

THE WORLD'S PAPER.

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

NO. 32.

FOR THE WEEK ENDING FRIDAY, JULY 2, 1858.

VOL. I.

The World's Paper

Is Published at Sandusky, Vermont,

By

A. C. ESTABROOK & COMPANY.

DANIEL TARBELL, Jr., Editor.

Associate Editors and Contributors.
A. Foster. Miss A. W. Sprague.
Nathaniel Randall. Mr. Cora Wilburn.
Thos. Middleton. Minnehaha.
A. J. Bowman. Della.
A. C. Estabrook. P. E. Sargent.
E. B. London. Mary M. Bishop.
E. H. Newton. Mrs. S. E. Holt.
M. A. Brown.

TERMS OF PUBLICATION

Mail subscribers in advance, \$1 00
" at the end of the year \$2 00
All communications should be addressed to
"The World's Paper," Sandusky, Vt.

Devotion.

[For the World's Paper.]

THE SPIRITS.

If mortals fully understood
The laws of nature, and of God,
They soon would change their estimate
Of what the soul anew creates.
If forms and creed could make men wise,
And fit them, up to God to rise,
Then they might worship at the shrine
Of some dogmatic soul divine,
Or, if denunciation tell,
Or count in sending them to hell,
Then men in herds, would hence be driv'n,
Leave hell o'er stocked and vacate heaven,
But if it is but to be right,
By living up to our best light,
Then, millions that men think are lost,
Obtain a mansion with the just.
'Tis even so, poor erring man,
In trying these deep things to scan,
Has wandered far from truth and right,
Has chosen darkness, not the light.
Now, when we come to sport with thee,
So full of merriment and glee;
Dost think we're vicious, vain or low,
You will not, when the truth you know.
'Tis not the sad, desponding mind,
Which shows itself to God resigned;
'Tis not the frequent, deep drawn sigh,
That fits the soul to dwell on high.
O, could you once the truth perceive,
The bliss in which the Spirits live,
You would not wonder we are gay,
When we ourselves to you display.
We want, dear friends, that you should be
As bright and sportive as you see
The Spirits are, when they attend,
And talk with you as friend with friend.
We would not give our kindred pain,
Although of us they oft complain,
We know they feel a strong desire
To be what God himself requires.
But then, we must not sigh nor droop,
Nor coil within sectarian hoops,
Nor choke the free, expansive mind,
To show our selves to God resigned.
Live virtuously, but cheerfully,
The new soul is truly free;
Free as God's Earth, or sky, or air—
Then come and in this freedom share
H. F.

For the World's Paper

MOTHER, I'M DYING!

Oh I am dying now, Mother,
Death by my side doth stand,
And on my pallid brow, mother,
He's laid his cold, cold hand,
My breath grows shorter fast, mother,
My pulse beats faint and slow,
My life here'll soon be past, mother,
Dost weep that it is so?
Oh I'd not have thee weep, mother,
Nor shed for me one tear,
For I'm not going to sleep, mother,
In the grave-yard lone and drear.
I'm going where all is fair, mother,
Where angel children dwell,
And I'll be happy there, mother,
O, happy, strong and well!
But it will not be long, mother,
Ere thou wilt reach this home,
And with a shining throng, mother,
Of Spirits bright, you'll roam
Through pure, celestial spheres, mother,
Of heaven's holy love,
Where comes no sorrow nor tears, mother,
But all's progressive love.
Dost hear the Angels sing, mother,
The Minstrel Band is coming,
In sweetest tones, to me, mother,
Tune songs of welcoming,
Do see the Angels now, mother,
Oh! it is sweet to die!
I'm going now—good-bye, Mother—
My Mother dear, Good-bye!

G. F. G.

For the World's Paper

MUSIC.

Come let us away to the Forests, away,
While the trees are all dressed in colors so gay;
Let us bask in the Sun-light of some pleasant nook
And glean a rich lesson from Nature's own book.
JULIA.

A LECTURE.

By E. B. London.

Delivered in the Hycum Universalist Church,
on Sunday June 13th, and reported for The
World's Paper.

LADIES AND GENTLEMEN:—

I appear before you to vindicate the words of Pope, that "Whatever is, is right." These words are not only true in the aggregate, but they are true in every particular, from the druidard, the delinquent and all the criminals in the land, to the highest angel, seraph and o God. I believe that God is omnipotent—the great positive good, without a negative bad. His omnipresence admits of no room for evil. I believe with the poet, that

"All are but parts of one stupendous whole.
Whose body Nature is and God the soul."

I cannot believe that a perfect soul can dwell in an imperfect body—a good soul in a bad body. nor do I believe that one part of the body can be corrupt without tainting the whole. I am a believer in the ALL goodness, ALL perfection, and ALL wisdom of God, so I believe in the goodness of ALL his works. I believe that all that is, is his, and that he has made nothing wrong. Nor do I believe that he could make anything wrong without first being wrong himself. In saying that all things are right and perfect, let me be understood that they are perfect in the sense that a child is a perfect child—a man a perfect man—an angel a perfect angel—that all things have their origin in gross and undeveloped matter, and are continually progressing in refinement. As the child grows from childhood to manhood, so all things grow from ignorance into wisdom.

We look upon the Universe, the sun, moon, stars and the infinity of worlds dispersed through the boundless dimensions of space, all to be under the control of a Divine Governor, and that all the successive developments therein are not only progressive, as tending from a lesser to a greater perfection, but also that in every department of creation the forms of progress are not unlike the movements of a machine, all the scenes characters and events, upon a careful analysis show that they have been pre-determined by a supreme power. Such a conclusion, most certainly, could not be the result of careless observation, content to accept the theory of a God and a Providence as the easiest mode of settling a difficult question; it comes with deepest and clearest conviction to him who studies most profoundly the shifting scenes of life and time, and from the highest point takes the broadest view of universal being. With us, it is no matter of doubt, that a perfect view of the order of the universe, or the universal order of things, would discover that there is not one thing too much or too little, not one thing out of place, and not a thing that could be spared without indenting the scale, and disturb the mission of the chords that every where and eternally vibrate with the relative harmonies of Divine purpose.

And while the general movement of the universe is one great, all-embracing machine, there may be within it, like "wheels within a wheel," many subordinate machines, each having a movement and, apparently, a mission of its own, and yet all working together harmoniously. Thus, for instance, each of the great elementary departments of the material universe seems designed for a separate work—each unfolding innumerable lesser machines—a machine by itself, yet their separate missions are insignificant compared with the universal machine of which they are component parts—grand and glorious parts, yet fragmentary, incomplete, and purposeless save in connection with the whole. So too, each individual, family, community and nation may seem to have a peculiar mission, but the true significance is only developed when the whole are viewed in the order and result of their manifold relation. Their affinities and dependencies, one upon the other, and each to all, are universal, and must be so viewed to comprehend the Divine purpose and harmony of Providence.

What a grand idea! The universe a Divine machine; its author and director an all-wise, all-bountiful, all-merciful God, who has created nothing immaterial to his purposes, which, from the beginning to the end compels whatever is or shall be, and whose creation with every pulsing draws nearer to its ultimate—nearer to that perfection which is only fully discoverable as the machine closes its final act, when, amidst the triumph of all that is best and most beautiful, the necessity and harmony of preceding parts become visible to all. What an elevating and joy-giving idea, that nothing is left to accident or chance; but that a Divine Providence is the chain that forever connects, and finally closes in a completed circle, the acts of the great machine in which all things have their God-appointed sphere and purpose.

A retrospective glance at Nature, Nations, Religions, families and individuals will show us at once that all things are progressing. Every day unfolds a higher order of moral civilization. Trace the history of the church and what is it but a history of wondrous changes from a lower to a higher plane? Trace the history of the church from the Hebrew nation and what do we see but the type of a child progressing to manhood. So with nations. Take the Jewish Nation as the starting point of progression, for all before that nation is lost, or remains only in a few straggling monument and traditions, and run from the east to the west, as progress has ever gone. The East is the starting point but the West is the great unfold. In the East there has been a great machine—now passing from the memorial stage of which the actors were the Chaldeans, Persians, people of India, Chinese and Japanese. There is also marked out in the prophetic words of Daniel a great five-act machine, of which the actors were the Babylonians, Persians, Greeks, Romans and Messianic people. But neither of these are a machine of moral civilization, for in both a portion of the actors have disappeared. They are comparatively of no consequence to us, their mission was preliminary, and is past; ours is only approaching its sublime denouement, with all the actors living and on the stage.

The Hebrews made the first impress of civilization on the world. The Greeks went still further and the Romans still exceeding the Greeks; the Western Continental nations, or the Roman Empire dissolved into vernacular portions, centralized in France from the fourth act of civilization; while in the fifth and last comes a larger idea than nationality namely universal—the Atlantic and Cosmopolitan era, centralized and commenced in the British Isles. Thus onward flows the great river of civilization from East to West through Greece, Italy and France, from Palestine to England distinguishing five great cities, Jerusalem, Athens, Rome, Paris and London, as the capitals of memorial civilization.

The actors in the first machine of civilization filled their mission. The Hebrews took God to themselves, constituted themselves a chosen people. They had a unity of belief in God—rejecting for Jehovah, the one God, the Elohim, or many Gods of paganism, and of the dispenser that was to come upon the Hebrew people. Cold, barren, isolated scene; congenial to Hebrew subjection to law and absolute authority—a divinity without humanity. The Hebrew law was delivered through Moses, and guided through the prophets by voice and vision, which was received as a direct revelation from God. Though the Hebrews constituted themselves, the chosen people of God, yet parallel in time with the Greeks, they were forbidden by inexorable law to imitate any of the arts, or have ought to do with the mission of the Greeks. The Greeks and Hebrews had the masculine idea of God, hence they denied woman any liberty or voice. The mission of the Greek was higher than that of the Hebrew. The mission of the Hebrew seemed to be propagating, subduing, and imprisoning the understanding, while the Greeks were

liberating and exercising the mind. The Greek did not embrace the Hebrew idea of God, rejecting paganism and its idol gods, compounded of man, beast, bird and fish, but harmonized the Gods of the pagan philosophical and artistic mind, revolted at the idea of Gods typified by monstrosities. He rejected and idolized things at least to the noblest purposes of manhood. He united the human with the divine. He looked upon a revelation like the Hebrew, and was instructed by voice and vision, but he heeded further the instructions of reason. The religion of the Greeks was mingled with the "fair humanities," as the Hebrews was not, Moses claimed divinity, but Socrates proclaimed a Divine Humanity. The Hebrew was more of a materialist than the Greek, in regard to a future life. When Jacob parted with his sons on his death bed, he expressed no hope of another and a better sphere, while Socrates in his last hours, talked continually of the immortality of the soul. From the Hebrews to the Greeks there is evident progress. The unity of God is wanting, but the idea of humanity is enlarged, and human liberty increased, while art, philosophy, commerce, literature, and national law are developed. A greater freedom is recognized for the woman, yet she is in bondage within the sphere of home. A class of whom Aspasia, Phryne, and Lais are moral types, and in whose society sages and philosophers found intellectual diversion and often instruction, were free. The mistresses were emancipated, if not the wife. And this development of the Greek, when Greece was in her glory, was distributed by conquest through the Eastern world, affecting a vast area by a higher civilization. Thus we discover a new step from the Hebrew to the Greek.

Next follows the era of Romanism. It is in advance of Greece. It enlarges the arena of civilization, increases its power, and magnifies its object. It cannot be content with the prological and absolute law mission of the Hebrew, as represented by Revelation, nor by the logical and relative liberty mission of the Greek as represented by philosophy and the arts. The Roman is the physical and intellectual developer of power, military, civil and ecclesiastical. She expanded her scene or field and was less insular than Greece, as Greece was less than India. The Roman era came in its proper order, and at its appointed time, to properly carry on by subjugation or organization, the westward movement of civilization. In its day, as was the case with the Hebrew and Grecian, it was the most advanced of all people. The Roman was to raise the municipal and imperial plant. The Hebrews were tribes, the Greeks a cluster of petty states, but Rome was to become the emperor. Her mission was not only to organize the nations of Western Christendom and establish a policy of state and church that should last for ages, and become a root from which all future legislation should ramify and develop itself, but she was to conquer the world and in so doing, she took something from all whom she conquered. Rome was more liberal and less fettered than Hebrew or Greek. He had all the arts, philosophies and theologies of the world. Though the Roman civilization was essentially the same as the Greek, yet it gave greater political liberty, and at the same time secured a stricter enforcement of law. Though the Roman and Greek preserved the same system of slavery, yet the Roman grew larger and more comprehensive. The Roman family was a higher specimen of domestic order, equality of rights, and due respect for the mind and feelings of the female sex. Women held a higher position and stood nearer the plane of humanity, than she did in Greece or India. Under the Republic, by various conquests, Rome succeeded in carrying her civilization throughout the world. And in her success paganism sent up her united shout, that the millennial era had come and the work was nearly accomplished, while the Ro-

man doubtless believed that he was about to realize the mission of the Messiah. But the difficulty was not thus to be solved. A Divine humanity was not to reach her climax. Her Divine author stamped her with the spirit of progression—a never ceasing walk from a lower to a higher plane of development. Her mission was higher than to stop with Hebrew dogmatism, Greek idealism or Roman power. The sword was to be superseded. Thus at the moment the Roman empire was realized, humanity rose to a higher plane and thus demanded a higher standard. Augustus was emperor when the messenger of the New Dispensation was born. It was the farthest from his dreams that a new religion was to subvert his empire and become the Providential solution of all that preceded it.

At this point a new era dawned, by far exceeding the Hebrews, Greeks or Romans. Woman stepped out of man; or the Christian Church, which is the Jewish woman, enlarged the tent and made room for the multitude of forthcoming children. She relaxed the liberty of the old law and translated it into another meaning. This woman, or multiplying religion, called the Christian Religion came out of the old Jewish Church which was a male exclusive Church and hence could not multiply. This Mother church is the type of liberty, and the source of division or multiplication of parts. Though the New Testament was written in Greek and its gospel taught in its liberal Gentile form and moulded or fashioned in a doctrinal shawl in the Greek tongue; the law in adopting it became more liberal, while the Greek became less. But the Christian Church was the first to give it the many interpretations which all Christendom find in it. We find the Christian Dispensation combined with the old, but it has two distinct acts to represent its separate existence for a season. These acts are represented by eras. The first act is primitive Christianity in a subject state, like woman to her master the Roman Law. This is her exclusive Jewish state. The second represents her political establishment of Christianity, which began with Emperor Constantine's conversion, and continued to the final destruction of old Pagan Gods, and the introduction of the justinian code of laws, with the old Roman law was christianized or baptized and became the civil law of Christendom.

Thus we hold that the world has grown, and is continually growing. The Hebrew acted upon the Hebrew plane, and up to the highest light that he was in possession of. He could not act upon the logical and liberating plane of the Greeks. So the Greek could not act upon the same large and comprehensive plane of the Romans. Nor could the Roman Church act upon the same motherly plane that the Christian Church. Nor can the Christian Church act upon the broad expansive plane of the liberalist, free thinker or spiritualist. Each of them have had their time and day. Each have acted up to the highest they had—have served their highest ideal of God, and hence, have been a Reformer in their day.

Through all the various changes and scenes of life, every act, every pulsation, and every thought was designed and has had its tendency to place humanity upon a higher plane. All things move in harmony with Divine wisdom. Spiritualism, the great radiating power which has shaken the universe of mind and matter from center to circumference, shall have its day, perform its work, and pass off as all have passed before it. It has a divine mission to fill, and as soon as its mission is filled, the world will demand a higher light and Nature who always has in store a supply for every demand, will furnish something to meet the demands, when spiritualism fails. Spiritualism is now the highest and best religion the world has got or knows. It first meets the demands of our religious nature, but a hundred, a thousand, or two thousand years hence, it will be looked upon as we now look upon the old Mosaic dispensation. It is right that

it should be. Spiritualism was demanded at the very time that it came, to save the world from bland Atheism. It was necessary that the immortality of the soul be demonstrated. This is the mission of Spiritualism. All religions which came before it, proclaimed man's immortality, but never demonstrated it. They had the aspiration but lacked the evidence. They looked upon death as a "monstrous enemy," and shuddered at the thought of meeting God. Spiritualism wipes away the "vale of tears," and opens the celestial spheres, and sets the mind at once and forever at rest, in regard to a future life. It now possesses all the lasting and eternal good that was in all preceding. And the age which is to succeed spiritualism shall possess all that spiritualism besides the development of its own age.

Spiritualism is a more fruitful Mother than Protestantism. She has given birth to more new thoughts and opened a wider field of investigation. She has set no limits to man's divine and immortal nature. She recognizes all the sacred books of ancient times, and has added one more to the number. She receives all the inspiration of preceding ages, but declares that the inspiration of the present is superior to them all. She is the first to recognize the endless progression of man, and deny the necessity of miracles to prove the existence of a God.

But, Friends I have already occupied more time than I intended. But I have not said half that yet remains to be said and seems to press for utterance. I would love to spend another hour upon this question. I think if it was better understood there would be less warring and confusion among the religious sects of the day and a more general unity of feeling among the people. I believe it would cause a more grand and logical view to be taken of God. The very idea of the omnipresence of God, excludes the room for a devil. The Christian, talks about the omnipresence of God. Then frames and fashions a monstrous devil and a hell large enough to hold at least four fifths of the human family. Now will they tell us whether God is in the Devil, or the Devil in God—whether Hell is in God, or God is in Hell? I have no disposition to treat with derision or contempt, any of the Christian ideas of God or immortality. They are as good as the Christian is in possession of and as good as the Christian's time and date demanded. But the aspirations of the youth of to day is far above rusty creeds & antiquated traditions. They cannot stand where their fathers did. Nay, the youth will rise up even in the face of superstition and at the risk of being called "infidel" and investigate the laws of their being. Who dreads the epithet of infidel at this late day? Certainly no one who knows the value of Religious Liberty. When a mind is thus denounced we naturally infer that it does its own thinking, and that it is a man of genius or a Reformer. The truly inspired mind; every man gifted with wisdom beyond his contemporaries, all souls unshackled by time, sense and custom, have been called heretics and infidels in their day. But the memory of such men is imperishable, while Providence and history alike leave their persecutors to "dull oblivion," or name them as but mournful examples of mortal blindness and Divine retribution. The truly great and good never die, but live on from age to age, and rule the world by the power of their living thoughts and God like deeds.

Our Fathers prepared the way for the spiritual era, but their sons and daughters must represent it. Yea, the youth of to day! There is more intelligence in the youth that are under twenty five years than were manifested in all preceding ages and ere they pass from the stage of being, they will manifest it. Now is the first time that a universal demand has been for the immortality of the soul to be demonstrated. The demonstration has come, and those who do-minded it are ready to receive it. Those who reject it, believe with Paul, that

faith is the substance of things hoped for, and the evidence of things not seen." and hence, they believe in the past age of sectarianism—to the age of faith without reason and imagination, without fact. They have no desire to know; they believe without knowing. But the intelligent youth must have evidence. When the youthful mind looks around and sees the multiplicity of creeds, and sect after sect which have sprung into being and have sought to teach men the straight road to Heaven they have been led to ask the question; is there such an abode? And is a Plato, a Luther, a Calvin, a Swedenborg, a Bacon to be our guide? Or are the reasoning and arguments of an Aristotle, a Voltaire, or a Mairand to be observed? When mighty minds differ, that dove into the past and science as deep as the subject is important to fathom it—when they differ, how can those less versed in science and theology form any correct view? I will tell you: There has a new era dawned—and when man's own reason and senses will be his guide—an era when his mighty mind will soar upward and read from the record of Heaven, the true history of the past, and reveal the future! It seems a bold, a wild, a frenzied thought; but the era is dawning—Mind is being developed—we are beginning to fathom its extent; we are beginning to gather the garlands of progress, with which to crown the nineteenth century as an era when mind, unfettered can grasp its power, an era when all religions will be immersed into one grand whole, an era that will talk to the senses, and make man learn that his own good deeds are the only source from whence he shall derive a pleasure, and that the expounders from marble and elevated pulpits are but sectarians, and the gold and silver robes and vestments are but glittering playthings. This era is the era of Spiritualism.

Let fatalists tell the youth that he is but a material substance, to moulder away and but an item in the material world, let learned divines hoot at the doctrine, and dilaed priests instill their superstitious harangues in the minds of their subjects, and teach them to look up to them as the only recipients of divine favor, and through them only they be enabled to receive admonition; let skeptics laugh; let ideal writers dwell in fancy, and conjure up romances to entrap who'er they may—all cannot, will not, stop the unfolding of nature's laws, or the onward march of the youthful mind, any more than they can stop the revolutions of the sun and moon.

But I need not enter further into this subject, for it is already familiar to the mind of all who are eager to keep pace with the march of advancement. I need not seek to convince the youth that mind is proving its might, that the intelligent spiritual substance of which it is composed, is drawing from the heaven of its origin its fullness.

In conclusion let me say a word to my young friends, who, like myself, are just emerging from the plane of physical growth into the spiritual and intellectual sphere. You are all immortal spirits, an eternal life to live, and in their early careers strive to do something worthy of thyself, strive to record the name among philosophers that you may be handed down to generations yet unborn, as a reformer in your day. You may be told, as I have heard of times, to "keep your seat and hold your hand," or "drop your pen and let the matter be decided by the majority." But my friends, I can never open or write what is in your head, or the truths that you are in possession of. No doubt but many of my gray-headed friends think that no age should pall on my mouth to-day. But the day is past when age will stop my mouth or crush my thought. You may make a test in physical matters. You may crush the youth from the ballot box. You may deprive them from filling any eminent State, or Unit of State office, but you cannot deprive them of the gratification. And here upon my left, are a hundred fair faces and beautiful intellects, which you deprive of all the liberties in a public point of view, save the liberty that I am now taking, and which if it was in your power, you would deprive me of, on account of my age, simply because they are women.

Young friends and women, O let not a voice from the aged, deter you from a free and full expression of your thoughts. Come forward and develop your intellectual and moral faculties, and do not let the wild and rugged shifts of ridicule sway you from your course—dwell not upon the hollow bubble of youth, but seek to draw more light from Heaven, till, like the lightning, a flash your minds can communicate with every part of Divine Nature.

It is not often we are permitted to see so strong and highly satisfactory exemplification of the "laying on of hands at the present day," as recorded within the lids of the Bible. We saw this, illustrated not long since, where a highly magnetic medium, John E. Hubbard, was operating. The person was suffering with a lame side, that of not long standing, yet of a painful nature, where the medium perfectly made a few manipulations on his own person and he said to the patient "You are well." To the surprise of all present the disease had left, and the patient was cured. The principle seems to be that the medium being negative to the patient took the dis-

ease from it, and the manipulations on him self were merely a positive action upon his form, so as to drive the disease away.

The World's Paper.

DAN L. TARBELL, JR., EDITOR.

Sandusky, Vt. Friday, July 2, 1858.

Right is Right!

Our Views of the Rutland Convention.

Cheerfully and Truthfully will we endeavor to give our readers the result of the Rutland Convention assembled in pursuance to the call, which we insert in another column. We feel kind to all friends that assembled on the occasion to present their views of the rights and wrongs of humanity. We feel also, that the various presentations on the occasion augur with certainty the necessity of revolution in our nation. This conclusion is drawn from the contemplation of all he wrongs, and not from one of his many hobbies presented, as his was a hobby Convention.

Again, it was in another light considered a systemized, or each penny Convention with the call of "Free Convention." In another light considered, it was a gallows for the execution of Spiritualism and its advocates over their own signatures, and paid for out of her own pockets, and we hope, will prove to be what has so long been needed, to show the fact that there are Spiritualists that will care to publish opinion on the expense of the sacredness of the high and holy teachings of the angel world.

Having thus prefaced our views we proceed to recite in detail some of the leading marks and signs that have driven us to the above conclusions and if they are wrong we ask to be corrected.

We shall not mention the names of the principle actors, as we do not wish to personate. We shall content ourselves with as accurate a statement as we can of principles, absurdities and effects, leaving no spot intentionally. Upon any who may have acted a prominent part in this, to us aristocratic, sectarian Convention: Aristocratic because none but the popular were known; Sectarian because nothing was uttered (Spiritualism excepted) but sect and party.

But the thing itself, practically, was as follows. The call was sent over the State in form of circulars, requesting the names of the several individuals for their use, merely for the call of the Convention. This was generally I presume granted, as most felt liberal and did not wish to withhold their names from that which was good on its face.

The call was scarcely made when many of the names were visited through the mails to act as committees to collect funds to carry to this stupendous humbug. The next feature we noticed, was a hand bill thrown out for posters, presented on its face what we call weakness and vanity. The heading of this poster was "FREE CONVENTION" at Rutland Vt. &c.

Then the recital of some thirty speakers names, most of which are professed Spiritualists and many trance speakers. The next feature on this bill, and in large capitals, it was announced that arrangements had been made with the celebrated "HUTCHINSON FAMILY" to be present and enlighten the occasion with their songs" &c.

The next we see of this meeting was the thing itself. The beginning of which was a lecture by Mrs. Francis D. Gage, in the tent Thursday evening, a luncheon 10 cents. Friday morning organized in the old foodwood style and adjourned at two o'clock P. M. The substance of the organization was to elect a President, Vice President, Secretary and Finance committee.

The Convention arranged to put the substance of the questions to be discussed, in form of resolutions, and individuals to pass them in to the Committee and they bring them before the Assembly, and the friends of the measure, then could take the stand and speak thirty minutes, and any might answer on the negative ten minutes. Under this arrangement the officers of the meeting and the most cautious partisans seated themselves on the stand, at the coming in at two P. M. The discussion proceeded that afternoon and evening with much delay by formalities. Saturday morning the resolutions, which we give in another column, came from the press, and were the basis of the arguments through the Meeting. These arguments as a general thing, were clothed with the usual degree of oratory, but in our opinion were sectarian in the extreme. We had urged upon our attention "Woman's Rights, Slavery, Intemperance, Abuse of Indians, Shakerism, The claims of Infidelity, The proper remedy for disease, Spiritualism, Millenium, Matrimony, All begotten children, &c. &c."

All seemed to think that their hobby was the most important, and must be attended to first. Now let us look at the thing in the face and see if this Convention was not guilty in every particular, of the same things they so readily condemn in sectarian churches, and if so, where the reform? If I am compelled to sit and hear sentiments proclaimed for an hour or more, that I do not believe, matters but little to me, whether they fall from the lips of a sectarian church mouth piece, or some one idea man, claiming to be a reformer. What can be the object to change the form of a thing; if the effect is to remain the same or what can be the object to change the name merely? I appeal to the friends of this Convention to answer.

The individuality and supremacy of man was advocated then, by able orators, but in contradiction to all philosophy, all reason and all facts, and how ever much we might admire the style or manner of delivery we were uneasy on our seats to hear sentiments uttered so dark and injurious to the world, and lacking those elements that find a welcome response in the human soul. Woman's rights, was urged with a good degree of skill and sympathetic effect, but the picture was high drawn and ex parte. The ladies were made, by the arguments as pure and holy as angels in the Spirit world, while the opposite sex was presented as the basest of the base and the vilest of the vile. Now I believe that woman should stand politically, religiously and socially as individuals before the world, as do the men. But I do not believe that they should rest their claims beyond this. In short, I do not believe it wise or beneficial for the progress of the nation, for man to lose his identity for the sake of giving woman hers, but be content with the natural, truthful position of equality in individuality, as the God of nature has evidently designed.

Slavery was argued to us with great earnestness and zeal, and which we could not but abominate in our soul, the bondage of the blacks in the South, yet we could not but abominate worse the bondage of the spirit, mind and body of the whites, sweating and suffocating on the seats in the tent, while they were compelled to sit writhing in their painful positions to hear loud boisterous speeches made about nigger laws, that were as well understood by school boys twenty years ago as now. The audience could have no objections, to any relief measures for the slaves South if they could enjoy it, but they did and would object to being lashed down under speeches from political demagogues, that they did not want to hear and could do them no good. Intemperance was presented and the causes that produce it, much of which I do not believe, although I do not offer that as evidence conclusive that it may not be true. I only mean that to me it is nonsense, whatever may be the evils of this foolish and beastly practice of drinking and spirit, to claim for a moment that it is the cause of all crime and all evil.

The red man of the forest had his representative there, and his claims were as well founded for sympathy, as the slaves and we think much better, but still their voice could not be heard by these tender hearted Abolitionists. The Shakers too, were represented and had a fair chance through their competent leaders. This speech came in timely, to further illuminate the minds of the audience on the subject of true marriage, which was bandied to some account, that congenials were the only ones that should cohabit and give perpetuity to the human race.

The Shaker thought that they should crucify the old man or the members of the poor! This seemed to us, a little obscure as we could not really understand this new proposition for the redemption of the human race, however it was to us, quite as reasonable as much else that was presented to our view. However, as we live in the woods and have never had the favorable influence of a handle to our name, we presume it is all plain to minds that are beyond us, that could, not only comprehend all the possibilities of those matters, but could discover how this great pompous "Free Convention" was going to break down the partition walls of distinction between the sects of earth and establish in their

thereof Freedom, Peace and Righteousness. The man of no religion, or the Infidel was there and presented his claims. They were good as far as they went, but to us seemed to stop short of the contemplation of that brighter portion of our life that he hopes true, although has not as yet had the evidence.

There was an old gentleman made his appearance on the stand and wished to state to the audience that he had discovered a remedy for all disease, but the poor old man was instantly assailed by the elect that his grist had not been ground by the mill of the Convention and therefore, he could not present his important subject for which the world suffered.

Spiritualism was presented and the philosophy of individual entities in the spiritual life was not only possible, but was a philosophic fact. But the speakers did not happen to think their hearers was in part composed of Ministers of sectarian churches, that did not know anything about spirit, beyond the confines of the material body, and therefore did not present manifestations that they could understand. If they had presented a test medium of the right character and let some burly Irishman, from the Spirit Land knock them down with a club, they would have fully appreciated the fact and thereby become hopeful converts that we exist beyond the narrow house. They would be as ready to admit the fact, as they now are, the resurrection of the body, which has about the same degree of spirit after death as the old coats and boots, worn out in our earth life, and as I think will be about as likely to be raised to clothe ourselves with hereafter. Matrimony was argued by diffident speakers, but was left as vague and uncertain as before it was introduced. Much truth was spoken, as to the effects of wrong marriages, but the remedy was not shown, so we poor sinners must grope our way in darkness, still filling heaven with ill-begotten children, which may truly be called wind-falls.

The above are the principle subjects presented to our view at this Convention and now we pass to notice this concern as a commercial matter, then draw our general conclusions and we are done. Having spoken of the circular and you have it before you, I take the matter as I found it there.

The first day, Friday, it was announced that five hundred dollars was wanted to defray the expenses of the Convention, and as it was large they thought it might be as well to put a man at the door with a box to take of the members as they passed in such small sums as they could share for such a glorious object. So accordingly on Saturday the man with the box was there to receive what he might be able to get, both forenoon & afternoon. But when they came to count over the change in the box they found about seventy dollars. This was to them a small pitiful sum, and incensed at that, they immediately, Saturday night, announced that all persons that entered the tent on Sunday forenoon and afternoon would be required to pay ten cents more making twenty cents, for all that wished to attend the meeting on Sunday. So those liberal minded persons that had paid in all they thought they ought was compelled to add to their liberality or lay outside the tent. It will be borne in mind that we have already stated that the first lecture, Thursday evening was attended by a door fee of ten cents. Then they had solicited from the audience all they felt free to pay, then they off this clap trap game to take door fee on Sunday.

Now this might be excusable on some occasions but we are treating upon this Convention and its claims, and we are at liberty to say that in our opinion, it is a flagrant wrong which should be rebuked by every sincere friend of humanity. I say the wrong arises in an evident attempt to draw from the honest, sympathetic and kind and give to whom they know not.

What could they want five hundred dollars for? The tent cost them forty dollars with a man to go with and put it up. The seats were made of lumber from a lumber yard near by and two men and a team would move the lumber and build the seats. The platform was built of lumber, as was the seats without being cut and all of which was worth just as much after it had been used for that purpose as it was before. The whole all could not exceed, if properly managed, over seventy-five dollars, and it will provide the same conveniences for

all the Conventions the people want for that sum, and do it in any town in the State. What then, can they want five hundred dollars for, if this is all the expense of the ground preparation. No ostensible purpose, must be the reply except to pay speakers, as all paid their bills at Hotels and Private houses, unless they had friends to accept them for other considerations, which would be the same thing, and here let me remind the reader of the fact, that the notice appeared in the papers, that arrangements had been made for board at Hotels at one dollar twenty cents per day and at private houses for fifty cents. It is also true that people at this Convention, was directed to private houses and lay on the floor and poor fare and was charged one dollar. In short, no inducements thrown out in the papers were realized.

Now let the friends of this Convention in the Town or County of Rutland answer and show the world what they wanted of this five hundred dollars, and if to pay speakers, let us know who they wanted to pay, as we have some choice about speakers. It is not sufficient for them to call a Convention free unless it can be so in some sense. What is the sense you call this a free Convention? I know of none, except it be to suffer a few partisans that had axes to grind to make us their slaves and then compel us to pay for the chains that they propose to urge upon us as well as to pay for their trouble of putting them on. No, to change the form of oppression is not the object—remove he thing itself. I had as lief be hored an hour by an Orthodox Minister in his pulpit as any of the advocates of the various hobbies presented at this Convention, if I don't like the sentiment. Name is nothing—Profession is nothing: it is what we are subjected to, that alone is important. If I am to pay my money for a man or woman even to preach I choose to select for myself, rather than pass my money into a finance committee and let them pay to promote sentiments, damning in themselves to the human world, or to pay speakers for the good favor they may hope to receive from the popular world. That this was the object of this Convention I do not assert, but that it is my honest opinion I do assert and shall never expect to change it until I see the account presented item by item to contradict it. I am aware that a certain class had a good time at this meeting and they will so report through the journals of the day and I know who they are.

They are those that love to go before the world with their hobby and compel a large audience to pay for their expenses, after having an opportunity through suspended rules of conventionality, to bore an unwilling audience. Why should not they feel good with such an opportunity? They have never thought that they too are oppressing humanity, when they vociferate their darling doctrines about the poor African Slave. Many an honest, industrious, down trodden, poor Spiritualist was at this gathering, to receive from the Angel world, that which would unite with the unfolding spirit within their own bosom, and at the cost of the last earned penny by their trembling limbs and then see that they hold more dear and sacred sacrificed by the callous hearts of these vile preachers, who neither feel nor know of Christian freedom and would not sooner feed a poor African, than those that make no such pretensions. But I am conscious that this subject must come to a close, for want of space, and I commend myself for this number by presenting to the candid reader what we call the true view of this whole matter of modern reform. Now let us admit all they each claim to be true. What of it, or in other words what are you going to do about it. The world is now as it is and as such we must take it.

The great Free Convention at Rutland has passed among the things that have been. Theoretical harangues have died in the air, and things seem to us as they would have been if the convention had not happened, except some have lost a little money and much anticipated happiness, while others have had a good time & got a few dollars more than they expected. But taking humanity as painted by the representatives at this convention, what has been done? Nothing. Paper resolutions have been passed, to be sure, and that will be the last of them.

African slaves will continue to wear chains and receive their stripes. The sectarian churches will keep up their partition walls between themselves and others differing with them in opinion. The Indians will still be driven from

home to home by the white man at the free sales. The people will marry as before by the justice or priest repeating in a formal manner a few words and pronouncing them man and wife. The liars, scoundrels, idiotic children will keep coming in on the world and pass in the spiritual land. In short, the human mind will continue in all their diversities as they have done.

No partition wall has been broken down tho' they have had the opportunity of comparing hobby-horses, each continuing to own his long cherished idol. No remedy is proposed by this assemblage of diversified minds to relieve them from their suffering it is agreed by all to be intolerable. Now how strange this natural diversity in humanity cannot be understood and a system of government adopted that shall answer all their wants. This is so in all nature. The grass, flowers, trees, and the stars are all in harmony, yet all different. Why not then man, as he is the product of nature's will all these. There is a way this may be done, and that is, we must have a new government. The one we now have will no longer serve us, as the human mind has progressed away from it. The next must be a theocracy.

The higher and stronger must and will control the weaker and this control will be useful, liberal & just. Then all these various classes who so recently have been presented for our sympathy, will be served. The philosophy of spiritualism, which is nothing more nor less than the philosophy of life, will effect it and nothing short of this can do it. The one idea schemes of relieving complicated suffering is folly.

It is folly to think of patching up the old form of government to make it acceptable to the war-torn of the age. Therefore a new system must be adopted or we still suffer on in oppression. To give the reader our views more clearly we refer to the DECLARATION OF PRINCIPLES in another column, as the basis of what we really need. Now let a code of laws be framed according to these principles, so it will work without any fiction, and we will take our chance under its divine influence.

What should have been done at this convention, was not thought of, but that which was of little worth was mounded upon the people, sinning them deeper and deeper into the miseries of life.

They should have elected a board of members from each class represented and they should sit in council looking up to higher wisdom in the spheres, for instruction, until they could have formed and framed a system of government that would afford relief to the acknowledged suffering world. Then the convention would have been worthy of all its title would indicate, and confer a lasting blessing on all humanity. But as it is, we think it a burlesque upon the term "freedom," reform, or religion.

With these views we leave the subject until our next number, hoping before that time to see the report of the convention as made by its own reporters, and an account of the expenses, that we can know what has become of the dime's filched from the honest, innocent and unsuspecting.

A few days since I witnessed a funeral discourse on the death of a little child and in the discourse the following sentence occurred: "God has seen fit to reveal certain things, and in his All-wise dealings has seen fit not to reveal many secrets, and these we have not a right to inquire into."

Had we not heard the same sentence repeated at other times, we should have supposed the man was joking unless he had qualified it. But to put on such long grave faces when he told the masses that we had a right to ask what the little child died for, to say that it might be a spared a little longer, and that it was all the work of the Lord, &c. This made us shudder at the ignorance of so palpable to the mind.

We almost know the speaker did not believe it himself! If he does, he is more bigoted than we could suppose any man could be at this enlightened age. Why he might as well say we have no right to ask where the little child is or has gone because we cannot see into the future with material eyes! We have no right to try to cut the divers, for God has not revealed in a tangible way to man what will cure all this but has done him to eternal life, and on shall try to save him, as He did it, blessed be the name of the Lord!

Then, said you still, O man, and let the Lord do the work in person for he doeth all things well. Stand still thou man for thou knowest thou wilt be blighted in the name, because the Lord wills that you shall not live longer! Just as though God were an invulnerable would, and holds us as a man would a his hand.

If we have no right to inquire into these things, then all our enterprises are at a stand; or we know you to God's established laws and we know it. His all-powerful hand will lift upon us and cut us off in a moment, in consequence of his wrath!

Had we not the right to peer into the darkness of the future, the present would be enlightened by the lightning's spear, nor the white man's intellect. The rolling car would not be heard whistling over the plains, and steam expansive power would have been left untried in the future. The religion of Christ would have remained in the dark ages for want of a true and safe way to transmit it to posterity, and thus man remained in bigotry, as he was of the Creation, an infant in soul and body.

Tell us the "mysteries of the Bible we are not to look into," and you tell us to sit down to yield to bigotry and superstition, with no endeavor to increase upon "the one talent," given us by our Father in Love. Yea,

more we are not to look up to our higher interests, but, lower ourselves below the misery of those on the Ganges, in superstition, or on the Burempooter, the crushing tread of the Juggernaut, or the shrill screams of the "African Kulu" all of which are their highest perceptions of Deity.

Tell us to wait for God to come and especially reveal, and we shall wait, as have the poor, bewildered Jews, till ages after ages are numbered with the past, and Popery has so bound us we cannot cultivate the field Nature gave us, but return ourselves wanting in the requisites to warrant our rightful share in our Father's vineyard. We cannot thus be induced to sell our "Birth-Right for a Mess of Pottage"—give away our right to know our own SPHERE and CULTIVATE it!

Tell us that "we cannot know why death came, it was the Lord's will, special direction," and you say man was not created to cultivate, expand and ripen as flowers, for a great and glorious hereafter. More than this. That we are beings with no free agency, but mere tools of to-day, with no possible chance to disobey the laws of our being and thus reach a premature death!

Then, shall we feel that we need not inquire into the "secrets" but lie down, as the slug-gard till God says "Come hither": with nothing for us to do save to say, "All is right, no disobedience of the Supreme Law did it, but it was God's will that it is so."

Poor unreasoning ones! We trust you are not always thus to grope in the "wilderness," and keep the light of heaven from those that would see. Rise, O man, and cast off the scales from your eyes! Let the light of reason upon your eyes, and reveal the "secrets" of "God," thus know thyself and thou wilt surely know God's Secret. A. C. E.

Rutland Convention.

Authority, No. 1.
Resolved, That the authority of each individual soul is absolute and final, in deciding questions as to what is true or false in principle, and right or wrong in practice; therefore, the individual the Church, or the State that attempts to control the opinions or the practices of any man or woman, by an authority or power outside of his or her own soul, is guilty of a flagrant wrong.

Slavery, No. 2.
Resolved, That Slavery is a wrong which no power in the Universe can make right; therefore, any law, constitution, court or government, any church, priesthood, creed or bible, or any Christ or any God that, by silence or otherwise, authorizes man to enslave man, merits the scorn and contempt of mankind.

Spiritualism, No. 3.
1. Resolved, That the phenomena of what is denominated Modern Spiritualism, have abundantly demonstrated the fact that an intelligent intercourse between embodied and disembodied human spirits, is both possible and actual.

2. Resolved, That the conviction of the possibility and actuality of spirit-intercourse, is opposed to all despotism, impurity and sensuality, and conduces to the inauguration of the only authority consistent with the human soul, or favorable to its nobility.

3. Resolved, That the present Spiritual movement has done much to arrest the tide of popular skepticism, and the material and sensual tendencies of the age, by giving the natural evidences of our immortality a clearer expression and a more demonstrative form.

War and Death Penalty, No. 4.
Resolved, That it is always wrong and inexpedient for man to take the life of a man; therefore, Capital Punishment, war, and all preparation for war are wrong, and inconsistent with the safety and best interests of individuals and of society.

Marriage, No. 5.
Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman, and the only true home is the isolated home, based upon this exclusive love.

MATERNITY AND WOMAN'S RIGHTS IN REGARD TO IT, No. 6.

Resolved, That the most sacred and important right of woman, is her right to decide for herself how often and under what circumstances she shall assume the responsibilities and be subjected to the pains and sufferings of Maternity; and men can commit no greater crime against woman, as a wife and a mother, against his child, against society and against Humanity, than to impose on her a maternity whose responsibilities and sufferings she is not willing to accept and endure.

Whereas, The assumed superiority of Man over Woman has held in subordination and entailed slavery and dependence on the sex and misery on the race; therefore, Resolved, That immediate steps should be taken to remove that error and its consequences, and place Women politically, educationally, industrially and socially on perfect equality with Man.

FREE TRADE, No. 7.

Resolved, That natural justice, individual and social morality, the peace, material wealth and prosperity of Nations, the spirit of human brotherhood demand, that all international trade be immediately and forever abolished, and that Governments in all their various departments be supported by direct taxation.

LAW REFORM, No. 8.

Resolved, That the earthlike the air and light belong in common to the children of men, and on it each human being is alike dependent. Each child, by virtue of its existence, has an equal and an inalienable right to so much of the earth's surface as is convenient for proper culture to support and perfect its development, and none has a right to any more; therefore, all laws authorizing and sustaining private property in land for the purpose of speculation, and which prevent men and women from possessing any land without paying for it are as unjust as could be.

THE BIBLE, No. 10.

Resolved, That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible; therefore, the Bible is powerless to prove any doctrine to be true, or any practice to be right, and it should never be quoted for that purpose.

Laws compelling them to pay for air and light, ought to be at once and forever repealed.

THE ABATHIN, No. 9.

Whereas, The Jewish Sabbath is coarsely abolished by the authority of the Gospel Dispensation, and

Whereas, The same authority sets apart no other day to be specially observed, therefore Resolved, That all efforts of Churches and priests to enforce an observance of a Christian Sabbath as of Divine appointment, is a flagrant violation of individual right, and must be prosecuted in a dishonest disregard of the spirit and positive teachings of the New Testament.

MAN, No. 11.

Whereas, Man as a social being depends on his fellow man for the cultivation and development of his physical, mental and moral powers, and whereas, owing to the limitation and vicissitudes of life,

been accomplished but little for his own or future generations, therefore, Resolved—That the duties of man belong to man and the time, talent and the means spent on, or for any other purpose is detrimental to human advancement and a robbery to the race.

2. Resolved, That the moral law is the natural growth of a healthy condition of social life, and a study of the nature of man and the relation he bears to his fellow man, can alone give him the knowledge of the laws to govern him rightly.

3. Resolved, That no system or creed can be useful that does not tend to the removal of ignorance, poverty, vice and suffering, and promote freedom, intelligence and happiness.

Whereas, The character of man is formed for him by the combined powers of organization previous to birth and influence after birth, therefore, Resolved, That it is the highest duty of society to investigate and remove the causes which have a tendency to form inferior or vicious characters.

5. Resolved, That the time and devotion spent in religious services can confer no benefit on an infinite and independent power, and can therefore be no virtue.

The Prayer-Meeting.

The Lord has been pleased to honor the meetings for prayer, with his own special presence and blessing.—*Messenger.*

Br. Messenger.—Do you suppose that God was, and has been more especially engaged in the prayer meetings the last winter than ever before? Do you mean to represent him as being personal in his character and visitings at certain places, and at stated times, than others at other times? Thus moving from town to town as a showman? Your language as quoted above, infers that! You know better than to make such representations to the public, if we believe, if you do not you would do well to learn more of the spirit and love of the principle, we call God.

SPIRITUAL MAXIMS.—The soul that is destined has no other support but God himself must pass through the sternest trials. How many agonies and how many deaths must suffer before having the life of self! It will encounter no purgatory in the other world but it will feel a terrible hell in this; a hell not only of pain—that would be a small matter—but also of temptation, its own resistance to which it does not perceive; this is the cross of crosses, of all sufferings the most intolerable of all deaths the most despoiling.—*Pere la Combe.*

Never expect spiritual wealth while you are indulging spiritual sloth. He is the best accountant who can count up correctly the sum of his own errors. The nature within us is a higher subject of study than the nature with us.

The Republican Convention met at Newport, on Tuesday last, and nominated Hubert Hall of Bangor, for Governor, Barabam Martin of Chelsea, for Lt. Governor, and Henry M. Bates of Northfield, for Treasurer.

CELEBRATION!

JULY 4th, at SANDUSKY, VT.

This day will be celebrated by the most progressed minds in the ranks of Spiritualism and the spirit of true freedom in its highest and purest light will be celebrated.

Able and experienced men in the revolutionary struggle of our country will be here and with all their original zeal and enthusiasm set forth principles that are most important to us. We therefore, invite all true reformers in or out of the state to be present and join us in the jubilee, we are free—we are free! come one, come all that are moved by the realities of life. Suitable arrangements will be made to accommodate all who may attend. Meeting to be in the grove.

Speaking to commence at half past ten A.M. Tables will be set in the grove to accommodate all.

Bill of Fare.

Baked Beans, Baked Indian Pudding, Rye & Indian Bread, Baked in Brick Ovens, Wheat Bread, & Butter. For drink, The best of cool water made purer by the breeze that fan the flowers of these romantic mountains. Free.

All persons that feel themselves too high or too respected to mingle with us on this occasion had better stay away until we become popular enough to reach their standard.

All that have a sincere regard for a pure, truthful, and trustful life, come.

Yes, come and hear from the Heroes and Fathers of our boasted Land of Freedom! as they give us anew their views of our nation's present condition and means of emancipation.

D. Tarbell Jr., B. Bekah Dickerman Tarbell, Warren Brown, M. A. Garver Brown, Ezra Willis, Mary Hibba d'Wills.

John Parker, Harriet W. H. Parker, H. T. Latham, Charlotte B. Latham, A. C. E. Latham, E. A. Latham, J. E. Latham, Jackson Whitney, Caroline Baker Whitney, Mary L. Wells, E. Lucetta Wells.

All of Sandusky and all please themselves to carry out the above arrangements according to its letter and spirit.

All persons wishing to attend the Celebration can have return tickets on the V. C. Railroad, free, on Monday.

Ample provisions will be made for all who may wish to come on Saturday by Cars, and remain until Monday.

Independence of Thought.

"Think for yourself," ought to be the motto of all men and women, who lay the least claim to the gift of intellectuality. But how many of us at present allow others to do our thinking in matters of the first importance; for instance, the clergy do our religious thinking; the physicians alone are entrusted with thoughts which point to our physical well-being; the political office-seeker does our political thinking for us; the leaders of fashion must tell us what to eat, drink, and wear, and how we must think and act according to

the modes established by custom; and so on, throughout the whole department of thought. Women too must not think for herself; she would be "strong-minded!" If she were to do so. If a person thinks for himself, and does not happen to think as others do, he is looked at for his eccentricity, and if he is not strong-minded, is also looked out of his own thoughts. Now all this is wrong, as every human being, every male and female mind is endowed by the Creator with certain inalienable rights, one of the most prominent of which is, the right of self-thought, of thinking for one's self.

To be truly independent in thought, is the divine birthright of every intelligent mind. We are to "paddle our own canoes" through the splendid avenues of thought. We are to "hoe our own rows" in the rice field of the mental domain. We are to "hold the plough," wield all the implements of mental culture with our own intellectual might; to strike with the mental hammer upon the anvil of thought, and thence to coin our own ideas!

We must be the master workmen in the field which belongs exclusively to ourselves, in which none others have the right to labor unless we give them the liberty to do so! We must sow the mental seed in our own domain, and we too must reap the rich reward of our own mental toil. Others cannot eat and drink for us, and it is just as impossible for them to think for us without our own mental stomachs becoming dyspeptic in consequence. And the world is full of this mental dyspepsia, caused by allowing others to do our thinking for us, and our mental appetites will not be healthy until we learn to do our own thinking!

"But what will the world think of me?"

Who cares for the world's opinion? If you are in the right, the approval of your own conscience and of the Almighty is enough. Am I right? is the question which every one should ask himself or herself in the investigation of all subjects. Prove all things, hold fast that which is good," should be your motto. A lofty no creed of thought save that of eternal truth! Let this be your guide for all coming time. Test all things in the crucible of intellect. Aim at the discovery of the truth!

Shun not investigation! truth will not suffer in comparison with error. Arise, stand forth in all the native splendor of high born intelligence, and boldly claim for yourself and all others the right to think for yourself.

The divine right of mental freedom! Shake off all the shackles of intellectual and moral slavery, and be mentally free. All men, all women, step forth with your brother upon this noble platform of divine truth; let your claim be like his—the right of independent thinking. Be slaves no longer; God hath made you—hath endowed you with mental freedom; then why pin your faith upon others while you can do it better by self investigation? Endowed with the image of God, rise in all the might of mind, and stand forth upon the platform of freedom of thought.

Paddle your own canoes, hoe your own rows, guide your own ploughs, wield the implements of mind for yourself, and hew your own way up the noble avenue of thought. How many, he do not what others say; strike the heated iron upon the anvil of thought, and coin your own ideas; your own thinking, be mentally free and independent. MENTALITY

(Selected from Voltaire)

"I adore one God the Creator, a being of infinite wisdom that will punish and reward."

A universal God, and not the God of one particular nation, province, or sect. I love him and serve him as well as I am able, in men, my fellow creatures, and his children.

But I do not believe that he prefers one people or sect to another. His true temple is the heart of a good man. We are more concerned to intimate his goodness and mercy than to assemble on certain days for the purpose of informing him in a song that he is good and merciful. Every one who loves mankind and his country, who cherishes his wife, who educates his children wisely, and does justice, who comforts the miserable, who relieves the poor, who is no bigot, serves God as he himself requires, and fulfills the law.

Vice, knavery and slander are the only impieties I know of. I firmly believe that every just man believes in God. I believe that God is a good king who desires his subjects to be honest men, and nothing more. I steadfastly believe that our common parent will save honest Catholics, honest Protestants, honest Turks, and honest Indians.

I admit of final causes in the system of Providence. And I humbly believe that for some good end, of which I profess myself to be ignorant, highwaymen are permitted to rob, and waste to sting. I am of opinion that it is my privilege to examine, with modesty, what is called Revelation. And I pity those Governments that burn either men or books.

I believe in God with all my soul, and in the Christian religion with all my might. Man, who seem the most unhappy being in the creation, is born, lives, and dies in pain. Priests and doctors corrupt his infancy, embitter and delude his manhood, besiege him in his old age; they make him die in a squeaking, cowering way, and pursue him even in the other world. Some call this religion; for my part I call it madness. Priests are not calculated to make us happy in this world, or in the next. I hope to die nobly and with confidence. None but a vile slave would fear to meet a good master. I esteem mine too highly to fear his presence. No extortional ex-

pliation can justify the sinner, though he were plunged overboard, and in consecrated water or covered with cowdung like the Indians about the Ganges, or stuck with nails like the Brahmins. But a good man should say: God and his blessing, though he have worshipped all the amulets of the negroes, or the divine marmosets of the Bonzes. Oh! God, who seest my heart, and my understanding, pardon my offences, as I pardon those that offend me; and grant that I may always serve thee in my fellow creatures. Finally, I believe that the sun may shine at noon day, and a blind man know nothing about the matter."

SPIRITUALISM RENOUNCED.—Prof. Grimes has just concluded a series of ten lectures in Plymouth, Ms., on the Phenomena of Nervous, and against Modern Spiritualism. On the Sunday evening after the course was concluded the Spiritualists held their usual meeting, when, to the astonishment of all present, Miss Lizzie Norton, the principal medium of Plymouth a young lady of excellent character, whose discourses in a trance, state have frequently excited the highest admiration on account of the beauty and eloquence of her language, steps before the audience, and with "a little emotion," with the new light which she had lately received, declared that she could not conscientiously speak to them again as a medium. She said that she feared she had been laboring under a delusion, and as she considered herself responsible to God for what her lips uttered and for the influence which her words exerted upon those who heard her, she was unwilling to be made the medium of any other spirit than her own.

"I," said she, "the angel of Gabriel should stand by my side and ask me to deliver a message to you from him. I should reply, Gabriel! speak for yourself! Hereafter I shall only address you in my own natural and conscious state."—*Exchanges.*

Now look on this contrast:

To the Editors of the Boston Recorder.

GENTLEMEN:—As the report has gone out through your column that I have renounced Spiritualism, will you do me the justice to insert this correction. I have simply rejected the idea, so far as I am concerned, of speaking under individual spirit influence. That is, I personate no disembodied spirit, known or unknown. I have not refused, however, to speak from "the interior or inspired state;" between which and my natural state there is as much difference as there is between creeping and flying. Of this I have received too great assurance for me to doubt one moment.

Upon the Sabbath evening referred to by your correspondent I said to the friends of Spiritualism distinctly, and repeated it with emphasis, *There is truth in these things! I am with you heart and soul! Go on! I bid you God speed!* Now this certainly does not seem like renunciation, and it is not.

Yours respectfully, ELIZABETH DUTEN.

PLYMOUTH, May 24, 1858.

We make further extract from a letter written to the *Spiritual Age*, hoping these papers so willing to give credence to the on-denouncing Spiritualism, will be generous in showing the whole truth, with no *ex parte* examination.—[A. C. E.]

As far as the rise and progress of Spiritualism in its present form is concerned, there seems to be deep significance in the very fact, that any new phase of religious faith should spring up in this enlightened age, and in a few short years spread so rapidly, and in such comparative silence, from city to city, through populous towns and villages, even to the most remote hamlets. In its onward course it has gathered together men, women and children, of all ranks and degrees—calling the minister from his pulpit, the judge from his bench, and the professional man from his study, and uniting them all under its broad banner of spiritual liberty and light, leads them on to the very gates of the Eternal City. Ye who can "discern the face of the sky," what means this "sign of the times?" The superficial philosopher pronounces it at once "a great delusion;" but the truly wise man looks on in silence, and waits for the slow but sure revelations of time to aid his judgment. He knows that the good God does not deal idly with the children of men, and out of every great phenomenon in the intellectual and moral, as well as the natural world, a profound and harmonious law will be developed. If—

"Every pebble in the well of Truth, Hath its peculiar meaning,"

sure there is deep significance in this.

The fact is an account given—and I cannot exactly tell where—of a certain astronomer, who, in his observation of the heavenly bodies, was surprised to find one that was seemingly irregular and erratic in its movements, and conformed to no known laws. Instead of falling into a passion, and declaring the disorderly planet to be a "humbug and a delusion," he set himself industriously to work to discover the cause of this seeming inconsistency. At length he determined, that although unaccountable by the telescope, yet beyond this wayward planet lay another world of light, which influenced the motions of its sister sphere; and that, in the course of time, the light of that invisible orb would descend to this earth.

Abiding in this faith, I waited patiently, and ere long that beautiful child of heaven of which his soul had prophesied so confidently, looked smilingly down upon him from the celestial heights.

Thus it is with Spiritualism. Though at present it is seemingly "without form and void," and we cannot yet tell what manner of thing it will be, yet the great truth of the world tells us by its quickened throbs that some invisible power is near. Let us also wait patiently for the fulfillment of our heart's prophecies, and ere long we shall behold, it may be, a star of the first magnitude beaming from our spiritual heaven—turning another celestial orb of that light which shone in this dark and gloomy darkness comprehended it not." Or, if it is not thus, let us at least strive perseveringly with this mysterious angel who has visited us, and not suffer him to depart until he leaves us with a blessing.

Yours respectfully, ELIZABETH DUTEN.

PLYMOUTH, June 15th, 1858.

FREE CONVENTION.

CALL TO THE FRIENDS OF HUMAN PROGRESS.

The disenthralment of humanity from all influences that retard its natural progress, is too evidently the duty of all Philanthropists to need enforcement in this call. The history of the past is beautiful only at the points where it records the encroachments of human freedom on the limitations which artificial tyrannies have imposed upon thought and action. And the future is hopeful only in such proportion as it points towards a wise and well-grounded emancipation of the race from the civil, social and spiritual despotisms that now control thought and action, and which shall hasten its progress towards that free and pure life it is yet destined to attain. Every Philanthropist, therefore, welcome the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that those claims shall be appealed to the tribunal of demonstrable facts and rigid inductions, rather than to "the traditions of the elders."

The signers of this call design to aid in carrying up this appeal. They believe the time has come when the friends of Free Thought in Vermont, will find it both pleasant and profitable to take counsel together, and have mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of doctrine and symbol among us, is not to be expected, but it is believed that in purpose, we should "see eye to eye," and it is purposes, not creeds, that vitatize and harmonize effort.

With these convictions, we, whose names are appended to this call, do most cordially and earnestly invite all Philanthropists and Reformers in and out of the state, to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort of progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special branch or division of Reformers—having some Shilobeth of its own to be mouthed with provincial accent—but the unanimous movement of those who hail from every section of the great Army of Reform, and who have no watchword but Humanity. The catholicity of spirit and purpose, which will characterize the proposed meeting, are thus sufficiently guaranteed and the assurance well grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And women too, let her come both to adorn by her presence, and strengthen by her thought, and give depth and earnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and zeal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of *free discussion*, and the only pledge we make is, to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co-laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the new papers.

Rutland. John Landon, Newman Weeks, Albert Landon, W. Russell, Mrs. Lovina Russell, L. P. White, B. F. French, E. Hanson, R. T. Aldrich, Mrs. Thank u Aldrich, John W. Crampton, B. F. Colby, Otis Barwell, Burlington, S. B. Nichols, Mrs. Martha Nichols, Wm. Weston, Rev. Jo. Wm. Young, Wm. H. Root, L. G. Bigelow, Wm. Nobles, Rollin Bradley, Geo. I. Stacy, Luther Clough Jackson, Miller, John R. Forrest, Fairbairn, Dr. Thomas E. Wakefield, John D. Wood, Joseph Adams, Seth Thompson, A. Kilborn, Willard Allen, C. P. Hill, W. H. Harmon, John J. Williams.

Reading. D. P. Wilder, Charles B. Buck, F. Hawkins, M. E. Goddard. **Dorset.** Alexander Bliss, Noah Landon, E. L. Holley, Truman Tyron, N. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, A. B. Armstrong, C. L. London, Nelson J. Sanford, Sophia F. A. Sanford, Boynton Vail, Lucy Vail, Amos Richardson, Louisa Richardson, Francis Mainard, H. Andrus, Seth Barton, M. L. Richardson, S. F. Holley, Manchester, Sherman Thomas, I. J. Vail, J. H. Wait, Dr. Ezra Edson, Reuben Harrington, No. Bennington, Dr. H. Koon, C. E. Houghton, D. F. Estes, Rufus Towse, C. E. Wellington, David Allen, Geo. H. Simmons.

Shelburne. Russell Stone, Norman Willington, Dennis J. George, Aaron Dennis, Rev. Gibson Smith, Bridgewater, Nathan Lamb, Dr. J. M. Holt, Charles Walker, E. S. Willis, Mrs. E. Townsend, M. S. Townsend, Charles Townsend, Middlebury, P. Cleveland, Mrs. R. Cleveland, Mrs. M. L. Sweetser, R. D. Farr, Miss E. A. Cogswell, Chelmsford, Josiah French, Mary A. French, E. B. Holden, Dr. H. S. Brown, Ruel Parker, Betj. Fisk, H. Hitchcock, Woodstock, Thomas Middleton, A. E. Simmons, J. D. Powers.

Williston. Russell B. Fay, Elisha Miller, Rev. H. Elkins, D. B. Fay, B. Taylor, N. E. Miller, Isaac Baty, P. P. Wilkins. **Fitsford.** T. J. Ketchum, E. A. Smith, C. J. H. Miles, L. Hendee, S. P. Griswold, Solomon Hendee, G. F. Hande, Castleton, Dr. S. G. P. Rinks, Rev. H. P. Cutting, Danby, Geo. F. Kelley, Mrs. G. Kelley, Eliza Baker, J. C. Thompson, Israel Thompson, H. G. Thompson, J. C. Baker, A. S. Baker, P. T. Griffith, Mrs. Froelove Thompson, Mrs. S. A. Baker, B. M. Baker, J. C. Griffith, Miss Emily B. Green, Bellows Falls, S. M. Blake, L. Amalson. **St. Johnsbury.** H. H. Newton, Dr. N. Randall. **Plymouth.** J. Joselyn Jr, Miss A. W. Sprague. **Windsor.** T. B. Winne, G. H. Shedd. **Fairville.** Honestus Stearns, Springfield, Jefferson Fuller. **Dunbury.** Mills Elisha Hall. **Swanton.** Dr. George M. Hall, E. B. Bonnds, J. Adams. **Sudbury.** John Horton, Mrs. S. A. Horton. **Paper Mill.** Mrs. H. F. Huntly. **Bethel.** Rev. S. A. Davis. **Hinesburg.** R. Patrick. **Northfield.** Jas. M. Miller. **Huntington.** Rev. D. Chapin. **Cochester.** Dr. B. J. Hineberg. **Adirondack.** J. G. Clark Jr, Perryburg, R. T. Robinson, Stone, Z. Bennett, Essex, Seth Bates, Pomfret, Hecca Doton, West-

haven, Harry Holman. **Franklinville.** Wm. Smith, Judah B. Adams. **Rochester.** J. W. Wilby. **Sandgate.** Ruben Th. Vergennes, Dr. Wm. S. Hopkins. **Canfield.** H. E. Cox. **Sunderland.** E. A. Graves. **Irish.** P. P. Clark, Wm. Howland.

There are numerous complaints reaching us from all directions, of the non arrival of papers. We are obliged to say that the trouble is at your own Post Office. We happen to be an eye witness to "grabbing of the papers," where the happen-to-be P. M. would open a package and throw them into the fire, another would throw them out promiscuously, and allow a neighbor to step into the office and carry them off as he pleased. Another case is where the P. M. on the Cars is not faithful, but throws those that chance to be not easily deciphered, under the table.

In another place the P. M. will not deliver them, because the postage is not *pre paid*!

If things continue so we'll take up the club of exposure, show your paper thieving natures.

Those of our subscribers who do not keep a file of their papers, will much oblige us by sending us the 28th and 31st numbers, as we are out of them.

We are sorry to be obliged to defer the articles from Brother Foster, as we were obliged to make room for the account of the Rutland Convention.

We hope all will look into the matter, and see what Assistance would do. A. C. E.

Literary Notices.

We are again in receipt of HARPER'S MONTHLY, for July. It is embellished with numerous engravings illustrative of the struggle of our ancestors for Freedom. But, alas! where is that Freedom now? Echo answers, "Where? save it be merged in bondage and chained by the iron hand of WILL!"

Received back numbers of 'THE PRINCIPLE,' and 'THE VANGUARD,' and have received others since. We are glad to have their valuable aid. E.

Notices.

M. E. GODDARD will give a FOURTH OF JULY ADDRESS, at the Stone Meeting House, in South Reading, on Sunday July 4th, at 3 o'clock, P. M.

DEED.

In this place, June 21st, ELLEN MARIA Knapp, aged 1 year eleven months and nineteen days.

I have bidden the world adieu.

Farewell, brother, sister near—

My earthly toys I leave you too,

For a world of joys serene:

These limbs must moulder in dust,

No more of use to me again,

My soul ascendeth to the just.

In this place, June 27, Eugene, son of H. T. Lathan, aged 1 year nine months.

LECTURERS.

PUBLIC SPEAKERS.

Vermont—Gibson Smith, S. Shaftsbury, H. Elkins, T. Middleton, A. E. Simons, Mrs. Hull (healing), Woodstock, Miss A. W. Sprague, Plymouth, Mrs. M. S. Townsend, J. M. Holt (healing), Bridgewater, Mrs. A. B. Mainard, W. Raulofsky, Mrs. S. Pratt, Mrs. Brantree, Jeremiah Rodgers, Pittsfield, H. N. Jallard, F. Huntington, Miss S. A. Horton, Sand-bury, Mrs. Wilber, Wadsworth, Lucy Cook (healing), Montpelier, Sarah P. Paine, Leicester, Mrs. J. B. Bemis, Danvers, Mrs. A. Brown, Sandusky, Mrs. C. S. Whitmore (healing), Reading, Mrs. M. A. Cady (healing), W. Windor, Mrs. Benjamin Weston, Tyson Farm, Mrs. Cunnigham (healing), Grayville.

New Hampshire—Mr. Elliot, Franklin; J. Peabody, Alton; Mrs. B. F. Hunsley, Upper Mill Village; W. Brown, Dummer, Mrs. Dea fourth, Miss Hollis, A. Whit, E. Melrose, Boston, Mrs. J. B. Smith, Manchester.

Maine—H. G. Cole, Portland; Miss E. E. Gibson, Butler, Belfast.

Conn.—A. B. Storrs, New Haven; Mrs. A. M. Henderson, Newton; G. M. Rice, Willamsville; T. Miller, Tomson; Mrs. H. Puffer, Mrs. Mettler (healing), Hartford, D. Norton, Miss E. Howe, Windsor.

N. H.—G. C. Stewart, Wm. Miller, Newark.

Penn.—Mr. Rhen, Rob. Ware, Dr. Harvey, W. Jocelyn, Philadelphia; M. A. Townsend, New Brighton; J. M. Bass, Lockport; D.

HARMONY IN LOVE.

That rich, lustrous, of soul and thought;
By all truth seekers should be sought.
Which shall light the brow with truth and love
And lift the soul to Heaven above.
Oh, earnestly it breathes a prayer,
By Angel friends, who ever share
In thy grief and joys with feeling deep,
That God from sin thy being keep.

Then look beyond this "vale of tears,"
Where Angels from the higher spheres,
With jeweled words and dulcet song,
Speak of a realm where Seraphs throng;
Where all is bliss and joy divine,
Where truth and virtue, far and shine
The falsity, glittering gems of earth,
Where all bespeak a higher birth.

Within thy heart e'er watch and pray,
Lest the tempter lead thy soul away
From truth and right, from wisdom's ways
To sing, not God's but man's praise.
Be firm, be strong, thyself to know,
Thy constant duty while below.
Then as thy guardian Angels come,
With summons from the Seraph home
To bear thy soul to its primal sphere,
Serene thou'lt pass, with love, not fear.

MINNEHAHA.

VOICES FROM THE INNER LIFE.

Is it not a glorious thought, that of blessing
others? He who indulges it feels himself gradually
rising above all that is little, and mean,
and tansitory, into the atmosphere which is
breathed by angels, and drinking of the aqua-
vite the true water of life, which gushes cool,
and sparkling and never undiminished from
the Throne of God. How can the spirit
which was made to soar, and expand itself into
the infinite, be content to grope and grovel
around the little dark center—self?—Not
if he could feel the rapture—not if he could
conceive the ecstasy of catching the same
spirit—of elenching the same feelings—of
sharing in the same action—with the angels
with Jesus, with God—could man forge him-
self, till the spirit's wings become palmed
under the larva envelope of sens., until they
lose the power to burst away from the feeble
bounds, and soar into their native heaven?
—Let us learn, the high and holy pleasure,
the rapture, which springs up in the soul as a
very element in the act of blessing others.
By such soul, whose higher and purer affec-
tions are cultivated, truth is received more
readily, and the intellect becomes capable of
elevation and expansion, in proportion to the
elevation of the soul.

If it is benevolence to minister to the wants
of the poor and perishing body, how much
more so it is to feed the starved and famishing
soul! Was man created with all his vast un-
searchable capabilities, to toil and struggle
through three score years and ten, only that
his body may be nourished—only that he may
be covered in a shroud—only that he may
have wherewithal to feed and clothe his
immediate posterity? Yet how many is
above a perception of these gross facts? How
few even suspect what they are, or there is
any other end in life than such as this! The
rich man, corrupted and sensualized by money,
wealth, without necessity of labor, knows not
that his soul is starved, nettled down as it
were, in an insensate mass, whence the vola-
tile—the ethereal essence has well nigh fled
and the poor man, compelled to toil even from
the cradle to the grave, to get bread for him-
self and helpless family, feels not, perhaps
even in his dreariness, the power that is in him.

Almost equally adverse to mental advance-
ment, are wealth and poverty. Even religion
is made either a complete abstraction which
can have no influence on the conduct, and
consequently none on the state of the soul,
affections; or else a sordid principle, whose
beginning and end is selfishness. When we
look at these facts, would any sacrifice seem
too great—any labor too severe—by which
we might assist in developing this ethereal
nature, this larva-soul, which having lost its
original power—and even a knowledge of it
itself—cannot struggle up and free itself from
the incrustations by which it is entombed!

When we look abroad upon the dull and
innate fates of men, how can we forbear to in-
voke the spirit within which if it were once
aroused, would make them shine forth as the
faces of angels! O, is there a brother or a
sister soul veiled, humbled, well nigh lost,
though it be—but still a kindred soul, that
looks forth from every such unfortunate human
being—unfortunate though born the proprie-
tor of a castle—chiding us with mute elo-
quence, that we withhold our light—that we
give not words of encouragement and hope
to one whose steps are retarded in the race,
toward the goal which is in the midst of Eter-
nity!

Is it not a delightful thought, that of awak-
ening mind to a companionship with kindred
mind? And this by the correlative influence
which we exert over each other, we may all
do, in a greater or less degree. Can any one
who has this power pre-eminent, fail to ex-
ercise it, and be guiltless? "No!" the very
soul itself a law, from its innermost depths, of
being. There is a waste of intellect, of morals,
to be accounted for; and hard will the
reckoning be to him, who hid his light under
a bushel, so that his poor brother, brother
lost his way, and perished amid the darkness.
—Age of Progress.

The true perceptions of a child, are the ob-
jects that surround him; these are the instruc-
tors to whom he owes almost all of his ideas.

DECLARATION
OF
PRINCIPLES.

All mankind are the result, ultimatum, or higher purification, of the
Life Principle of the Mineral, Vegetable and Animal Kingdoms, and are
the natural and unavoidable results of the great Law of Progressive Life.
Our first and most important study then, is to learn from whence we came
and the *lives* to which we are hastening, and in this we shall find all knowl-
edge.

All mankind have a right to own themselves Physically, Morally and
Spiritually.

All mankind are justified in struggling for this right. Individually, So-
cially, but in their turn, have no right to oppress or ENSLAVE others
weaker than themselves.

The Strong are especially bound to struggle for the Weak, but in this
struggle, avoid all oppression themselves, as it is of no use to change the
form of oppression, but remove the thing itself.

As all Mankind came from the same Great Cause, and are sustained
by the same Great and unbending Law; we must be all Brothers and no
one can inflict an injury on his neighbor, who is his brother, without inflict-
ing a greater injury on himself.

As we possess three distinct Attributes, we are subject to Oppression on
each of those, and as the Moral and Spiritual are higher and more refined
than the Physical, Oppression in that direction is next to be feared, and
is most keenly felt.

We feel ourselves under stronger obligations to do what we can to e-
manipate the SPIRITUAL and MORAL Slaves, than we do the PHYSICAL, al-
though with that bondage we have no sympathy.

We therefore, feel it our duty to recommend and encourage the prac-
tice of physical labor with our own hands, for our physical wants and the
cultivation of our own minds for our Moral wants, and continue with
spirits in the Higher Life for our Spiritual wants, as hired labor cannot
develop muscles, neither can a hired Priest develop Mind nor Spirit, and
as want of exercise in the open air dwarfs the body, so also, does a want
of Mental and Spiritual action dwarf and weaken the mind and spirit.

These are things we must do for ourselves, or they go undone.

As the River, that is composed of so many distinct and separate drops
of water, acts in its onward course to the great Ocean, so also, may these
well developed minds act in concert to effect any national, moral, or spiri-
tual good, and the same Law that governs one drop of water, governs the
Ocean, so also, does the Law that governs one mind, govern all minds, thro'-
out its career in Eternity, and as the Ocean can be no purer than the drops
that compose it, neither can Public Opinion be higher, or purer than the
minds that compose that, and as different streams of water are more or less
pure, according to the purity of the drops and rills that compose them, so
also, are the different Societies, Churches and Nations of Earth, pure or
impure, according to the individual minds that compose them.

We deem it each one's duty, to learn for him, or herself, and not for oth-
ers, and in this they have a full and ample reward. Therefore, they have
no natural right to charge this Light they have received, over to their
Neighbors, in form of Sermons. But, while the God of Nature demands
of the one to labor as much for the good of his muscles, as he does another,
so also, does He require the other, as well as him, to labor alike for the
mind, and if one having a better organization, or for any reason, progresses
faster than the others, then he is the one to enlighten others by setting his
Light upon the bushel, and when these large and more brilliant lights are
set upon the bushel, they will attract naturally, the darker minds of
Earth to them.

We therefore, regard freedom from Paper or Priestly Creeds, necessa-
ry for the cultivation of our Higher and nobler thoughts, as well as our
Social strength, which strength must come from minds in AFFINITY with
us, as they come through the true Pulpit, and the faithful Press.

Under this DECLARATION OF PRINCIPLES, then, we RALLY. No
carnal weapons do we use in this mental and spiritual struggle. But, un-
der the Banner of truth, love, and wisdom, will we ever move to certain
VICTORY!

DECLARATION
OF
INDEPENDENCE!

We, the children of one Common Parent and inhabitants of one com-
mon earth, feel it a duty to ourselves as well as to our INVISIBLE FRIENDS,
who are ministering ANGELS unto us to declare ourselves FREE and INDE-
PENDENT!

When in the action of the GREAT LAW OF PROGRESSION, it becomes nec-
essary from time to time to establish new modes of life and Government
as shall be needful for the wants, conditions and aspirations of the Human
Mind; and this Crisis presents to us full evidence that we should no longer
endure the bondage and injuries we now experience from all Customs,
Laws, Fashions and Frauds of Earth that conflict in any way, with
the Laws of God.

We therefore, ask in honesty of purpose, all the light possible, from
the Celestial World, to make plain to us our DUTY, in all things, that we
may make faster and more certain progress to that HARMONIOUS condition
which is Heaven.

As we look abroad at this time, we see Anarchy and Misery on every
hand and in our midst.

We see that the old forms of GOVERNMENT are passing away, and are
no longer sufficient to protect us in the Inalienable Rights of Nature.

We believe that the Higher Law is the only one adequate to secure
that protection and enjoyment, so desirable to all, and we therefore, DE-
CLARE ourselves FREE and INDEPENDENT from everything that CON-
FLICTS with that Law!

We see that strict obedience to the laws of Nature, which is the Law
of God, is indispensable for our Happiness as the punishment for all His laws
is appended to the violation.

We therefore, seeing the Darkness that now overshadows the minds of
Earth by false Teachings, Prejudice, Superstition, and by Oppression, as
well as the Miseries that flow upon Posterity by the disharmonious rela-
tions, of Parents and the sad and sickening effects of worldly Professions, we
feel it our DUTY to declare ourselves FREE and INDEPENDENT.

Free to do all things touching duty and effecting destiny, according to
the Highest Light within us, or the highest light given by our Invisi-
ble Friends.

Free to consult our own Spirits as to the DUTY we owe to the Great Fa-
ther of Spirits.

Free to consult our own Moral Nature to learn of our duty to our Neigh-
bor.

Free to learn the Laws that govern our Physical Nature to avoid the
Evils that flow from a violation of them.

Free to reject all Influences that are in any way injurious to us Spiritu-
ally, Morally and Physically, notwithstanding the claims of the Popu-
lar World. And in short, FREE TO DO RIGHT!

Advertisements.

PROSPECTUS.

Published Monthly. At 20 cents per year.
EQUILIZATIONIST.
JON R. FOREST, Editor & Publisher.
VOL. I. WINOOSKI FALLS, VT.
No Voluntary Support of Slavery either Ecclesiastical,
Political or Commercial.

It has long been desired by earnest Abolitionists
that a paper be published in this State, which
shall present the radical Abolition sentiments.
No Law for Slavery: No construction or inter-
pretation of the Constitution of the United States to
establish or permit will, entirely destroy it; and
no recognition that slavery can be right, under
any circumstances or in any event.

Several experienced and practical Abolitionists
have been consulted, and have responded favor-
ably to the question: whether it is best to print
a small monthly magazine devoted exclusively
to this subject, and which shall be an organ of
political party based upon these principles to pub-
lish its tickets and out its ballots.
It is, though the time has fully come when such
a paper will be encouraged and supported, and the
object of this prospectus is to ascertain how
many will aid in establishing and sustaining it.
And may think the proposed paper too small and
too humble to accomplish anything. It is better
to succeed with a small paper than fail with a
large one. A large weekly paper can only be
supported by a great circulation, and that can
only be obtained by publishing great variety of
matter, which is likely to divert the attention
and prevent that concentration of mind which is
so desirable on this the greatest of all subjects
besides we get access to a class of minds that
perhaps would not be reached so soon in any other
way or at so small cost.

I am already publishing a monthly magazine
which is now in its second volume. It contains
eight pages at thirty cents a year, but is devoted
to a variety of reformatory subjects embracing
theological discussions which would be repulsive
to many.

I propose to publish one the same size and price
devoted to practical Equalization, on the Radical
principles, strictly and wholly devoted to Abolition
of Slavery and other systems of Physical Oppres-
sion, with out one sentiment that shall be offensive
to the most conscientious orthodox, but on the
other hand please them by opposing Bible argu-
ments for Slavery with Bible arguments against
it, two to one.

I shall endeavor to avoid being abstract, and
give short pithy articles addressed to the under-
standing of common people and youth and at the
same time appeal to the sympathy of the highest
intellectuals.

I shall not be restricted to the advocacy of
political means only, but will present any fair, hon-
orable, moral and just means to bring the most
degraded, undeveloped, colored person, held as a
slave to an equality with the most enlightened
and highly cultivated white, and to use language
of an honored Friend who approves of my
publishing "I would attack slaveholding as a sin
—an infraction of the divine law, standing in
the way of the development of the higher facul-
ties of both slave and master — of the regenera-
tion absolutely needful to fit it for the appreciation
and enjoyment of those who have attained the matu-
rity of their being."

It is greatly feared there is not sufficient earnest-
ness in the friends of Anti-slavery in this country or
even to prevent it from being established throughout
the length and breadth of the land, but I must say
that I am no way discouraged in expecting the final
triumph of Liberty and Righteousness over Slavery,
Land Monopoly and other Wrongs for free of the
recuperative principle which is ever working, show-
ing the progressive tendency of the human mind.
Slavery and Oppression are not done away by
peaceful means the present forms may be washed
out with blood and substituted with other modified
forms to be abolished or washed out in their turn,
keeping up a succession of human woes, devolving
to be perpetuated, and which ought to be and may be
prevented by timely attention and earnest applica-
tion of the Moral and Political Power already with-
in our reach, yes, in our hands.

The "Equalizationist" would not overlook the
claim or excuse the sympathy of the female part
community, for in all systems of suffering they are
the greatest sufferers. Our friend says "I differ
from the woman does just as much in the hands of
the slaveholder as if it came from the sterner sex
and if they could be persuaded to see the connection
between using slave grown productions and sustain-
ing slavery, and could be induced to repudiate
such sustenance, and sustain rather the non slave-
holding planter, would it not be very desirable?
seeing they have no political and but limited eccle-
siastical influence to bring into the work."

I would not attack Slave holders and Land mono-
polists with harsh language, as though they alone
were to blame but would rather hold out induc-
ments for them to voluntarily abandon such a po-
sition, as far as possible withholding any support to
the system and giving aid and encouragement to the
slaveholder and oppressed laborer of the north
to throw off the yoke that galls them, and fit them-
selves for the enjoyment of the largest Liberty.

Thus it shall not be said of me that I am partial to
the colored slaves of the south and to the suffer-
ing laborers of the north in the hands of the op-
pressor without an effort at their redemption. While
I would do this I would not hide the other undone.

I have already had some experience with news-
papers, and being now a publisher, this enterprise
will not be an experiment, neither shall it be a money
operation, and being a member of the national
committee I have facilities for obtaining the latest
news and political movements.

It is thought that liberality and sympathy will
be promoted by those friends who are able send-
ing for four or more copies, so as to have some
for gratuitous circulation among their friends
and neighbors.

To such or to clubs the terms will be 25 cents a
copy for one year. The postage will be but
three cents a year within the State and six cent
out of it. If a thousand copies are ordered
from twelve to fourteen dollars. It will be publish-
ed monthly for a year and circulated north
and south.

Dear Friend: Consider yourself especially ap-
pealed to and send on the names and the pos-
office address and direct to
J. R. FOREST, WINOOSKI FALLS, VT.

HARPER'S MAGAZINE.

COMMENCEMENT OF A NEW VOLUME.

THE JUNE Number, the first of the Seventeenth Vol-
ume of Harper's New Monthly Magazine. The Pub-
lishers refer to the Volume just concluded as the best assurance
for the character of that which is now commenced. They
believe that the Magazine embraces in its general plan every
thing essential to an attractive literary miscellany, adapted
to the wants of the American public. Its regular cir-
culation has not been diminished even during the unexpec-
ted financial depression, which has proved disastrous to so
many literary and commercial enterprises; and they are
satisfied from every quarter that the Magazine is recognized
as a necessary reader in a family. They therefore an-
nounce a New Festival for the future. They will con-
tinue to fill the Magazine with articles including sound
views in Life and Moral; leaving, as heretofore, the dis-
cussion of sectarian opinions in Religion, and sectional
questions in Politics, to their own appropriate organs.
Who men and true patriots agree upon points far more im-
portant than those upon which they differ. The object of
the Magazine will be to unite rather than to separate the
views and feelings of the people of different sections of our
common country.

The Publishers do not find it necessary or expedient to
appeal to public attention by issuing "Specimen Numbers,"
containing an unusual amount of matter or illustrations.
They intend that every Number shall prove the Magazine
to be the best and cheapest periodical published. It will
contain a larger amount of matter, more numerous and
better illustrations printed in a better manner, than any
other Monthly Magazine; and the Publishers are confident
that it will deserve and receive the same cordial apper-
cution and liberal patronage which have been accorded to it
during the Eight Years of its publication.

MR. THACKERAY'S NEW NOVEL "THE VIRGIN-
LANS," with many humorous illustrations by the Author
was commenced in the December Number of Harper's Maga-
zine. It is printed from early sheets, received from the
Author in advance of publication in England—for which
the Publishers pay Mr. Thackeray the sum of Two Thousand
Dollars.

One Copy for One Year \$3.00
Two Copies for One Year 5.00
Three or more Copies for One Year (each) 2.00
And an Extra Copy gratis, for every Club of Ten Subscribers.
The postage on "HARPER'S MAGAZINE" must be paid at the
Office where it is received. The Postage is Thirty-six cents
Year.

List of Spiritual Books.

FOR SALE AT THIS OFFICE.

THE TELEGRAPH PAPERS, edited by S. B. Britton.
Eight volumes, 12mo., about 4,000 pages with
complete Index of each Volume, printed on good
paper and handsomely bound. Price 75 cents
volume, postage 20 cents per Volume.
THE PRESENT AGE AND THE INNER LIFE.—Being
a sequel to Spiritual Languor. By A. J. Davis.
This is an elegant near 300 pages
octavo volume, price \$1.10; postage 23 cents.
SCIENCE OF PASTOR T. A. Book of Facts and Re-
velations concerning the Inner Life of Man and a
World of Spirits. By Justus Kerner. New
edition. Price 38 cents; Postage 6 cents.
On the subject of the prime pal works devoted
to SPIRITUALISM, whether published by myself or
others, I will comprehend all works of value
that may be issued hereafter. The reader's atten-
tion is particularly directed to those named below
all of which may be found at this office.

LYRIC OF THE GOLDEN AGE. — A poem
By Rev. Thomas L. Harris, author of "Epic of
Starry Heavens," and "Lyric of the Morning
Land," 417 pp., 12mo. This Lyric is trans-
cendently rich in thought, splendid in imagery, in-
structive in the principles of Nature and religion,
and at once comments itself as an admirable Ex-
position. Price plain boards, 1.50; gilt 2.00.

SPIRITUAL MESSAGES BY DR. HARRIS. Ex-
perimental Investigation of the Spirit-Manifesta-
tions, demonstrating the existence of Spirits and
their communication. With Morals Doctrine
of the Spirit World respecting Heaven, and
Hell, Morality and Guilt. By Robert Hare M. D.
Emeritus Professor of Chemistry in the Pennsyl-
vania University. Associate of the Smithsonian
Institute, and Member of the various learned Soci-
eties. Price, \$1.75.

SHAKING VOLUME, 1. AND 2.—Plain board
muslin, \$1.75 each; extra bound in morocco,
handsomely \$2.25 each.

NATURE'S DIVINE REVELATION &c. Given through
the mediumship of A. J. Davis. One of the most
remarkable and instructive productions of the
nineteenth century; nearly 800 octavo. Price
\$2.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE.—
By A. J. Davis. Price 50 cents.
THE APPROACHING CRISIS.—Being a Review
of the Lettee on Spiritualism. Price 50
cents; postage 13 cents.

THE HYMNAL MAN.—By A. J. Davis. Price
30 cents.

THE TOWER.—A brief review of Rev. C.
M. Bailey, D. D. By Rev. S. B. Britton. "He
that is first in his own cause second and seventh
just but his neighbor cometh searcheth him."
This is a brief refutation of the principle objec-
tions urged by the clergy against Spiritualism.
Price, single copies, 25 cents.

THE SPIRIT OF SLAVERY.—Spoken by Thomas L.
Harris, 1925 hours and sixteen minutes while in
the trance state. 210 pages, 12mo., 4,000 lines.
Plain bound 75 cents; gilt muslin \$1.10, more
\$1.25.

DECEITFUL FROM THE SPIRIT WORLD.—Detected
Stephen Fin through Rev. R. B. Wilson's
dium. This is an interesting volume of some
200 pages. Price 63 cents.

BUTLER AND DICKINSON'S DISCUSSION.—400 pages
octavo. This work contains twenty four Letters
from each of the parties above named, embody-
ing a great number of facts and arguments pro
and con, done up in an illustrated and elegant
small octavo, but especially the the Modern
Manifestations. Price \$1.

THE CHRISTIAN TELEGRAPH.—Or, Secrets of the
Life to Come: wherein the Evidence of the
Form, the Occupation of the Soul after its
separation from the Body are proved by ma-
ny years Experiments by the means of "Eight
ecstatic Somnambulists, who had Eight Per-
centages of thirty-six persons in the Spiritual
World. By L. A. Cabinet. Price \$1.

STUDIES EXTERNALLY.—Being a reply to
the Questions, What Ought and Ought Not to
be Believed or Disbelieved, and the Proso-
nations, Visions and Apparitions according to
Nature, Reason and Scripture, translated from
the German, edited by Prof. George Bush
Price, 75 cents.

EXPOSURE OF SPIRITUALISM, Vol. I., with an Appen-
dix by John N. P. Tallmadge and others.
Price \$1.25.

SPIRITUALISM, Vol. II.—By Judge Edmonds. "The
truth against the world." 542 pages. Price,
\$1.25. The two volumes of Judge Edmonds
contain a faithful record of his experience with
the Spirits.

CLAIRVOYANT

AND

MEDIUM.

Mrs. C. S. Whitmore, will

examine Disease when appli-

cation is made, without visit-

ing the patient.

Examination and Prescription \$1.00;

Reading, Vt.

Age of Progress.

STEPHEN ALBRO, Editor.

TERMS.—Two dollars per annum in

advance. Single copies 5 cents.

Address S. Albro & Co., 182 Wash-

ington Street, Buffalo, N. Y.

PROSPECTUS.

THE WORLD'S PAPER.

"We do not enter upon this labor without
feeling the necessity of an apology, and ad-
mitting that we acknowledge ourselves to
do that justice to the great subjects that may
come before us; yet we feel it a duty to make
an effort in the direction of what we deem
reform, and as we do so, we ask the extension
of all charity."

Should we come short of our anticipations,
we shall only be enrolled with the disappointed
that have been.

"It will be our highest duty, as well as nec-
essary, to present all matter in the most sim-
ple, and truthful manner. All attempts to
make popular display, or style, will be neg-
lected, and all patience to make plain and
simple all subjects, will be employed."

Our readers may expect these columns
open for all subjects that are of practical im-
portance to the world. Christians, Reli-
gious, Spiritualism, Governments, Civil Law,
Slavery, Railroads, Banks, Agriculture,
Commerce, and all reformatory movements of
the age.

As believers in the Great Truths taught
by our invisible friends, we shall look to them,
for our highest and most valuable instructions.

We shall, however, earnestly endeavor in every
direction for truth. We shall seek it in the
great Book of Nature, we shall seek it in the
Bible—we shall seek it in the numerous
Churches of the age—we shall seek it in the
Arts and Sciences—we shall seek it in the
Animal Kingdom, embracing the human race.

Be it remembered; we shall hold ourselves
at liberty to expose error; whenever and
wherever found. The truth is what the
world needs and suffers for, and not the up-
building of any sect or party.

It is not our object to court the applause of
the popular, nor, indeed, do we expect to
make it a source of pecuniary profit to our-
selves; but we hope through its columns to
agitate thought in the bosoms of many, and
thereby be instrumental in aiding the great
work of reform.

No insertion will appear in our columns un-
less we are satisfied of its value, and none will
be refused which presents that appearance,
although the party may be found in poverty's
valley.

With these preliminary remarks, we enter
upon our labors cheerfully, understandingly,
and with determination.

In conclusion, we say, we invite no quar-
rels, nor compromise with errors; but hold
ourselves at liberty to deal out strict and sub-
stantial justice to all, without the slightest
regard to position or claim.

THE WORLD'S PAPER will be issued about
the first Friday in June, 1857. (at Sandusky,
Vt.) for \$1.50 strictly in advance, or \$2.00
at the end of the year. Sample numbers free
to all. Address

World's Paper, Sandusky, Vt.

FOWLER'S JOURNALS.

THE PIENEOLOGICAL JOURNAL.

THIS JOURNAL is devoted to the science of
human nature. It aims to teach man his pow-
ers, duties, and relations; how to make the
most of himself, and thus secure the highest
mental and well-being.

PRACTICAL PIENEOLOGY, or how to read
character Self Improvement, Home Edu-
cation, Government, Selection of Pursuits
Choices of Apprentices, Clerks Partners in
Business, and Companions for life, will be clear
and forth Piography, with Portraits Na-
tural History of Man, Mechanism, a Pictorial
Architecture, with Engravings, will make
this journal an interesting and valuable fami-
ly table and companion to all readers.

Published monthly in form for binding, at
\$1 a year; Ten Copies, \$5 00; Twenty
Copies, \$10 00.

THE WATER CURE JOURNAL.

For 1858.—Devoted to Physiology, Hydropa-
thy, and the Laws of life and Health—with
Engravings illustrating the Human system—
A Guide to Health and Longevity.

GOOD HEALTH IS OUR GREAT WANT.—we
can obtain it only by a knowledge of the laws
of life and the causes of Disease. All subjects
connected with Diet Exercise Bathing Clean-
liness, Ventilation Dressing, Clothing, Occupa-
tion etc. are clearly presented in the

WATER-CURE JOURNAL. Hydropathy is fully
explained and applied to all known diseases.
The water Cure is not equaled by any other
mode of treatment in the complaints peculiar
to women. Particular directions are given
for the treatment of ordinary cases at home, so
that all may apply it. Believing Health to
be the basis of all happiness we rely on the
friends of Good Health, to place a copy of THE
WATER-CURE JOURNAL in every family in the
United States. Single Copy \$1 a year;
Ten Copies \$5. Twenty Copies \$10.

LIFE ILLUSTRATED 1858.

A First Class Pictorial Weekly Newspaper
devoted to News, Literature, Science
and the Arts; to ENTERTAINMENT, IMPROVE-
MENT and PROGRESS. Designed to encour-
age a spirit of HOPE, MANLINESS, SELF RELI-
ANCE and activity among the people; to
point out the means of profitable economy;
and to discuss and illustrate