill our souls with joy and hope That long in doubt and woe did grope,— To bring a ray of light divine Into our darkened lives to shine.

To tell us of that home above Where angels dwell in peace and love. Where those we loved on earth are fled— Those that we number with the dead.

And how they happy live in air, Awaiting for our presence there.— Yet coming back to cheer us on Until we all that goal have won.

• She teaches us to bide earth's ill— To wait, to suffer and be still; And thank the bounteous hand that gave All blessings here—from grief will save.

Then we will live in woe no more, Our path is light, our doubts are o'er. For God's own love appoints our way And angels cheer us day by day.

DELLA.

Is the Moon Inhabited?—Recent Discovery by the Astronomer Hancel.

It has long been known that the moon revolves on its axis in the same time in which it revolves round the earth, and that it consequently always presents nearly the same side toward the earth, while the opposite side is never seen from our globe. No bodies of water nor clouds can be seen on the moon by the aid of the most powerful telescope, nor is the apparent direction of the stars close to its edge changed by refraction, as would be the case if an atmosphere enveloped the moon. Hence it has been inferred by Whewell the reputed author of a late work entitled *Of Plurality of Worlds*, that the moon has no atmosphere or water, and consequently, no inhabitants.

This inference is shown to be inconclusive by a recent discovery of the astronomer Hancel, whose study of the moon's motion continued for many years, has established the fact that the center of gravity of the moon, instead of being, like that of the earth, at the center of figure, is beyond that center, and further from the side next to the earth than it is from the other side, by seventy-four miles. The nearer side of the moon, therefore, is a vast expanded protuberance or mountain, seventy four miles high, and any fluid, whether air or water, would flow downward from the nearer to the further side of the moon, where for aught we know, intelligent living beings may exist. The nearer side of the moon cannot be inhabited, at least by beings to whose existence air and water are essential, as is the case with all terrestrial animals.

The late celebrated mathematician, Gauss, proposed as a means of settling the question, whether the moon was inhabited, that a huge monument should be erected on the steppes of Siberia, as a signal to the inhabitants of the moon, in the hope that the might be induced to erect a similar signal to apprise us of their existence. The discovery of Hancel shows that such an experiment could be attended with no success, inasmuch as the inhabitants of the moon, if there are any, being on the further side, could never see a monument on the earth.

It may not be uninteresting to add, that it has been discovered, within a few years, by means of long-continued hourly observations with the barometer, that the moon exerts an appreciable influence in the pressure of the atmosphere; and also by means of long continued magnetic observations, that it exerts an influence on the declination of magnetic needle.—*Boston Courier*.

A GOOD WORD FOR THE LADIES.—Some of the papers are lecturing the women upon extravagance in dress, and advising them to retrench, especially during the present financial difficulty. Doubtless there are many cases of unwarrantable extravagance in this way; but do people ever consider that two or three glasses of brandy and a half a dozen regalia indulged in daily by a man, to say nothing of five and ten dollar dinners, amount to more in a year than would be required to press a woman up to the full requirements of fashion? Much of this talk about the extravagance of women is nonsense. They are almost universally careful, and many a trader would to-day have been safe and sound if he had listened to the prudent counsels of his wife, rather than the reckless promptings of his own ambition. It is natural for men to endeavor to shift the responsibility of their folly to other shoulders, but it is rather too much to charge a commercial revulsion like this upon one's wife and daughter.—*Tribune*.

Thanksgiving will be held Dec. third.

A Gem from Johnson.

The following passage from Dr. Johnson's "Journey to the Hebrides" is a beautiful rendering of a truth which can be too often rehearsed in the public ear.

Life consists not of a series of illustrious actions, or elegant enjoyments; the greater part of our time passes in compliance with necessities; in the performance of daily duties, in the removal of small inconveniences, in the procurement of petty pleasures; and we are well or ill at ease, as the main stream of life glides on smoothly, or is ruffled by small obstacles and frequent interruption. The true state of every nation is the state of common life. The manners of the people are not to be found in the schools of learning, or the palaces of greatness, where the national character is obscured or obliterated by travel or instruction, by philosophy or vanity; nor is public happiness to be estimated by the assemblies of the gay, or the banquets of the rich. The great mass of nations is neither rich nor gay; they whose aggregate constitutes the people, are found in the streets and in the villages, in the shops and the farms, and from them, collectively considered, must the measure of general prosperity be taken. As they approach to delicacy, a nation is refined; as their conveniences are multiplied, a nation, at least a commercial nation, must be denominated wealthy.

The Jewish Religion.

The following are the Articles of Faith of the modern Jew.

I believe that God is only one, and never divides his glory with another being.

I believe that the inscrutable Spirit of all spirits, never assumes the form of anything in the heavens or upon the earth.

I believe the God, the Father of all mankind, has created us in his likeness, has invested our conscious minds freedom and immortality, and has elevated us by this to a degree of a son of his.

I believe that man, like every other being, emanates from the hand of God, good and pure; that he, therefore, is born free from a sinful state, and possesses the natural capacity to conquer the sin fully and entirely.

I believe that man has the destiny to walk in the ways of God, to look upon Him; the Saint, in all his thoughts and aims, doing his commitments, as his prototype, and to satisfy in this manner his inner and outer life.

I believe that the intimate connection between God and man is done by no other mediation than by the imperishable spirit living in us, and by the strict obedience to the revealed word of God; and that also the sinner can obtain expiation and salvation, but this only by the means of sincere repentance and real return to the Most Holy.

I believe that God has chosen Israel for a nation of priests, who shall communicate to all inhabitants of the earth the doctrine of the only One and His holy will, that by the mediation of Israel the true knowledge and veneration of God shall once become a common treasure of all men, and that the time of such a fraternization of all nations forms the true Messiah's kingdom.

I believe that, therefore, every member of the Jewish community is under a special obligation to pay homage to God by a faithful living according to the word of God, and by a pure life in light, truth, and virtue, to glorify Him everywhere, and to contribute in this way for his part to the approaching of the promised Messianic time.

And so I vow that I will live, with all my heart, all my soul, and all my might according to this belief; that I will, as a true Israelite, never deviate from the obligations emanating from it, never to the right nor to the left, and that I will also seal it in death with the profession of the Israelites: "Hear, O Israel, Jehovah is our God, Jehovah is one."

How WINE IS TURNED TO WATER.—A Prussian Journal relates a singular fact.

In an Israelite community, there exists a Rabbi, esteemed and loved by all. To prove their gratitude for services rendered, the community decided, upon the suggestion of a rich merchant, to offer the Rabbi a bottle of wine or a tun, and in order for all to contribute to it, it was agreed that each should bring a bottle of wine, and pour it into the receptacle.

The Rabbi received the offering, and with much precaution deposited the precious liquid in his cellar.

But grief when he wished to taste it, a terrible miracle had operated; instead of wine, he found only water.

Letter from S. B. Brittan.

New-York, Oct. 30, 1857.

MY DEAR NEWTON.—THE SPIRITUALISM has no more news! It was a sudden analysis that arrested the exercise of its powers, and silenced its clear, spirit-stirring tones. The suspension of the paper has already elicited many expressions of regret and inspired generous resolutions, and plans for future action and "material aid." The occasion suggests at least one other source of consolation. It is a satisfaction to know that it did not depart by a slow decay of its external form, nor by any species of vital decomposition. It did not rave at the last like the victims of a hopeless madness; it did not falter and give out by degrees, as one expires from old age, or a settled infirmity; nor did it ever drift and look meaningless, like one smitten with a mournful imbecility. Its last utterance was firm and rational, though the tones of its recollected in use changed suddenly to most expressive silence.

It is true of public journals as of men, that "It is not all of death to die."

It is true, the disgraced beforehand. Papers are often kept and supported, that they may be prostituted to the purposes of a misguided and selfish ambition. Not a few of them are designed and employed as means and instruments in the accomplishment of ulterior and sinister objects. Many an unscrupulous individual "buys the brains" of other men, and thus builds for himself an ephemeral reputation—builds on fraud and in the papers. But the Age neither wore a popular disguise, nor was it disguised by an unholy alliance with ignorance and avarice. The mark of the beast was not in its forehead. It made no compromise with the gilded and practical falsehoods of the times, nor was it born to serve "the god of this world." Finally, it was never in any manner "sold to Satan." Not one of his emissaries has dared to meddle with its assets, or so much as dreamed of attacking its "good will." Those, therefore, who choose to "take an interest" in her, may rest assured that those parties will have none of our scrip.

It will be said that we have "faded." This is true, if our enterprise is only to be viewed in its business relations and aspects. But many of those ambitious and splendid projects which leap from the creative brain into the great world of objective being, though crowned with a brilliant seeming success, can only be regarded by the moral philosopher as real and mournful failures. At every stage of their development, they smite the trembling nerves of poor humanity; they obliterate the most essential moral distinctions; they darken the fairest prospects, and hurl the soul down from the high places of its hopes and aspirations. When success is only to be achieved at such a fearful cost, there may be an honorable distinction, and even a glorious victory in what the world calls a total failure. Perhaps, then, in an important sense, we have not wholly failed. We have cast our spiritual "bread on the waters," and if it comes no back again to us, in the form of a temporal recompense, it may not be lost to others. For aught we know, it may nourish and strengthen the despairing souls of many. At least, here and there,—even through such feeble instruments and efforts—some poor mariner, wrecked and lost amid a sea of doubts and difficulties—bereft of hope, and driven at random by every wind of life—has found secure anchorage and a divine repose.

For seven days and nights the physical elements—by not disturbed by the financial panic—have been in a state of wild commotion, which served to augment and strengthen the despondency which now sits like an incubus on every public enterprise, while it holds in its palsying grasp the vital interests of the nation and the springs of universal progress. This morning—for the first time in one week—the clouds that veiled the terrestrial heavens have rolled away and left us with a clear atmosphere and radiant skies.

I must not omit to observe that friends and all who may desire to see the writer on business or for other purposes, will call at Dr. Wellington's corner of University Place and Twelfth Street, where, if in the city, I shall be most likely to be found. And we must be permitted to say a word with special reference to the interest and happiness of our eastern friends, who may have occasion to visit this city, whether engaged in the pursuits of business, instruction or pleasure. Dr. Wellington is the proprietor of an excellent house where both transient visitors and permanent boarders may be entertained in the best and most agreeable manner, and on such terms as are compatible with a reciprocal and equitable interchange of benefits. Those who seek the society of polite and sensible people will be sure to obtain what they most desire; such as wish to free themselves from the responsibilities of a separate household will here find a genial home as we have done while the invalid may secure a quiet retreat and many friendly attentions, combined with comfort and delicacy and the most enlightened modes of treatment. In the health department R. P. Wilson is associated with Dr. Wellington, and all who choose to avail themselves of electricity, human magnetism, clairvoyance and spiritual influence, as remedial agents, need not leave the charmed precincts of the doctor's home to obtain what they require.—*N. E. Spiritist*.

The Legislature.

The legislature have got to work and are now under considerable headway. A few important bills have been passed, or rather some bills of considerable importance have been defeated, and in either case the action could have been important. The bill which passed the Senate repealing the office of railroad commissioner, has been defeated in the House, as already announced. Last year the legislature passed an act restoring the old judiciary system, but it was not to take effect till the first of this month. A bill to repeal that act was introduced in the early part of the session. This bill has been defeated by a very decisive vote. The salaries of the Governor and Treasurer have been raised. The House has passed a bill relative to elections which we trust will be carefully considered before it is passed in the Senate and finally becomes a law. It provides that no ballot shall be had for town representative after 12 o'clock, midnight, except by a vote of a majority of the freemen present. Perhaps this act will operate well, but we doubt it, and our first impression is that it is unconstitutional. The constitution provides that the people shall commence the election on the first Tuesday of September, and from the time of its adoption to the present it has been the universal practice to ballot after the hour designated in the new act, unless by unanimous agreement of the freemen, they choose not to send. We observe that Mr. Marsh of Brandon, wants the constitutional authority for "an election on any other than the first Tuesday of September." We refer him to every election held since the adoption of the constitution. Ask the present members of the House of representatives who were elected after 12, midnight, to rise in their seats and see how many you have, and when this is done, ask each member what has been the history of representatives elections in his town as far back as his memory extends. The friends of this new measure certainly cannot claim the power in the House of representatives to abolish themselves and yet we believe it would be possible under the new act. Suppose a bare majority of the freemen of every town in the state were to vote that it was inexpedient to send a representative. They could divide and keep the polls open without choice till 12 o'clock, and then shut down in spite of any minority and thus disfranchise every town in the state. We are aware that this is not a probability but it is a possibility under the act passed by the House as we understand it. The amendment proposed by Mr. Merrill of Montpelier and supported by Mr. Bradley, that the freeman may suspend balloting till next day, would perhaps work very well. But this was rejected, and the bill passed in a form which we are inclined to believe will be judged as null and void even though it shall pass all the stages of becoming a law, but it will lead to many useless troubles both in town and in the House hereafter. Should it pass the Senate it would afford proper opportunity for the Governor to interpose the veto.

A CAPITAL JOKE.—A good joke occurred in Cambridge yesterday, which created quite a laugh among certain grave people. It appears that the Sheriff of Middlesex summoned a jury to meet in Cambridge yesterday day, and after a long session, invited them to the Stratton House to dinner. When they were ushered into the room, it was remarked, that the Sheriff had been very generous in providing so elegant an entertainment, including all the luxuries of the season. While the gentlemen were in the full enjoyment of this luxurious repast, came the President and Faculty of Harvard College, who, it seems, had ordered a dinner, it being exhibition day, when they always have a social entertainment together. It appeared that the dinner which the jury had eaten was intended for the dignitaries of the University, and as might be supposed the latter were greatly disappointed to find that they were too late. President Walker laughed heartily at the joke, while some of the professors looked very sad indeed. After a little delay a slight repast was prepared for the College Faculty as a substitute for the elaborate dinner, and considerably sport was indulged in while they partook of their humble fare.—The verdict of the "enlarged jury" may be easily guessed.—*Transcript*.

THE BIGGEST YET.—The king of BEETS is now in the Bloomington Bank. Those who wish to see it will do well to hurry, for it will be sent to Vermont soon, as a specimen of Illinois' garden stuff. It is thirty-one inches in circumference and nineteen inches long, and its weight is eighteen pounds and a half. It grew in the garden of JOHN TRIMMER of Money Creek.—*Intelligencer*.

HUGE POTATOES.—Our good friend W. T. MAJOR has our thanks for a basket of the biggest potatoes we have looked at this long time. The largest is a fantastically shaped one weighing considerably over three pounds, the next largest weighs over two pounds. Six of the largest, omitting the one big three pounder, weigh over nine pounds. The entire basket full is a sight to see. They are of the New-hampshire variety (about the best kind of potatoes that grows) and were raised by Mr. MAJOR in his garden just north of town. We have the big one of the lot hanging on our sanctum wall.—*D.*

One on Earth and One in Heaven.

"Have you any little sisters?" said a gentleman to a little blue eyed fairy of four summers whom he took upon his knee. "Yes sir," said the child pleasantly. "How many?" "Two sir." "What are their names?" "Eliza." "Eliza? they are not both named Eliza?" "Yes sir," said the child. "How can that be," was the gentleman's reply? "Where are they?" "One is at home where I live, and one is in heaven," the last, referring to a sister who had passed on.

The gentleman was a Materialist and the reply startled him. All his proud reason sank into strange insignificance before the artless philosophy of that little Babe.

The extension of the Connecticut and Passumpsic rivers railroad from St. Johnsbury to Barton, 29 miles from the former place and only 16 miles from the Canada line, has been completed, and will be opened for travel on the 1st of November. The stockholders passed over it, however, last Wednesday, to attend their adjourned annual meeting in Barton, and all seemed to be pleased with the success which has thus far attended the enterprise of connecting Boston and Montreal by a new route—the Passumpsic road making a connection at the Canada line, when completed to that place, with a road already in operation to the St. Lawrence river. The directors report that the earnings of the road between White River Junction and St. Johnsbury, for the last fiscal year, have been 175,879, of which 71,306 remain as the net receipts—Henry Keyes of Newbury has been re-elected president.

GOING BACK TO EUROPE.—The financial pressure, and the prospect of hard times for the coming winter has largely increased the number of passengers going to Europe. Every ship for Liverpool now has all the passengers she can carry, and multitudes applying for opportunities to work their passage who have not money to pay it. The *Isaac Wright* from New York took back 100; the *Isaac Webb* 110; the *Great Western* 140; each ship having all she could accommodate. The *Yorkshire*, to sail this week, will carry 60 and the captain says he had had application from at least 100 persons to work their passage.

ONE OF THE TURNIPS.—Mr. Henry Coleman, formerly of Bloomington, now of Buffalo County, Wisconsin, sends us from his far northern home one of the biggest turnips that has been seen since the invention of newspapers. It measures two feet and nine inches in circumference, and weighs fourteen pounds. We understand Mr. C. had four turnips pretty much like this; the biggest one weighing fifteen pounds. The one we have is quite big enough for us. We supposed of course it was somewhat hollow but after a pretty thorough investigation with a big knife we concluded it was entirely sound.—It was one of the turnips. *Pontiacgraph*.

PERSONAL INFLUENCE.—Each living soul has its influence over others in some manner and to some extent, consciously or unconsciously, each one has some power; more or less, direct or indirect, one mind colors another; one acts upon another; servants upon their fellow servants; masters on those they command, parents over their children; friends on friends.

Even when we do not design to influence others—when we are not thinking, in the least degree, of the effect of what we are doing, we are unconscious that we have any influence at all, when we do not wish our conduct or our way of life to affect any but ourselves, our manner of life, our deeds are all the while having weight on woe or sorrow; causing excitement, depression, though we may not look behind us to see their mark.

PASSED ON.—On the 8th day of June at Greenfish, Vt., the spirit of Julia C. Earl, in the 25th year of its age; was released from its sojourn on earth, to commence an immortal career in spheres congenial with its own purity.

Miss Earl had been an invalid for nearly four years and a firm believer in the spiritual philosophy for over one year, and was highly susceptible of spirit influences and often enjoyed sweet communion with the spirits of departed loved ones.

But disease had ensnared its frail chain around the frail form, and the dissolution was inevitable. Yet with the meekness of one whose faith binds them up in the darkest hours, she bore her sickness which was of the worst, without a murmur.

"Willing the outward form should die, The spirit roam beyond earth's sky In freedom there."

Her amiability, her gentleness of manner, her candor, and noble philanthropy all speak the beauty of the soul within, and of a truth may it be said:

She has gone to that blissful clime Where the soul is untroubled and free, She dwells with the holy, the pure, divine In her home of love, peace, and purity.

I. B. WESTON.

In Reading Nov. 1st, Ebenzer Robbins, aged 93 years. He was a Soldier of the Revolution and a worthy man.

Poetical.

For the World's Paper.

H. FOSTER, MEDIUM.

The Bible.

CONTINUED BY ANOTHER SPIRIT.

When Moses wrote of the creation,
He wrote, of course by inspiration,
The facts before he would not know,
They must of need to him be shown.

One thing, we think, is very plain,
We must have been a medium then,
He had no books to give him light,
Tradition could not lead him right.

As for as chance that writer guiding,
And as for him in chance confiding,
The thing is quite too much to credit,
Though he, himself had even said it.

Some unseen hand must have controlled,
Or, these things, could not have told,
Imagination's farthest flight
Could not have guided him aright.

If spirit hand the work directed,
In reason it must be expected
That they should write for spirit ends
As best to those results should tend.

If in astronomy they found
Some lessons simple, pure and sound,
That which as figures they could use,
That course they certainly might choose.

If Eden were a fancied spot,
Or, indeed, it matters not.
If it were true in either light,
It were enough to guide them right.

When once you know the Bible's plan,
To teach God's ways to erring man,
By types and figures to present
The truth, you then may be content.

If literal claims no harm is done,
As for attention quite alone,
About these things to wrangle,
Or keep yourselves in such a jangle?

The Bible claims they don't affect
Their valueless in all respects,
Let men of common sense avoid them,
And be asinamed that they've employed them.

We say avoid, we mean the quarrel
That makes your churches like a brook,
Or shop to retail lies and slander,
The cause why men from truth so wander.

But take the Bible as it is,
Twill guide the honest soul to bliss,
In either light in which you view it,
Twill lead to life all who pursue it.

If spirit had a pre-existence,
A thing not easy of resistance,
Our present plan it would not vary,
And need not be a thing of query.

Or if from Eden Adam fell
Because an heir of death and hell,
It matters not for man is vile,
Whatever cause from right beguile.

The manner cannot change the case,
Contention then is out of place,
The better far all sin to flee,
Than fight about how sin should be.

The fruit of which that couple eat,
Suppose it figs, or bread and meat,
'Tis useless quite to condescend
About these matters to contend.

'Twere all the same for man is lost
And feels the woe at his own cost,
One point in harmony you see,
Man is not what he ought to be.

'Tis better far to right these wrongs
Than hold contentions loud and long;
A man who thus can spend the day,
Will find ere long he's missed his way.

If in six days the world was made,
Six literal days, we should have said,
Or if those days were periods,
It still with facts would make no odds.

Suppose in space some nucleus
Where matter lodged would always lay,
Suppose the substance called material,
Was once the substance called aerial.

Suppose the living millions round,
Were petrified to solid ground,
Those living things the natural eye
Is not intended to descry.

Suppose the centrifugal force
Gives to it a projectile course,
Suppose the centripetal power
Should curve the lines along its tower.

Suppose each time it circles round,
It should assume more solid ground,
Till atoms petrified combine
To form the coral and saline.

Suppose that years by man unnumbered,
Had passed ere air was disencumbered
Of substance that it must deposit,
To form the parts of earth composite.

Suppose the time for separation,
Was longer than spent in the formation,
Till earth and water were divided
And former chaos had subsided.

Suppose a period longer far
To organize the sun and stars,
And add to this a vaster span,
Allotted to the forming man.

Suppose this period but a fraction
Of time expended in the action,
Till lost in the imagination
Or wonders of this great creation.

Then stretch your thoughts still farther on
To other systems—other suns,
Wide spread through vast unbounded space,
Till you are wearied of the chase.

You still will see it matters not
How worlds to being God has brought,
And what was his peculiar way
Of turning darkness into day.

At least this work draws no conclusion,
To these strange doubts gives no solution,
Our only aim to show the plan
To harmonize contentious man.

These things we know must yet be solved,
We know these doubts must be resolved,
So far as men are ripe for use,
Their anxious minds we'll disengage.

But in the present state of mind,
With men to wrangling so inclined,
'Tis vain that we should once attempt
From doubts to make these minds exempt.

The truth in general lies between
These parties now so full of spleen;
And we a centre vain would find
To harmonize these clamorous minds.

You see of course we take our stand
On points that all can understand,
If to these points men will but come,
For rapid gain 'twill furnish room.

O ye who thirst for Christ-like union
For kind and brotherly communion,
Leave minor differences aside,
To farther truths we then will guide.

Till then blame not though darkness reigns,
In man 's the cause of all his pains,
Men fear that they shall come together,
And seem to choose contention rather.

A mind that entertains such fears,
Is little like these happy spheres;
Should one come here with such a spirit,
Our peace he never could inherit.

We have to leave some things alone
Till further light to us is shown,
About these things we do not trouble,
By which our progress we quite double.

And when a matter we've found out
That we have had no strife about,
How pleasant 'tis to think we've gained
The point, while peace has been maintained.

O could we fully paint to view
Our peacefulness and progress too,
You hence would leave off all this riot,
Pursue the right in perfect quiet.

ANCIENT METHODS OF SPEAKING, WRITING, &c.

BY A SPIRIT.

The methods of writing, in long-gone-by-days
By hieroglyphics and various ways,
Makes it needful those ways to well under-
stand
Before we are certain that we comprehend.

Of course you must know it is not at all strange
If signs of ideas should undergo change,
Their maxims and customs and figures of
speech,
By which their ideas they then used to teach.

May be lost in the darkness of past generations
And you have no rule for a right explanation,
While the history in part may be handed along
But the inferences you draw will likely be
wrong.

Some modes of expression that mortals now
use,
Are of the 'king's English' a downright abuse,
Suppose the idea conveyed should be lost,
While the language by some 'was claimed
literally just.

What a theme for contention might rise from
that fact,
What hostile belligerents brought in contact,
What wrangling, what discord, what blood-
shed and slaughter,
That ends not this side of the faggots or halter.

When such facts as these are well understood,
It might seem surprising that men ever should
About ancient matters have so much conten-
tion,
So much unkind feeling and so much dissen-
sion.

When you read or hear told the story of Noah,
The lesson conveyed, as said heretofore,
Is the object to which you should be conveyed
And this you discover is clearly portrayed.

The history of course might all have been true,
With that point at present we've nothing to do,
It so the idea that you will now gain,
May be far from the facts as therein contained.

The moral is natural, it shows a belief
That God to the virtuous will promise relief,
While those who transgress against his com-
mands,
Must expect that their punishment is just at
this is most that you need of that history now
And should we attempt to explain to you how
The thing did exist 'twould be perfectly use-
less,
And we for our folly would be left excuseless.

If Jonah were made a theme of reflection
To that history there need be raised no objec-
tion,
If figuratively viewed the mode is plain,
And no one has cause of the thing to complain.

The christian need not think that he was de-
ceived,
If the thing was a figure that he has received,
It still has the substance of all he requires,
And meets all his honest and beautiful de-
sires.

So the skeptic in town, it is quite immaterial,
Whether it be a figure or actually real,
All the trouble that he in the fact will find
Would arise from the fact that to some things
he's blind.

Men have found out some ways to live under
water
As quiet as if there was nothing the matter,
And they ransack the bottom of the restless
Ocean,
Though its surface is kept in a state of com-
motion.

Things men by machinery have found how to
do,
When electrical laws are fairly seen through,
Are better performed by that kind of force,
More perfectly done as a matter of course.

If God by this law saw fit to command,
To control the whole action by his potent
hand,
In obedience then to his sovereign will,
The air any space in the ocean will fill.

To say men can do by their art or skill,
What God cannot do by his supreme will,
Is to leave God, in that thing at least,
A thing to blaspheme to be handled in jest.

God wishing to show the plan of his grace,
Might furnish to Jonah aerial space,
And saved thro' measures he chose to em-
ploy,
While in other cases would only destroy.

This history then gives no ground for conten-
tion,
If you keep your eye fixed on the moral in-
tention,
You'll see cause for union but not for debate,
Then leave off contention before its too late.

'Tis thus with most matters of such ancient
date,
'Tis folly to make them the grounds of debate
When the moral is seen the end is obtained,
For this cause those records should yet be re-
tained.

This cursed contention, O how full of woes,
It blasts the peace of man wherever it goes,
Turns men away from love, and makes them
find
Inspires with hatred; those who were
O love, where art thou, that thy power is
broken!

Where art thy smiles, thy kind and friendly
Why dost thou not within the bosom rest,
Why is it of thy charms so dispossessed?

And why is demon hate so prevalent,
As if unchained to earth, the fiend was sent,
Amongst mankind, unrivaled there to dwell
And lead them down to his own native hell.

O spirit of impartial holy love!
Who once descended as the heavenly dove,
Appear to man, by hatred wounded, slain,
Bring back the wanderer to thy fold again!

Restore to love, to virtue, and to peace,
Souls now in bondage, unto sin release,
To wandering, blinded man, let now be given,
The light that guides the way to love and
heaven.

On mortals, sunk in death thy spirit breathe,
By which he may awake as from beneath;
Arise and come to God, obey his holy law,
That rich supplies of peace he hence may
draw.

Then when the strife is o'er and heaven is
gained,
And all that causes doubt, is once explained,
The soul triumphant, then in God shall sing
Salvation to the Lord, High Heaven's King.

Let brethren learn to love, obey the Lord
Walk by the rule contained in his blest word;
Their watch word Onward! motto, Harmony!
A theme begun to last Eternally.

JUDGE NOT OLD TESTAMENT WRITERS BY THE
LIGHT OF OUR TIMES.—BY A SPIRIT.

Some things in ancient times have been,
Which if in modern times were seen
You'd stamp the doers with disgrace,
Scarce give them on the earth a place.

But you should know in darker ages,
That things allowed to saints and sages,
Must be proportioned to the light
They had to guide their course aright.

Men in whom wisdom clearly shone,
Were wise in those few things alone;
More properly were mediums then
Thro' whom some things we could explain.

In other things like other men,
We use such now and used them then;
Those writers were, in part controlled,
We told a part but not the whole.

If by your laws those men were tried,
They would at once be set aside,
Tho' they, as conscientious were,
As you will find men anywhere.

Then judge not ancients by your laws,
Before you do this, please to pause
Just ask yourselves, how it would do,
To have us judge that way of you.

To judge of you by our laws here,
You sure must think would be severe;
And justice would not be sustained,
This thing we think is now explained.

Then censure not, till you've gone back
And found how much that people lacked,
Of knowledge mortals since have gained,
To censure then you'll spare the pain.

Then fly this judging ancient ways,
Devote to charity your days,
Possess that love which ever lives,
Which in the spheres forever thrives.

Miscellany.

SUFFERING AT FALL RIVER.—We are sorry
to learn that in consequence of the
factory suspension in Fall River, suffer-
ing begins to be felt among the poor clas-
ses of that city. The Stars says: "Whole
families are suffering for bread, the fathers
willing and eager to work, but nothing
to do. We have heard tales of dis-
tress that would bring tears to the eyes
of the most indifferent. These people
must have bread or starve and this is not
a community to allow the latter."
—*Messenger.*

Man lives not for himself alone but for
God and Eternity.
Truth overcomes falsehood.

The life of a Seer is truly arduous and won-
derfully changeable.

Curtailment of Expenses.

This is a subject, disagreeable as it
may be, which every family, not in afflu-
ent circumstances, must begin to take
into consideration. Extravagance, in all
departments of what we call living, has
characterized the American people, ab-
ove all others in the world for ages;
and, within a few years, expenditures for
the necessities, the comforts, the super-
fluities and the extravagances of the table,
the toilet, the house, the equipage,
the amusements, the travel, and the ex-
cesses of habitual indulgence, have been
extended in every direction, as if nothing
could be more humiliating than for a
family not to spend more this year than
they did last. This is a kind of popular
mania, which has grown upon this na-
tion as the habit of intemperate drinking
grows upon an individual. How does it
happen that a whole people should thus
become infatuated?

We are, probably, the most enterpri-
sing people in the world. Our people do
not like hard labor any better than their
neighbors—not quite so well as many of
them; but they are famous for every de-
scription of traffic. They ransack the
whole habitable world to find luxuries to
bring home to sell to each other, to
make money. We are the greatest mon-
ey-loving people in the world, besides
being the most luxurious. So here we
are with our raving passion for accumu-
lation, and another for extravagant ex-
penditure; and, between these two
thieves' straight-forward industry, hon-
esty and economy, are crucified.

The few who have the faculty of accu-
mulation, without the passion for ex-
travagant indulgence, amass great
wealth; whilst another class will excel
these in all pomp and circumstance of
extreme affluence, without any conscien-
tious scruples of what courses they take
to procure the means. These build
steamboats wherever there is water; con-
struct railroads any where; and open
banking institutions every where. No
matter who are the losers, they will have
their stately mansions which take whole
fortunes to furnish them, and are equal-
ly extravagant in all other departments.

Following hard upon the heels of these
are the thousands of merchants who ex-
change the products of American labor
for the fine fabrics and gewgaws of for-
eign countries, and fail not to have the
account-current show a heavy balance
against them every year, which must be
paid in the coin of the country. This
can be spared; for the bankers can fur-
nish a sufficiency of currency, which is,
worthless chaff, but which passes till pay-
ment is demanded by its holders. Then
the bankers shut their doors, keep all the
money deposited with them, and the
banks—not they—fail and go into insolv-
ency. Then the brokers fail; the specu-
lators fail; the merchants fail, and
there is a general crash. The loss all
falls upon labor, in this country and in
Europe.

Now we have such a revulsion; and
this ensuing winter there will be great
suffering; but who will suffer? Not one
of those whose imprudence, folly and
villainy have brought about these state
of things. They have taken care to
stow away enough for their own require-
ments. The suffering must all fall upon
the laboring classes, who are turned out
of employment, just as the winter is a-
bout to set in. This is a reality which it
is truly awful to contemplate.

But we have been led astray from the
purpose with which we started, which
was to suggest to our readers some ideas
about the curtailment of expenses, which,
with the most of them, will prove a stern
necessity. Now cast about and see what
leakages can be stopped without cutting
off any positively necessary supplies.
And here will be found some disagree-
ment in a family circle; as to what may
and what may not be dispensed with.
The gentleman head of the family, is an
honest and industrious mechanic. He
never was intoxicated in his life. He
takes three glasses of beer each day, and
rarely any more, which, he thinks,
is as little as any working man can well
get along with. This costs but nine cents
per day, which amounts to but about
thirty-three dollars per annum; and a
cigar, which is necessary after each glass
of beer, will amount to no more than the
beer if he do not go higher than three
cent Cuba's, manufactured in New York
To this add ten dollars for chewing to-
bacco, which he has indulged in for the
last twenty years, and you have the
whole sum of his little extras the amount
of which is only seventy-six dollars.—
These he cannot consent to have taken
from him.

Now let us see what can be spared
from the table. Coffee, tea and sugar
every body must have. Two pounds of
coffee per week is very moderate for a
family, and so are half-a-pound of tea
and seven pounds of sugar. The least
that these can cost is twelve shillings per
week. Water is much better and heal-
thier than these foreign luxuries, but
they have been long deemed absolute
necessaries of life; and the good lad
says she cannot be deprived of them.
She does not desire to live extravagantly
nor never did; but she cannot consent
to give up these necessities; she would
as soon die at once as to be denied all
the comforts of life. Shall we go into
the ladies' wardrobe and see whether we
can find anything there that can be dis-
pensed with? Now see Betsey and Susan
knit their brows. Not a flounce nor an
inch of lace will I spare—nor I neither.
So say the girls.

Well, old gentleman, what do you
say? have you concluded to dispense
with these useless indulgences, and save
seventy-six dollars towards paying the
rent? No, he says I shall not do that;
but I am taking a daily newspaper, and
a weekly literary paper. They cost
fourteen cents per week. The annual
amount is seven dollars and twenty-eight
cents. These we can get along without.
I'll go and pay up the balance and have
them stopped. Take care of that one
which has the long bank-note list in it,
he says, because but for that, I should
have lost ten dollars last week.—O, what
economy!—*Age of Progress.*

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